

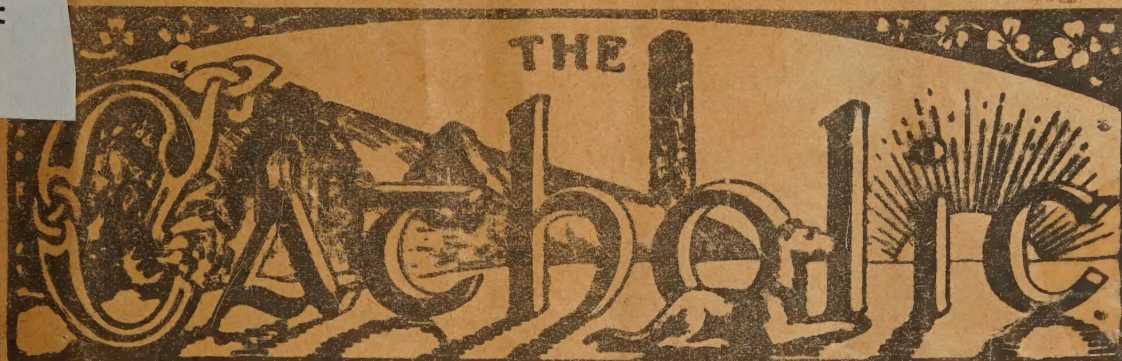
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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Persecution still rampant in Italy.

A WP wire from Rome states: Despite representations made to the Italian government last October over the interference of the police with Protestant church groups, the persecution continues. The Pentecostal Temple at Messina is watched day and night by the police, who prevent the sect's leader from entering to withdraw the Bible and prayer-books. Meetings are dispersed. When the group hired an eminent attorney to present its case to the County Attorney, the latter expressed the view that a magistrate would have to decide on an acquittal if the Pentecostals were brought before a court. The authorities, however, do not enter written records of the suppressions, thus making a legal appeal impossible.—"The Sentinel, Toronto", 2/8/53.

* * *

Persecution in Colombia.

The Fourth General Assembly of the Evangelical Confederation of Colombia met from August 10th to 14th, and authorised the following official statements. In 1948 there were 213 Protestant churches and chapels, but during the past five years of persistent persecution, 42 have been destroyed by fire or dynamite, 31 other buildings used for worship have been damaged, and ten buildings have been confiscated. During the same period 110 Protestant primary schools have been closed, 54 by order of the Government and the remainder by mob violence. A million children in Colombia lack any public school facilities, and owing to sabotage 3,343 Protestant children are deprived of the privilege of education. Since 1948, 51 Colombian Protestants have been murdered; National Police and Government officials were instrumental in 28 of these murders. The Govern-

ment is insisting that Catholic priests shall be appointed as chaplains of non-Romanist schools—one such Presbyterian school has 662 girl students. It is a common experience for Evangelical Christians to be attacked while at worship in Church, or in their houses. Protestantism, however, is progressive. The Word of God, as preached for the first time to the Colombians, reveals the meaning of salvation by faith in the SAVIOUR and wins response. It is computed that 50,000 Colombians and 750 non-Colombians attend Protestant services every week. The total Protestant constituency in the country is conservatively estimated at 100,000 people. But our Protestant brethren are worthy of our prayers and sympathy as the following facts seriously emphasise.—"The Christian", 11/9/53.

* * *

R.C. Prelate Sees Brazilian Youth Deserting Faith.

A Roman Catholic youth leader in Sao Paulo, Brazil, Msgr. Tavora, declared recently that his country's young people have become "tremendously unChristianized", a situation he sees as reflecting a world-wide tendency.

Msgr. Tavora made the statement in his address to a conference of Roman Catholic Working Youth of South America. He pointed out that although 90 per cent of Brazilian youth are baptised, only about 4 per cent practise the "Roman Catholic religion". The others, he concluded, live in "deep religious ignorance".—"The Sentinel, Toronto", 2/7/53.

* * *

Former Priests in Germany.

Bielefeld, Germany.—Twenty of some thirty former Roman Catholic priests, now serving as pastors of congregations in the Evangelical Church of Germany, met in a special conference at the Benshiem Institute of Denominational Science here, it was announced by "Evangelische Presse-dienst", official news bulletin of the Evangelical Church in Germany.

According to "Evangelische Pressedienst", the conference discussed "The Reformation's rediscovery of Scripture", ways to familiarise congregations more intimately with the Bible, biblical research problems, and other related issues.

A special feature of the conference, "Presse-dienst" added, was the recital of the experiences that led some of the former priests to become evangelical pastors.—"The Churchman".

* * *

Religious Liberty in Italy.

The true nature of the Roman system has ever been exhibited in its treatment of the Waldensian Church, whose heroic faithfulness to the Word of God through centuries of cruel persecution deserves to be more widely known.

Presiding at the annual meeting of the English Committee, held at Livingstone Hall, the Bishop of Rochester recalled that one hundred years ago these sturdy Protestants began to receive something like religious toleration, and in 1948 they believed that it was secured to them in the new Constitution, which provided that all churches were free to practise their own religion.

But the restrictive clauses of the Vatican Concordat were not repealed, and to-day they were being applied with more vigour than in Fascist days.

As the people were led to believe that the only alternative to Romanism was Communism, it was easy to cast suspicion upon the Waldenses and to class them as atheists. The London Committee valued the help of the World's Evangelical Alliance. Through it they would be able to make representations to the World Council of Churches, and through them to the United Nations, with regard to the intolerance suffered by Protestants in Italy to-day, and thus to have the matter dealt with on the highest level.

The Waldensian Church needed our prayers, that amid all the difficulties it might be kept spiritually minded and missionary hearted, and our practical help, without which they could not extend their work of evangelism.

Pastor Paolo Marauda, of Pomaretto, who for two months had been engaged in deputation work in England, expressed the gratitude of the Waldensian Church for the practical sympathy of Christians in Britain. True to its ancient motto, "Light Shineth in Darkness", the Waldensian Church sought to bring the light of the Gospel to the Italian people, who were steeped in ignorance and superstition.

Religious liberty for any church, other than the Roman Catholic, did not exist. New churches or halls could not be opened without a permit from the police, which it was difficult to obtain; open-air meetings were forbidden, except by special permission, and all Protestant pastors had to be approved by the police. Recently the Cardinal of Milan asked the Italian Government to restrict Protestant work on the pretext that it destroyed national unity.

Despite the difficulties, however, the witness of the Waldensian Church was spreading, and through the testimony of individuals new congregations were springing up in various parts of the country, for whom special responsibility was felt.—"English Churchman".

* * *

Battle of the Books.

Two objectives are attributed to Catholic apologists by the periodical: "One is to prevent the public libraries from buying books which the Roman Catholic hierarchy disapproves; the other

is, if public libraries do buy (such) books . . . employees . . . who are Roman Catholics are directed to see that these books are not put out on the shelves where the public can inspect them, but to secrete them, and when they are asked for, to say that they are 'out' . . . The principle of trying to suppress the sale and reading of books distasteful to the Roman Catholic hierarchy is violative of our Bill of Rights."

Here is the story of an R.C. organisation which has been established for this very purpose. In the valley of St. Louis (U.S.A.) an organisation has been created by R.C. Father James Keller, entitled "The Christophers", to combat among other things fundamental damage done to R.C. truth by books in libraries.

The Christophers, which he heads, work as individuals. They take out no membership, pay no dues, attend no meetings. The "holy" father hopes, so he says, to enlist a million persons as Christophers who will carry his preaching into the market-place.

In further describing Priest Keller's activities, the bulletin said: "The Christophers published a manual on 'Library Work: Arsenal of Ideas', with detailed instructions on how 'public' librarians of Roman Catholic persuasion should prevent or discourage the reading of books disapproved by their church, and actively work to place pro-Catholic books in borrowers' hands."

Here is an excerpt from the August issue of "The Christian Register", which exhorts all Roman Catholic "public" librarians to follow the example of one "alert, experienced Christopher librarian . . . who was responsible for changing the location of certain questionable books on prominent display in the local branch of the library where she worked and putting, in their stead, volumes of sound content. . . ." Another passage (in "The Christian Register") declares that a Christopher librarian will "discourage books that are likely to confuse and degrade the reader—books, for example, like Rousseau's 'Emile', a volume which did more to undermine the religious philosophy of education than any book within memory".

A number of standard works, such as "The Rise and Fall of the Roman Empire" by Gibbon, and Green's "History of England", were, as far back as 1895, deleted of material which did not please the Romanist.—"The Churchman".

We would be glad to hear, with a view to making public, from anyone who has had occasion to make use of our own Public Lending Library who has had similar experiences and discovered exactly the same Roman Catholic Action technique. Such evidence would demonstrate that R.C. Action is identical in all freedom-loving

countries. The policy of the R.C. hierarchy is apparently to capture all such positions as can exercise any control on the selection and lending of books.—Quoted from "The Herald of His Coming" by "The Vigilant", Melbourne. 15/6/'53.

"Position of Protestants in Ireland."

Professor W. B. Stanford addressed a meeting of the Criterion Club in the Grosvenor Hotel, Dublin, on "The Position of Protestants in Ireland". He referred to the name of the club, and asked what were the criteria of Protestantism. In reply, he said that, although some people in this country would say that nationality, politics or class were the criteria, and although the Gaelic name for Protestant was Sassenach, none of these had any bearing on Protestantism, which was international and embraced all shades of opinion and class.

Protestantism was not a negative religion simply protesting against abuses, but rather was it a positive one, deriving its name from the Latin word, *protestari*—to bear witness for. The criteria of Protestantism were faith, worship and conduct based on the authority of the Bible and the rights of individual conscience.

Professor Stanford, in mentioning the Protestant patriots, said that an evening could be spent in dealing with the Protestant contribution to Ireland, even the Protestant Ascendancy having left its imprint on the country in the form of hospitals, houses, stately buildings and educational centres.

In Republic.

Turning to the present Protestant position in the Republic, Professor Stanford stated that many Protestants had two fears which he would call external fear and internal fear, the external being the alarm felt at the activities of pressure groups and consequently of religious persecution, whilst the internal was the fear of dying out.

The fear of persecution was groundless as the majority of the Irish people were too tolerant and fairminded to countenance the oppression of a minority for its religious beliefs, and he paid tribute to the fair treatment received by the minority in the Republic. The fear of dying out was, also, baseless, and the position would now appear to be brighter as there had been an increase, at the last Census, in the number of Protestant children in the group from one to five years of age; Protestant schools were now thriving; in some parts of the country, schools which had been closed had been re-opened; and there were more children in the average Protestant family. He was looking forward to the 1956 Census, as it was his opinion that an increase in the Protestant population would be revealed.

In the field of politics, said Professor Stanford, Protestant young men and women were taking a

greater part in the public life of the country. They were joining the major political parties and offering themselves as candidates at national and local elections.

In conclusion, he urged full co-operation between the religious majority and minority, from which only good could come.—"Irish Times", 26/11/'53.

* * *

Wife Deserted Her Protestant Husband.

The story of a wife's decision not to live with her Protestant husband unless they got re-married in a Roman Catholic church, and promised to have their child and any future children they might have brought up in that faith, was told in the Northern Ireland High Court, recently.

The Husband, Constable Robert Fraser, R.U.C., Orient Circle, Lurgan, was granted a decree *nisi* of divorce against Mary Ellen Fraser (*nee* O'Connor), described as a cook, c/o Mrs. Mary O'Connor, Garvey, Legge's P.O., Co. Fermanagh. The husband was also granted custody of the child of the marriage. The suit was undefended.

Constable Fraser said that he was married to Mary O'Connor, a Roman Catholic, in Nelson Memorial Presbyterian Church, Belfast, on March 4th, 1947. He continued to attend his own church, but his wife did not go to any church. The marriage was very happy until 1950, when his wife's brother died following an accident, and witness and his wife went to Garvey to attend the funeral.

His wife remained with her mother. Later, he received a letter from her which said: "Now, after Pat's death, I see my position more clearly. My conscience is not happy, because I did not carry out the laws of the Catholic Church. I cannot see my way to return to you unless we get married in the Catholic Church and give certain definite promises that the child will be brought up in the Catholic religion, and any future children we might have. If you do not want to do this, then I cannot possibly go back to you."

"If you read the book I am sending, you will see, and you will understand, why I feel this way about the whole affair. Living with you in the present state means that I am giving up the religion into which I was born. You ought to know that the Catholic Church is the one and only Church founded by Christ. This book will help you to become a Catholic, and everything will

(Continued on p. 11.)

MR. FULTON OURSLER AND ST. PETER.

A couple of months ago we drew the attention of our readers to the way in which the late Mr.

Oursler had been augmenting the history of St. Paul as told in Acts. That rewriting of the sacred narrative appeared in the American "Collier's Magazine".

Now we find more of Mr. Oursler's creative writing in an English Magazine "Woman's Illustrated". We suppose that paper goes into a large number of homes in Protestant England, and that it has an interest in religion is shown by brief devotional articles which are supplied by the well-known mission preacher of the Church of England, Canon Bryan Green, Rector of Birmingham. It is likely that many readers of "Woman's Illustrated" will peruse Mr. Oursler's work with the assumption that all he says can be found in the New Testament. His subject is "St. Peter". He tells us what St. Peter looked like—"He was a big man, with a head round as a globe, and with the prominent jaws of a fighter." The evidence for this portrayal is not the record of the "Acts of the Apostles"—reference is made to an early third century bronze medallion showing Peter with this kind of head. How far it is likely to be an authentic portrait (200 years after Peter's death) we leave to our readers to decide. As to St. Peter's height: well, we know St. Paul was small, or are justified in concluding that he was from his own statement of the unimpressiveness of his bodily presence, so by contrast no doubt St. Peter has to be big! The Prince of the Apostles must surely have been a commanding figure.

* * *

However, Mr. Oursler did not intend to cast St. Peter altogether in heroic mould, so he describes him in passing as "the flat-footed fisherman" maybe he was: we don't know and therefore we wouldn't say so. But perhaps "flat-footed" means something different in the United States. Anyway the Evangelists throw no light on the matter (in our sense of the phrase).

At the time Our Lord called Peter, Mr. Oursler says "Peter had a house, a home, a family: a mother-in-law; he had been married". Why not say "He had a wife" or "He was married"? The phrase Mr. Oursler uses may imply that Peter had lost his wife, and was a widower. It is not thought fitting in some quarters, we believe, to draw attention to the fact that the first Pope (like many others) was a married man. Mr. Oursler may not have intended to imply this, but the phrase is odd.

* * *

Peter's mundane occupation is described—"a fisherman, casting drift-nets to snare in the coolness of night the herring, the pilchard, the mackerel". We are not familiar with the science of ichthyology (study of fishes) and so cannot say if these common salt-water fishes are the usual

catch in the lake of Galilee. The genus "Clupea" to which herrings and pilchards belong is not listed in the Encyclopædic Britannica among the fishes in the lake of Galilee.

* * *

As to Peter's special status among the apostles—"Peter could not disguise from himself the special place Jesus had invariably given him". But what evidence of special leadership and primacy does the New Testament reveal? Paul who "withstood Peter to the face", and was "no whit behind the chiefest of the apostles" can scarcely have known of Peter's standing. Peter in one of his epistles calls himself "a fellow-elder" with those whom he addresses.—(See "Woman's Illustrated" 21st Nov. '53).

* * *

The Day of Pentecost.

The account of this event is captioned by the words "And Peter said to them, 'Do penance and be baptised . . . and you shall receive the gift of the Holy Ghost'". It is a pity that the words of Peter were allowed to appear in this improper form in an English Magazine. Peter did not say "Do penance", but "Repent". That is a very different thing: "Do penance" suggests something developed centuries after as a piece of church discipline. The Douay mistranslation ought not to oust the correct words of England's historic and trustworthy Authorised Version.

Writing of the crowd at Pentecost Mr. Oursler says "To them Peter was to preach the first sermon of the Church . . . All the great features of the Church of which he was now the earthly head were, through inspiration of the spirit taking shape in Peter's mind and heart—the Mass, Holy Communion, Confession, Ordination, the other sacraments and their attendant ceremonies all fusing into outward signs of inner grace."

The very innocent reader who is ignorant of the New Testament might accept this. We think it very wrong to circulate such baseless propaganda. What went on in Peter's mind is unknown to Mr. Oursler and to us: but it is St. Paul who guides us about Holy Communion (there is no such thing in the New Testament as "mass" apart from Communion). The other things particularised by Mr. Oursler make impressive reading, but only for those who know nothing of Christian origins. The only sacraments there are, i.e. Holy Baptism and Holy Communion were instituted as to matter and as to form by Our Lord, and no other. It is highly imaginative indeed to say that Peter planned "the attendant ceremonies". No Roman Catholic liturgical scholar would venture on such an assertion, and no student of Church history can regard Mr. Oursler as other than a partisan.

A writer who can tell us the colour of St. Peters' hair (tawny) must have had sources of information unknown to the world of historical scholarship—perhaps from such sources he learnt the things we regard as "wrongly dividing the word of truth"—(See "Woman's Illustrated" 25th Nov. 1953).

EPISTLE TO THE EPHESIANS

(Continued)

Summary of Calvin's Commentary.

Chapter 3, Verse 14:—"For this cause I bow my knees unto the Father of Our Lord Jesus Christ . . ." "His prayers are mentioned to excite them to pray in the same manner; for the seed of the word is scattered in vain, unless the Lord render it fruitful by his blessing. Let pastors learn from Paul's example not only to admonish and exhort these people, but to entreat the Lord to bless their labours, that they may not be unfruitful."

"We are thus enabled to refute the slanders of Roman Catholics and Pelagians, who argue that if the grace of the Holy Spirit performs the whole work of enlightening our minds, and forming our hearts to obedience, all instruction will be superfluous. The only effect of the enlightening and renewing influences of the Holy Spirit is, to give to instruction its proper weight and efficacy that we may not be blind to the light of heaven, or deaf to the strains of truth."

* * *

Verse 16:—"That he would grant you to be strengthened with might by his spirit"—"Paul wishes that the Ephesians should be strengthened; And yet he had already bestowed on their piety no mean commendation. But believers have never advanced so far as not to need further growth. The highest perfection of the Godly in this life is an earnest desire to make progress. The strengthening is the work of the Spirit so that it does not proceed from man's own ability. The increase as well as the commencement of everything good in us comes from the Holy Spirit. That it is the gift of Divine Grace is evident from the expression used, 'that he would give to you'. This the Papists utterly deny. They maintain that the second grace is bestowed upon us, accordingly as we have individually deserved it, by making a proper use of the first grace. But let us unite with Paul in acknowledging that it is the gift of the grace of God, not only that we have begun to run well, but that we advance; not only that we have been born again, but that we grow from day to day."

* * *

Verse 17:—"That Christ may dwell in your hearts by faith"—"The method by which so great

a benefit is obtained is expressed. What a remarkable commendation is here bestowed on faith, that by means of it the Son of God becomes our own. By faith we possess and enjoy him as Saviour. This deserves our careful attention. Most people consider fellowship with Christ and believing in Him the same thing; but the fellowship we have with Christ is the consequence of faith. In a word, faith is not a distant view, but a warm embrace of Christ, by which he dwells in us, and we are filled with the divine Spirit."

"That ye may be rooted and grounded in love"—"The firmness and constancy of our love are pointed out by two metaphors. There are many persons not wholly destitute of love; but it is easily removed or shaken, because its roots are not deep. Paul desires it to be rooted and grounded, thoroughly fixed in our minds, so as to resemble a well-founded building or deep planted tree."

"May be able to comprehend"—"By those dimensions (height, breadth, length, depth) Paul means nothing else than the love of Christ, of which he speaks. The love of Christ contains within itself the whole wisdom, the complete perfection of all wisdom. The metaphor is borrowed from mathematicians, taking the parts as expressive of the whole. Almost all men are infected with the disease of desiring to obtain useless knowledge. It is of great importance that we should be told what is necessary for us to know, and what the Lord desires us to contemplate. The love of Christ is held out to us as the subject which ought to occupy our daily and nightly meditations. He who is in possession of this alone has enough. Beyond it there is nothing solid, nothing useful—though you survey the heaven and the earth and the sea you will never go beyond this without overstepping the lawful boundary of wisdom."

* * *

"Which surpasseth knowledge . . ."—"No man can approach God without being raised above himself and above the world." On this ground the sophists refuse to admit that we can know with certainty that we enjoy the grace of God; for they measure faith by the perception of the bodily senses. But Paul contends that this wisdom exceeds all knowledge. Let us remember that the certainty of faith is knowledge, but is acquired by the teaching of the Holy Spirit, not by the acuteness of our own intellect."

* * *

"That ye may be filled . . ."—"Paul now expresses what he meant by the various dimensions. He who has Christ has everything necessary for being made perfect in God; for this is the meaning of the phrase 'the fulness of God'."

(to be continued.)

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, JANUARY, 1954.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR.

"WHY I AM NOT A ROMAN CATHOLIC."

We may regard it as an encouraging sign that recently members of the Anglo-Catholic party in the Church of England have been protesting against the claims and some of the doctrines of the Roman Catholic faith. Too long and too often that party, or energetic members of it, have been fellow-travellers with Rome. Of course when men have been bewitched by "New-Catholic" ideas derived from the Middle Ages and the Council of Trent, they have very readily turned their backs on old Catholic Christianity which they always had. When it was sought "to recapture the Catholic heritage of the Church of England" much blundering went on as to what was "Catholic", and the standard was too often "Roman Catholic". Hence, some went in for "western" ideas, ceremonies, and doctrines. Others were attracted by Eastern Christianity which, whatever its practices in devotion, did not affirm any creed but the old Catholic creed of the early church. It would have nothing to do with modern (or Trent) dogmas.

Outside of these still stand those who are content with the Church of England's position in doctrine and observance. Being somewhat old-fashioned and conservative they are seldom heard above the noise of their more temperamental colleagues. Perhaps if the laity expressed a general

opinion it would be that if the Church of England returned to its own true character as set out in the Book of Common Prayer, preface and contents, they would be well-satisfied.

* * *

Admittedly there have been some "anti-Romanists" among Anglo-Catholics. Bishop Charles Gore in his day published an answer to Roman claims. So did Dr. Littledale ("Plain Reasons"), and others. But we fear that a Protestant stand is not likely to commend itself to the majority.

Nevertheless we have before us a small book "Why I am not a Roman Catholic" by K. N. Ross, Vicar of All Saints' Church, Margaret St., London (Mowbray's 7/6). In 119 pages Mr. Ross gives his reasons for not being a Roman Catholic. In view of them he might fittingly have called his book "Why I am a Protestant".

* * *

Mr. Ross begins with a quotation from a statement of the present Archbishop of Canterbury—"We have no doctrine of our own, we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds; and those creeds we hold without addition or diminution." These words state the simple truth of the official position of the Church of England, as in the Articles and Prayer Book. We have repeatedly pointed out that we produced no new doctrines at the Reformation: we only got rid of errors and accretions. The old doctrines, permitted, as a result, to shine clearly may have appeared new, but they were not. Changes of method and organisation may have been new in some degree or other, but the Reformers invented no new teachings, neither Luther, nor Cranmer nor Calvin. We have often told Roman Catholics that they believe all that we believe: that they have only to get rid of man-made doctrines, and not to learn anything new.

So with his quotation from the Archbishop of Canterbury Mr. Ross makes a good start. He observes that "the Roman Catholic Church bitterly attacks us, and devotes a good deal of energy to seeking to persuade Anglicans to transfer their allegiance". Hence he sets out to show why he is precluded from becoming a Roman Catholic. He goes further: he attempts to explain reasons "which should cause a Roman Catholic to consider seriously whether regard for truth does not require him to leave a branch of the Church which asserts unsubstantiated claims to a monopoly of the truth".

* * *

"There are many members of the Church of England who are very reluctant to wound Roman Catholic susceptibilities. But the time has come when regard for truth demands plain speaking, and 1950 has come as a rude shock to those who

thought that a minimising interpretation of the Vatican decree of 1870 together with some reconsideration of the decision about Anglican Orders, might lead in the not distant future to reunion."

In these words of Mr. Ross we see a point of view which does him credit. We have no wish to wound Roman Catholic susceptibilities, and we think that fair statement of honest differences is not likely to do so. We would be sorry to hurt any from whom we differ. We note also in this passage another point of view we strongly dissent from, when we read that a minimising interpretation of 1870 decree of Papal Infallibility and a reconsideration of Pope Leo XIII's decision that Anglican Orders are null would have been enough for the reunion of England and Rome had it not been that in 1950 the dogma of the Assumption was declared to be a revealed truth.

How can reunion be considered unless Rome changes a great deal more, or the Church of England rescinds the Thirty-nine Articles? Can two churches unite when one calls the most solemn and characteristic observances of the other "blasphemous fables and dangerous deceits"? Can they unite as long as one calls the other heretical?

Re-union is only possible where there is first, reformation, and then recognition that the Rule of Faith is Holy Scripture. Papal Infallibility and Validity of Orders are not the whole area of disagreement. Reunion is not, and never was, as simple an issue as that.

What seems to us extraordinary is that a person who believes that The Blessed Virgin's body was taken up into heaven should object strongly to that belief becoming an article of faith. Mr. Ross writes—"It is not that the doctrine of the Assumption itself is fervently disbelieved; rather it is that even those who believe most firmly in the Assumption are outraged by the violence done to Scripture and history in the proclamation that it is part of the deposit of faith communicated to the Apostles and always believed implicitly or explicitly by the church from the earliest times."

It seems to us that if a man believes in the Assumption it is part of his Christian faith, so why should he object to its being declared so? It is far more satisfactory from an Anglican standpoint to set the belief aside as an opinion for which there is no evidence.

As to "those who believe most firmly . . .", "being outraged" etc., we ask "who are they?" and "where are they?". We should have thought that those who believe in the Assumption are Roman Catholics, and that they welcomed the dogma. Where they are in loyal communion with the Pope. If believers were "outraged", it is odd that we have never heard of any secessions

from the Roman Catholic Church for this reason since 1950. The hope that there might be seceders proved a vain one.

* * *

Mr. Ross examines the reasons for going over to Rome. He finds answers usually given—"Roman Catholics know what they stand for"—he resents the implication that Protestants do not.

There is the attraction of the supernatural: we hear about Lourdes etc., and we see that the Roman Catholic Church believes in saints. He replies that "sanctity is no Roman Catholic monopoly". Saints with us are not publicised in the same way. Places of pilgrimage are places of prayer, but prayer can be offered anywhere, for God is everywhere.

The attraction of numbers will always influence certain people, and the Roman Catholic Church is very large. But minorities are not always wrong, and history shows that majorities can and do err. "People in general become Roman Catholics because the shoe pinches in their own church rather than by virtue of the inherent advantages of the Church of Rome . . . The Church of England has many defects, and her children admit them, perhaps too freely and complacently. But none of them belongs to her essence, they are all accidental, and it is open to one and all to work to set them right."

* * *

The doctrines examined by Mr. Ross are "The Assumption", "The Immaculate Conception and the Cultus of Our Lady", "The Infallibility and Universal Jurisdiction of the Pope", and "The Validity of Anglican Orders". There is a Chapter also on "Some other matters", a collection of criticism of Roman Catholic methods.

* * *

On The Assumption Mr. Ross states correctly "there is no trace of the dogma in the Bible". This is familiar ground to our readers. Such passages as are adduced are quite irrelevant. The first mention by an orthodox writer is in "on the glory of the martyrs", by St. Gregory of Tours, A.D. 592, i.e. 550 years or so after the supposed event! Mr. Ross points out that while there are traces of a feast of the Assumption in Palestine in A.D. 500, yet it is to be remembered that "Assumptio" did not at that period imply a bodily resurrection and assumption. The word was used of the deaths of other saints.

Our writer draws a conclusion from the fact of this belief being made a dogma in spite of the want of evidence in the Bible or early Christian writings—"There is now literally no safeguard to what future Popes may define."

* * *

On the dogma of "The Immaculate Conception", now on its hundredth year as an Article of the

Roman Catholic faith, Mr. Ross traces the earlier history of the belief, and shows how it differed from later views. In the distant past it was the opinion that Our Lord's Mother was freed from original sin while still in her mother's womb. But largely through the influence of the mediæval schoolman Duns Scotus belief grew that she was immaculately conceived: not that she had been cleansed by grace from original sin, but that she had never been touched by it.

It is shown that this doctrine has no scriptural basis. It has been denied by leading theologians of the past: by St. Augustine, by St. Bernard, by St. Thomas Aquinas.

The "Catholic Dictionary" is quoted—"there are at least probable traces of its (the dogma's) existence in the Church from the earliest times". These "probable traces" amount to little more than the fact that some of the fathers call the Blessed Virgin "the second Eve", and since Eve was conceived immaculate, they must have believed Mary was too. "This is poor evidence indeed, and what did not suffice to convince St. Augustine and St. Thomas Aquinas may well fail to carry conviction with us."

When the opinion that the Blessed Virgin was immaculately conceived was put forward, as late as the twelfth century, it was rejected by the most competent theologians of the time. Nevertheless the opinion spread rapidly, which shows us that theology is often made by the popular will rather than by Scripture, or reliable ancient tradition, or church councils interpreting these. The Council of Trent hotly disputed the matter, but the most that could be ventured on was that the Pope urged the contending parties to make peace. The matter was left unsettled, and discussions of it were prohibited by Pope Gregory XV. (1621-1623).

Why so long a delay (till 1854) was thought desirable is not disclosed. If people believed in papal infallibility then it was a duty to accept the dogma. To wait until nearly everybody was prepared to acquiesce was democracy rather than the exercise of infallibility. Now after a century the dogma of the Immaculate Conception will be celebrated, and centenary observances will emphasise the theology of Mary as the modern development of the faith.

Mr. Ross well asks what is the purpose of multiplying the necessary articles of faith? "It is to be feared" he says, "that part of the reason is to be found in the superstitious hope that as a result of these definitions Our Lady will be induced to grant greater blessings to the Church and to the world than she would otherwise have granted".

The chapter on Infallibility covers ground familiar to our readers. Scripture passages re-

lating to Peter are shown to be incapable of the weight of dogma raised upon them. The story of the False Decretals is told, and the alleged Donation of Constantine described. It is undoubted that these pious fictions, "the inventions of precedents", contributed much to the idea of the Papacy as a universal control. Papal supremacy was established, but supremacy is a legal or constitutional thing. By itself it is insufficient to safeguard the status of the Papacy. Hence the attitude of Infallibility became necessary, especially, as we noted recently, when the last remnants of the temporal power had come to an end.

Mr. Ross devotes much of his space to a useful restatement of the case against Infallibility. He wisely makes use of our great Irish scholar, Dr. George Salmon's Lectures on "The Infallibility of the Church". He says "There is something wrong with the whole idea of Infallibility. No one will challenge the importance of a right faith, but faith as a Christian virtue is faith in a Person rather than the acceptance of certain intellectual propositions".

* * *

On "Anglican Orders" similar treatment to that in the booklet "Infallible Fallacies", noticed last month, is accorded to the problem (if it is a problem). The discussion, is, we confess, wearisome, for the Anglican Churches are not really called upon to satisfy Rome's exacting, if dubious, standards of validity. If they satisfy the standards of the New Testament and Primitive Church they have done what they ought to do. The Church of Christ has no ministry within it competent to offer on the altar the same sacrifice as that of Calvary (in an unbloody manner). It has no power to offer a sacrifice for the living and the dead.

Anglican churches have the true ministry, not Rome's as defined by the catechism of the Council of Trent. There is also this fact to be kept in mind, that we have no evidence that the priesthood as defined by Trent can accomplish what it sets out to do.

* * *

Mr. Ross has further objection to the position taken up by Rome. He dislikes the Bull "Pascendi" which condemned modernism in Roman Catholic circles nearly fifty years ago. He dislikes the attitude to history, and the shrinking from frank discussion of many topics. He protests against the recent encyclical "Humani Generis" because it requires a literal acceptance of the first chapters of the book of Genesis.

He goes over the story of Dr. Simcox and his difficulties a few years ago, and resurrects a choice item (which appeared at the time in our columns)—The Most Rev. Dr. Sinnott R. C. Archbishop of Winnipeg in 1944 solicited subscriptions to a "Society for the Propagation of the Faith". He

invited each mother of a serving soldier to enrol her son as a member, and said there was "a guarantee should he be killed, that he will go at once to his Maker". Mr. Ross recounts how this appeal was quoted in the London "New Statesman" of 8th July 1944. In the next issue there was a letter of protest from the Rev. J. C. Heenan saying that "If Critic (the pseudonym of the "New Statesman" writer who contributed the account of the Archbishop's appeal) believes that the Archbishop of Winnipeg or any other Catholic bishop could write such arrant nonsense, he manifests a terrifying credulity. Categorically and *a priori* I deny that the Archbishop has been guilty of the heresy of which he is accused." Three months after Fr. Heenan had to write "The impossible has happened. The Archbishop was correctly quoted." He added that he had learnt privately that the Archbishop had been in failing health for some time.

That was the way out—His Grace's mental faculties were failing. Yet to many a reader there was nothing improbable in the appeal for "the Society for the Propagation of the Faith". Mr. Ross says *a propos* of this "The Reformers may not have been so much mistaken after all".

* * *

The final chapter, "The Church and the Church of England" is a useful answer to the universal claims of Rome, whose fault is that "it requires a wholly disproportionate attention to external unity". The Church is thought of too much in juridical and too little in spiritual terms.

We can recommend the reading of this book. It seems to us to be accurate and its evidence well chosen. The subject is one to be insisted on—we need clear views and convincing ones on "Why we are not Roman Catholics".

WHY WE REJECT CERTAIN CEREMONIES.

(A broadcast in "The Case for Protestantism" Series by Archdeacon T. C. Hammond.)

The common idea about Protestants is as little correct as the common idea about most things or people. Some of my listeners will have been told that Protestantism is merely a negation. The Protestant is supposed to be like the famous Radical leader, Mr. Laboncheire, who once told a correspondent that he had trained himself to say No! And so people expect No! for an answer when they hear of a Protestant, and they are thus led to discount any objection in advance: "Oh! he is always smelling a rat, or seeing the thin edge of the wedge." That is quite sufficient and does duty for more solid argument. It is in vain that we try to tell people that a Protestant is a man

who witnesses for something. In this world you can hardly be for anything without being against something else. I hope my hearers, at all events, will not be drawn aside by such foolish statements. I hope that you will all ask for reasons and when you get them examine them. There are several reasons why we reject certain ceremonies. We do not reject them all for the same reasons. Some are rejected because they are unnecessary. St. Augustine complained of this in his time. There is a great danger that religious affairs shall be removed from the ordinary business of life, and it is necessary that we should restore the balance. That is not a negative attitude—it is a serious call to all of us. It reminds us that there is danger, as old Bishop Butler put it long ago, of going over the idea of virtue in our mind. We want to get back to reality. We want to prevent the idea growing in our mind that religion is a particular form of drill with very little relation to the hum-drum of ordinary living.

That is not a negative attitude. We can support our contention by many pertinent illustrations drawn from the annals of the past. The Romans were a virile people, but they grew lazy with the increase of prosperity. As their power declined their shows increased. We have all heard the famous slogan: "Bread and circuses for the common people." The lesson has often been lost on succeeding peoples. The multiplication of ceremonies means the loss of spiritual vigour. At last the whole service with its multiplication of ceremonies became so unmeaning to the ordinary man that in despair he left the whole business to the priest. Religion became a matter of professional routine instead of a living power.

It is almost incredible in these days to read of the extent to which this divorce of religion and life had grown. The worthy burghers of Strasburg conducted their cases in Church while the priest celebrated Mass. He did his job, and they did theirs and both were satisfied. We do not want that to occur again and in order to prevent it we seek to bring the whole range of spiritual devotion within the compass of the directly intelligible. It is not enough that the service shall have a meaning. It must have a meaning to the simplest worshipper. We Protestants point out that most great things are simple. The world has been divided into people who make simple things complicated and those who make complicated things simple. We prefer the latter. The greatness of God consists partly in his approachableness. Though clouds and darkness are round Him, He dwells with him that is of a lowly and contrite spirit. We do not

object to music. We object to the notion that there is anything very religious about ornate music. We do not object to meaningful gestures. We object to the multiplication of gestures. Even here we can make a good positive case. But much more than in following a desire for simplicity and directness we object to many ceremonies because they are contradictory to the great conceptions of the Old and New Testament. An ancient father of the Church put this thought very forcibly. He pointed out that there was a great resemblance between the religion of ancient Egypt and the religion of Israel. Both religions had a temple and in both temples there was a holy of holies. When you entered the Egyptian holy of holies you found reclining on a velvet cushion a crocodile or a cat. When you entered the holy of holies of Israel you found a sacred ark and reposing in it The Ten Commandments of God. That was the big difference. It was a moral difference. If we are to be true to this essential element in revealed religion, we must hold very closely to its direct teaching. There are avenues of departure that are peculiarly appealing to the natural heart of man. It is digression into these avenues that has most to be avoided. We hear, for example, a great deal to-day about the Sacramental principle in life and in worship. There is a sacramental principle in life. But it is going to an extreme to say: "all life is a sacrament." A sacrament is an outward sign of a great inner truth. But there is an inveterate tendency to bind up the inner with the outer. As Protestants we seek to guard against that error. We believe that sacraments can only be given to rational beings. We believe that their very essence consists in representing by means of outward signs a reality that can only be experienced in the spirit. Hence we discourage everything that draws attention to the outward sign in itself considered, and encourage everything that leads the worshipper on to the realm of spirit. Better we say with the old Franciscans, "vessels of wood and hearts of gold" than "vessels of gold and hearts of wood." Our attitude is not always understood. We want reverence, but we also want due proportion. We want the deepest, truest reverence for the unseen spiritual reality. Sometimes we think that in the trimmings that have surrounded the simple tokens of our Lord in Baptism and the Holy Communion the inner reality has been withdrawn from consideration. The Jews were rebuked for making void the commandments of God by their traditions. They thought more of washing hands than of the sacred reality which the

washing of the hands signified. We are anxious to avoid that ancient error. Elaborateness is not the same thing as devotion, though it is often mistaken for it. Why is it that such obvious considerations, grounded in scripture, history and personal experience are never so much as considered when the Protestant attitude is discussed. Is it because the inherent reasonableness of the general Protestant position would thereby become at once apparent?

There is yet another reason why we reject certain ceremonies, and it is found in the history of their development. The present practices of the Christian Church did not all spring up in a night. They were the result of slow growth. In its long history the Church has adopted ceremonies and discarded them. The reasons are now, at least, often obscure. Tertullian tells us that honey and milk were given to the newly baptised. He also mentions a custom of taking a small portion of the consecrated bread before eating any other food in the morning. Ambrose also tells us that his brother, the sea-captain, had some consecrated bread of communion with him when at sea. Customs like these died out. If we were to adopt popular views we might suggest that some disgruntled Protestants existed in those far-off days. But it is enough to say "changing times, changing manners" applies to the Christian Church. We cannot wholly dissociate ceremonies from their history. Where mistakes are corrected the ceremonies associated with the mistakes are thrown aside. When the ceremonies are revived, too often the mistakes revive with them. Take a few of these. Jerome tells us that candles were lit in the East in his day when the Gospel was about to be read to illustrate the words of the Psalm: "Thy word O God is a lantern unto my feet." Lactantius, a short time before, ridiculed the heathen: "They kindle lights to God," he says, "as if He dwelt in darkness." But Pope Innocent III was the first bishop to order lights to be set upon the altar. A custom that arose in 1215 can hardly be apostolical. The change of meaning from Jerome's time led to the later order that the sacrament should be carried to the sick "with a light going before It." A candle is a simple thing, but candles on an altar have a special history. We feel justified in saying that having abandoned Transubstantiation, we have abandoned lighted candles as symbolical of "the brightness of the Eternal Light." We also feel justified in saying that where candles in this connection have come back the error which is associated with them has come back also. A rather amusing illustration of this can be found in a comparatively

modern book where the writer says:—"The lights are, of course, not for use, but to symbolise the divine presence. We burn them on our altars, on the right side and on the left, before the oracle when, as the Bible says, there is 'no need' of them." (What Ritual has God Appointed?—Rev. J. S. Pollock.) Truly the Bible says we have no need of them, though in a wholly different sense, and so say we.

The Reservation of the Sacrament was condemned unanimously by all the Bishops of both the Convocations of Canterbury and York in the year 1898. The Archbishop of York wrote: "The opinion of the bishops was absolutely unanimous. It has, therefore, all the weight that it could have from the authorities of the Church" (Advent Pastoral, 1898). Protestants still adhere to that judgment. A sacrament to them is a sacred act performed rationally. It cannot be reserved. To imagine that a portion of bread, because it is consecrated, can be kept for use afterwards is to impair, in their judgment, the real value of this very sacred ordinance. It is when the Lord's people are gathered together to worship Him and solemnly set apart by united consent bread and wine for a sacred purpose there and then completed by taking and eating in remembrance of their Lord that the gift He offers becomes real to their souls. They point out that Baptism is not reserved, nor can it be. To practice reservation is, in their judgment, to countenance the opinion that in one Sacrament and in one only, "The author of all sanctity is present before us." They think it is not possible to hold this opinion and to be faithful to New Testament truth, hence they reject the practice and the ceremony of burning a light before the reserved sacrament as popular usage has it.

Protestants regard the practice of kneeling before images of saints and burning candles to the images as undesirable in public worship. They remember that when Peter came to Cornelius, Cornelius fell down on his knees before him. Peter took him by the hand, saying: "Arise and stand upon thy feet, for I also am a man." The type of worship Peter rejected when offered to him in person on earth could scarcely be acceptable to him when offered to his image, if he had any knowledge of it. The second commandment, or the latter portion of the first, according to another mode of reckoning, says: "Thou shalt not make... any graven image... thou shalt not bow down to them or worship them." That command is authoritative for Protestants and excludes the use of images in worship.

PASSING EVENTS—*cont'd. from p. 3*

turn out well with God's help. I will pray for you."

First Mention.

Constable Fraser told Lord Chief Justice MacDermott, who was hearing the case, that it was the first time his wife had mentioned religion.

In reply to the letter, added Constable Fraser, he had said that it was a great shock to him, and that he would not consider the suggestion that he change his religion.

Another letter from his wife to him said: "It is not the type of letter to expect from you, who pretends to love your partner in life. If you had love in that stony heart of yours you would meet me half-way. Your whole love is with the child, and you have none for his mother. You can be sure that I will never return to you on your conditions. I have a right to live my own life according to God, and so I am prepared to paddle my own canoe."

"Could be Happier."

"Bob, you know it is Pat's death that is making me do all this... Do not blame anyone for telling me what to do for you know I would do whatever I like myself. You know we could be even happier than we were if you could only see the right way, but I will never force you to do something that you do not want to do."

A further letter from Mrs. Fraser said: "... If we have to part, I am going to enter a convent. You know I have always told you that if I had not married you I would have been a nun... If you could only see things the way I see them we would be very happy."

Constable Fraser said that later when he went to see his wife, she tried to talk the matter over to get him to go her way, and said that it was the only way she would go back to him. He refused, and took their son away with him next morning.

—*"Irish Times"*, 28/11/'53.

* * *

Down and Dromore Diocesan Conference— Dromore, Co. Down, 26/11/'52. An Outspoken Bishop.

The Bishop introduced the guest speaker, the Bishop of Meath, to the clergy. Dr. McCann, in a very practical address, laid stress on the desirability of the clergy giving all they had, however humble their gifts might be; of being simple in their preaching; and remembering what the people needed. A short discussion followed.

At 8 p.m. the Conference proper began, the Rector of Dromore welcoming all who had come and inviting the Bishop to take the chair.

The Chairman said he was glad to see such an excellent attendance. Introducing the subject of the Conference, "The Layman's Part in the Church's Life", he said that the future rested with the laity. They were to witness to their religion in their daily lives. The life of the laity

in the shop, on the farm etc. during the week more than their attendance at Divine Service was going to bring people to God.

The Chairman then asked the Bishop of Meath to address the meeting. Dr. McCann gave a very forthright and inspiring address, pointing out that our Church was Protestant, Reformed, Apostolic, and Catholic. It was not a question of ritual but of foundation of belief which separated us from the R.C. Church. The Church for which the layman was to work was a Scriptural Protestant Church. The Reformers of our Church had aimed at a spring-cleaning in doctrine, faith and manners, and had appealed to Holy Scriptures and the practices of the early Christian Church. The three-fold Ministry of Bishops, Priests, and Deacons, the Sacraments, the three Creeds, the Canonical Scriptures of the Old and New Testaments were all part of the Christian Deposit which had been preserved. There had been no such thing as the founding of a new Church. The Bishop proceeded to say how foolish it was to allow the grand old word "Catholic" to be filched from us. Catholicism was what was believed always, everywhere, and by all. Applying this doctrine to the Prayer Book we were a Catholic Church. A tremendous heritage had been passed down to us; and we should be loyal to our Church.

The Bishop of Meath introduced the second part of his address by posing the question: "How can we witness for God?" and gave a five-fold answer. First, the layman must dedicate himself day by day to God's service. His first contribution to his Church was to witness by his life to Christ. Secondly, the greatest work for God was done in the home. Thirdly, there was the duty of worship. The layman had a duty to witness to those who did not worship. Fourthly, they had a duty to the clergy. They must realise the financial burden of the clergy and their wives. Often help given was too little and too late. They should take the burden of money off the clergy, and give more encouragement to them. What the wives of the clergy did for their Church was beyond price. Lastly, the layman could play a part in the Church's life by taking on a job. Dr. McCann concluded his address by saying we needed to re-consecrate ourselves day by day.—"Church of Ireland Gazette", 4/12/'53.

* * *

Worker-Priests.

The French Cardinals (Feltin, Gerlier, and Liénart) have seen the Pope and presented to him their views on the position of the worker-priests in Paris. Most of the anxiety publically expressed, centres around "the participation of some worker-priests in the class struggle". Some priests in industry have been politically active, but not by any means a majority of them. It was surely conceiv-

able from the start that these men would not have committed themselves to this life had their human sympathies not been deeply involved. But one aspect of "the apostolate to the workers." is said to threaten the *vocation* of the priest. A correspondent in Paris informs us that although it has never been publicly admitted, a point of particular anxiety is that a number of priests have married. Our correspondent says also that fear of "incipient Protestantism" has grown because of the response of some worker-priests to the condition of the workers in relation to the demands of the Church. There has grown among them the not surprising conviction that the alienated workers may be persuaded to return to the faith and the Mass but not (yet) to the Church. There is a hard core of resistance that permits a man to go to Mass in the priest's room on Monday but will not permit him to go to Mass in Church on Sunday—as the Church says he must. The sympathy of the priests with this point of view is being described as "incipient Protestantism". A similar sympathy in the minds of some Anglican priests close to our own industrial population is being described in the Church of England as "incipient Wesleyanism". Some of these priests are beginning to say they prefer incipient Wesleyanism to insipid Churchianity.

At the time of going to press, the three French cardinals have let it be known that they think the worker-priests may be allowed to continue in their labours.—"British Weekly", 12/11/'53.

* * *

Worker-Priests may continue if...

On Saturday the three French cardinals—Feltin of Paris, Gerlier of Lyons and Liénart of Lille—issued a statement containing the conditions laid down by the Vatican on which the Worker-priests of Paris may continue in their labours. The conditions are:

1. Worker-Priests should be carefully chosen by their bishop.
2. They should receive well-founded training.
3. They should work manually only for a short time, to enable them to fulfil their priestly functions.
4. They must not enter into any temporal obligations which would be likely to create for them trade union or other responsibilities, "which should be left to laymen".
5. They should not live in isolation but should be attached to a community of priests or to a parish.

The cardinals' statement stressed that the worker-priests' movement could not be retained "as it existed to-day" but that the Roman Catholic Church was "anxious to retain contact" between itself and the working class.—"British Weekly", 19/11/'53.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

"Legal" Kidnapping.

In our Notes of July 10th we referred to the abduction of the two Finally orphans, baptized into the Roman Church without the knowledge of their Jewish aunt and guardian, and smuggled out of France into a Spanish Catholic Institution. On August 28th the Evangelical Confederation of Colombia authorized the following account of the "legal" kidnapping of Abraham and Obdulio Morales, aged 12 and 11 years. The family lived on their farm, but after the conversion of the parents to the Protestant Faith, attended a Protestant Church. Three years ago, a gang of eight Roman Catholics entered the farmhouse and shot the husband dead, shouting "This is for being a Protestant," after which they forced the mother and children to abandon the farm. The two children named above, attended the Sunday school of the Protestant church where their mother was a baptized member, but during the week they were scholars of the "Francisco Marulanda" Public School. The Principal and staff pestered the boys to attend Mass at the parish church, telling them they would go to hell unless they became Catholics. On July 7th when the boys failed to return home, the mother could learn nothing from the Principal of their whereabouts. When she saw the Principal the next day he replied: "Return to the Virgin and your children will be given back to you"; he had handed the boys over to a Jesuit priest. Not until August 2nd did she learn that they were in a Catholic orphanage. After much obstruction she was permitted to visit them in the presence of the Mother Superior, when, terrified and sobbing,

they rushed to her lap. When she pleaded to take them home, she was told they had been sent to the orphanage by the Government and must remain there. On August 10th Obdulio escaped. He told his mother how the School Principal had urged the two brothers to run away from home and had taken them to the Jesuit Centre, whence Jesuit Father Guzman, had taken them to the orphanage, and that on July 16th they were compelled to attend Mass. The same afternoon, August 10th a police detective entered the house and carried the boy away by force. Two days later the mother petitioned the Judge of the Juvenile Court who accused her of apostasy and abused her for "turning Protestant", adding that he had authority to seize all Protestant children in the department of Caldas. The boys were retained in the orphanage. On August 13th the mother, with a Protestant friend, appealed to the Governor of the province. He answered that she had expelled the boys from home and they had gone to the Jesuit priest for help—such was the statement of the Jesuit and he believed him. The Bishop of the province stated that she was an apostate Catholic mother, and since the boys when babies, had been baptized into the Catholic church "she could not be allowed to violate their Roman Catholic consciences". The Judge of the Juvenile Court, after the evidence of the Jesuit and the Bishop, dictated an authorization for the confinement of Abraham and Obdulio Morales in the Catholic Orphanage of San José.

—"The Christian", 11/9/53.

* * *

"Supernatural" Tears in Sicily—A Weeping Statuette.

Palermo (Sicily), December 13.

Cardinal Ruffini, Archbishop of Palermo, said recently following a meeting of Sicilian bishops to examine the reported "miracle of the weeping Madonna" at Syracuse, that "there can be no doubt of the reality of the tears". According to pilgrims, the tears were shed by a hollow terracotta statuette hung above the bed of a Sicilian Communist's pregnant wife. She said she saw it weep and felt the tears splash her forehead. The tears continued for four days from August 29 to September 1. Thousands of pilgrims claimed to have seen them, and hopelessly sick people claimed the statuette had miraculously cured them.

Countless church meetings at Rome and Palermo heard and sifted evidence. Then after the final meeting of the Sicilian bishops, Cardinal Ruffini announced that the Church recognised the "supernaturalness" of the tears. He said that chemical examination of the tears had proved them to be genuine. The bishops have decided to build a special sanctuary for the statuette.

The Archbishop's statement, however, does not mean that the "weeping Madonna" is recognised

officially by the Roman Catholic Church. The bishops' report must be submitted to the Congregation of the Holy Office, which will investigate the Madonna if it thinks fit. The Congregation of Holy Rites has the final decision.—British United Press and Reuter.—“Manchester Guardian” 14/12/'53.

* * *

Weeping Image Claim—Report by Bishops.

From Our Own Correspondent

Rome, Sunday.

The convocation of Roman Catholic bishops in Sicily, meeting under the chairmanship of Mgr. Baranzini, Archbishop of Syracuse, recently pronounced the phenomena of the “Weeping Madonna of Syracuse” to be authentic.

A plaster image of the immaculate heart of the Virgin, bought in a local store by a peasant woman, is said to have wept tears continuously from August 29 to September 1.

The phenomena attracted immense crowds, and a large number of cures were claimed. A chemist declared that an analysis of the “tears” showed them to be human lachrymatory liquid. The bishops have called for the erection of a shrine to contain the image.—“Daily Telegraph”, 12/12/'53.

* * *

Bishop Donegan Asks Atom Plan Prayer.

The Right Rev. Horace W. B. Donegan, Episcopal Bishop of New York, asked all clergy to lead their congregations in prayer “that success may attend the efforts of the President and the United Nations that the power of atomic fission may be employed not for destruction but for the benevolent upbuilding of human welfare, and the cause of world peace”.

Bishop Donegan wrote to the clergy of the diocese:

“All Americans were inspired by President Eisenhower's prophetic utterance which has given us, in more realistic terms than anything heretofore, an understanding of the grave danger the world is in, by the tremendous increase in the accumulation of atomic weapons.

“The President is to be commended for taking a positive approach toward a beginning of international co-operation in this field. As to the particulars of the plan as proposed, or as it may be modified, it is too early to make an evaluation.”

* * *

Dr. Bonnell Hails Eisenhower Plan.

The Rev. Dr. John Sutherland Bonnell said, in his sermon at Fifth Avenue Presbyterian Church, Fifth Avenue and 55th St., that President Eisenhower could not have timed his appeal for diverting atomic energy to peaceful purposes better than to make it at the Christmas season.

“Humanity stands at the crossroads to-day”, he said. “God has set before us life and death,

the blessing and the curse. We must make the choice. The way of the atom and hydrogen bombs is the way of death, whose end no man can foresee. But these dread forces can be harnessed so that they will become the servants of man rather than his executioner.”—“New York Herald Tribune”, 14/12/'53.

* * *

Mr. Blythe on the Constitution of Eire— “Provocative to Northern Loyalists.”

Mr. Ernest Blythe, who at one time was Vice-President of the Executive Council, said that this country's Constitution was provocative to Northern loyalists.

He stated that the present Constitution only increased the solidarity of those in favour of partition. It assumed “rights” in the North, and he would like to see changes made in it.

He blamed the Constitution for having led, indirectly, to the introduction in Northern Ireland of the Flags and Emblems' Bill, which comes up for a second reading in Stormont this week.

Mr. Blythe, who is a native of the North and a Protestant, was taking part in a debate with Senator J. G. Lennon on “The Strategy of the Struggle for National Reunion,” in the A.O.H. Hall, Armagh. The debate was heard by specially invited members of the Irish Anti-Partition League.

Mr. Blythe began by reiterating his support for the anti-partition movement. But he made a strong appeal to Northern Ireland Nationalists to abandon their policy of coercion, to respect the Union Jack, and to give up trying to push the Tricolour to the fore.

“A smear campaign by Nationalists does nothing but harm,” Mr. Blythe declared. “It is completely impossible to restrain the lunatic fringe in any movement, but certain exaggerated propaganda about ‘a police state’ and ‘gestapo,’ and things like that, and talk about persecution can do no good. It can only annoy people on the other side.”

Not National Flag.

Referring to the Flags and Emblems' Bill, which has been introduced by the Northern Ireland Government to protect the flying of the Union Jack, and prohibit the flying of other emblems and flags where likely to cause a breach of the peace, Mr. Blythe said: “I deplore the introduction of this Bill, but I think it was largely due to the confusion caused in the minds of Northern Nationalists by the terms of the Constitution of the Republic.

“Nationalist people in the North seem to me to have convinced themselves that the

Tricolour is the National flag of all Ireland. It is not anything of the sort. It is the flag of Easter Week, and the flag of the heroes, and it is the flag of the Twenty-Six Counties, but it is not the flag of all Ireland. I think the people who force the Tricolour in the North are doing great harm in various ways, and they are certainly doing harm to the flag."

Call for Respect.

Mr. Blythe criticised those who would seek to tear down the Union Jack in the North. "To me, the Union Jack represents world-wide plunder and piracy," he stated, "but we must acknowledge the validity and the authority of the Six-County Government. This Government—although there might be a little gerrymandering—is a democratic Government, reflecting the feeling of about one-fifth of the Irish people. I think the Union Jack is entitled, in the Six Counties, to an outward respect.

"There should be a respect for the majority and I think the Tricolour—which has no status in the Six Counties—should not be pushed to the fore. It should not be dragged into scuffles and riots, and be made to seem to other people the flag of coercion and threat.

"Behave sensibly!" was his advice to Northern Nationalists. "Abandon the policy of coercion and give up trying to push the Tricolour to the fore, and it will soften the feelings of the Protestant majority."

Persuasion Needed.

Mr. Blythe declared that partition would never be removed without first getting rid of the "politico-religious dividing line." There was no possibility of ending partition by any form of coercion; there would have to be persuasion.

Referring to appeals to Americans of Irish descent to support the anti-partition movement, Mr. Blythe commented: "The vast majority of those people care little about Ireland, except when they are knocking back a few drinks on St. Patrick's Day. Partition can never be ended until 200,000 or 300,000 Protestants from the Six Counties are prepared to join us. To persuade them will be a big task, but we must definitely make up our minds to abandon the policy of coercion."

Another View.

Senator Lennon expressed disagreement with such a conciliatory policy. "Ireland's troubles," he asserted, "stem directly from invasion by the English and subsequent deliberate planting of Protestant settlers."

He reviewed the growth of Protestantism in Ireland and of "that secret society, the

Orange Order." The Irish struggle, right from the outset, he alleged, was "a struggle by Catholics to defend their ancient faith against this neo-religion of the invaders."

Referring to Mr. Blythe's call for an end to coercive methods by anti-partitionists, he said: "The Irish people have the right to coerce the Protestants of the Six Counties, if such is the decision of the majority of the people. I have never advocated, and the Anti-Partition League have never advocated coercion, but I say we have the right to use it."

Senator Lennon stated that the Northern Nationalists were "an example to minorities throughout the world" for patience under intolerable conditions. It came ill from a person of Mr. Blythe's standing to sneer at Irish-Americans. Irish people in America were willing to give aid to the anti-partition movement at all times.

Call to Government.

Criticising the Government of the Republic, Senator Lennon said it was regrettable that the vast majority of politicians in the South were not prepared to make sacrifices to bring about an end to partition.

He dismissed Mr. Blythe's suggestions that the Northern Government be accorded recognition as a proper authority, that there should be acceptance of "the assumption of power by Great Britain," or that there should be tacit recognition of the symbols or such authority, as "too much for a Six County Nationalist to stomach."

He called on the Government of the Republic to end the tendency of allowing the Northern Nationalists to be isolated. He asked that centres of industry be established along the Border to give employment to Northern people, and that a Minister for the Reunification of Ireland be appointed—"Irish Times", 8/2/'54.

* * *

Title of "Worker-Priests" Abolished—Declaration by French Bishops.

The title "worker-priest" is to be abandoned in favour of the expression "priests of the working men's mission" (*Prêtres de la Mission Ouvrière* instead of *Prêtres-Ouvriers*) according to an official and carefully worded statement issued recently by the secretariat of the French episcopate.

This statement first of all confirms the original decision that the needs of the French working-class could not be fully covered by the parish priests even with the help of the laymen of the two organisations, *Jeunesse Ouvrière Chrétienne* and *Action Catholique Ouvrière*. Priests are still, therefore, to be

appointed to carry on a sacerdotal apostolate in the working-class world in conjunction with parish clergy and lay militants. (The French vocabulary allows the bishops in their statement to avoid the use of the word "class" whereas it is difficult to do so in English.)

Safeguards for Priests.

The statement goes on to say that it is for the Church alone to determine what forms of life are compatible with the priesthood. While recognising "the generosity and magnificent devotion of the priests whom they had sent into the working-class world, and whom they had permitted to work in factories," the bishops declare that this experiment cannot be continued in its present form. The Church wishes to safeguard the peculiar mission of the priest and to give to the working-class world priests who, in that world and for that world, will live the full life of a priest.

"Now the priest is consecrated to offer to God the adoration of the whole people, primarily by the celebration of Holy Mass and the public prayer of the breviary. He is also among men the dispenser of divine benefits the preaching of the word of God and the administration of the sacraments."

For this reason the Church asks the priests, sent into the working-class, not to take full-time jobs in future. To avoid any confusion in the future the change of title already mentioned has been decided upon. The bishops go on carefully to state that this decision does not arise from any contempt for manual labour, consecrated by the example of Jesus Christ. They note that in many monasteries monks devote several hours a day to manual work. The Church is asking the priests of the Working Men's Mission to devote only part of the day to manual labour so that they may fulfil all the obligations of prayer and of the apostolate that they have assumed by becoming priests.

The bishops ask the clergy and the faithful to pray for the priests who having gradually adopted a form of life and activity which cannot be maintained, will certainly suffer from these directives now given to them. In conformity with the declarations of the three cardinals the bishops, signatory of yesterday's declaration have made known the practical application of the new system which is to be adopted. "More than ever in this painful moment they need the prayers of all."

French Catholics' Concern.

The bishops once more stress that the change in the manner of living will be a painful one for the priests who, as the pioneers of their Church, had entered factories

as workmen. Without any doubt a large section of the most active and zealous French Catholic opinion is still pained by the decision of the Vatican that this change should be made. This French Catholic opinion is the more troubled since the decision was originally taken without public discussion and entirely from above. French Catholics cannot help being citizens of a Republic in which the obligation of public discussion and explanation has been pushed almost further than anywhere else in the world. This, no doubt, is part of the trial of the "worker priests" who are no longer to bear that name.

"Le Monde," in commenting on the bishops' statement, points out that since they are no longer to accept full-time jobs the priests of this mission can no longer exercise their activity within factories, since part-time workers would not normally be accepted and any special arrangement for the priests' benefit would be resented by the other employees in the factory and destroy the whole purpose for which the priests originally entered the factories—that they should share to the full the life of industrial workmen.

"Le Monde" notes that the bishops not only forbid priests to accept full-time jobs, but also "all temporal commitments." This, "Le Monde" presumes, means that the priests of the mission can no longer join the working-class and above all must not participate in any political demonstration. It notes that the priests of the mission are, therefore, subjected to restrictions which are more severe than on those who happened to be deputies (there are several in the French National Assembly)—"Manchester Guardian," 26/1/54.

* * *

Challenge to Vatican.

The names of 73 worker-priests from most parts of France are affixed to a declaration of protest against the decision about their mission taken by the bishops under instructions from the Pope himself.

All the names seem to be those of secular priests and not of members of religious orders—that is, of men forming the part of the clergy whose position in the worker-priest experiment was most novel, since they were detached from parish duties and episcopal supervision without being under any other form of discipline except that of the Mission of France or the Mission of Paris.

The declaration reached most newspapers recently in roneoed copies. Whether in all cases an actual signature has been given is therefore not certain. In any case "Le Monde"

states that some of the signatories do not intend to break with the Church and will try to persuade their colleagues not to do so.

Class Struggle.

The principal passages of the protest are:—

"At the moment when millions of workers in France and abroad are on the march towards unity for the defence of their bread, their liberties, and peace, and while the employers and the Government are accentuating exploitation and repression to halt at all costs the progress of the working class and to safeguard their privileges, the religious authorities are imposing on the worker-priests conditions that involve abandonment of their life as workers and renunciation of the struggle that they have been conducting in solidarity with their comrades.

"This decision is based on religious motives. Yet we do not think that our life as workers has ever prevented us from remaining faithful to our faith and to our priesthood. But it must not be forgotten that the existence and activity of the worker-priests have caused dismay in social quarters accustomed to use

(Continued on p. 36.)

PRIESTHOOD OF THE CLERGY—WHAT?

By Canon Lindsay

(St. Bartholomew's, Stranmillis, Belfast)

If some people who regard themselves wiser than St. Paul, had their way, they would put the word "priests" in the epistles where the word "pastors" occurs as though the "perfecting of the saints," "the work of the ministry" and the "edifying of the body of Christ" could not possibly be accomplished without them and this would seem to be the attitude of the Church of Rome which in her hierarchical capacity has canonized more dead or departed saints than any other branch of professing Christians.

Now I know why the Epistles addressed to ordinands in St. Paul's day are called "Pastoral Epistles" and not "Priestly"; in fact, the sacerdotal conception of the priesthood has been responsible for the teaching of more error in the Christian Church than any other doctrine I know of. It is responsible for the mass, for Transubstantiation, and, in large measure, for souls supposed to be delivered out of purgatory. It is responsible for that form of ecclesiastical pomp which has characterised the Eucharistic congresses held in this and other professedly Christian countries—a pomp which robs Christianity of its sublime magnetic and eternal simplicities—a pomp which, mothlike, leads the easily-

gulled by the glamour of the spectacular and by a sentiment estranged from the demands of a sanctified and God-given common sense.

And no one knew this better than those who were brought up under its influence but who, on reading their Bibles for the first time, emancipated themselves from its shackles and went to the stake as the martyred ambassadors of freedom, justice and truth. It is no wonder that men like Archbishop Whately, Bishop Lightfoot and the reformers favoured the retention of "Presbyter" in our Prayer Book rather than "sacerdotes" as adopted and retained by Rome.

Religion without Altars.

And why all this but because, as Whately points out, that though the Gospel religion was introduced by men, and among men, whether Jews or Gentiles who had never heard of or conceived such a thing as a religion without a sacrificing priest, without altars for sacrifice, without sacrifices themselves, without either a temple or at least some high place, grove or sacred spot answering to a temple in which the deity worshipped was supposed more especially to dwell though the apostles knew all this, yet they preached, for the first time to Jew and Gentile alike, a religion quite opposite in all those respects to all that had ever been heard of before—a religion without any sacrifice but that offered up by its Founder in His own person, without any sacrificing priest (Hierews and Sacerdos) except Him, the great and true high priest and, consequently no priest (in that sense) on earth, except so far as every one of the worshippers was required to present himself as a living sacrifice, holy, acceptable to God: and a religion without any temple except the collected congregation of the worshippers themselves. Let anyone contemplate the striking contrasts between the confined or local character of the Mosaic system and the character of boundless extension stamped on the Gospel of Christ. "In the place where God shall choose to set His name therein" writes Moses, "there shalt thou offer thy sacrifices." But a greater than Moses has since said: "The hour cometh when men shall neither in this mountain nor yet at Jerusalem worship the father." "For where either two or three are gathered together in my name there am I in the midst of them." (St. John's Gospel, Chap. iv and St. Matthew's Gospel, Chap. xviii.) "In his temple (at Jerusalem) doth everyone speak of his glory—there will I Jehovah dwell, for I have a delight therein," writes the Psalmist (Ps. xxix). (to be continued.)

Registered at Stationer's Hall.

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DUBLIN, MARCH, 1954.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR.

THE STORY OF JOHN BALE.

Some time ago, as readers will recall, we published a slightly abridged version of "The Vocation of John Bale to the Bishopric of Ossory" (available in book form from this office 1/3 post free). Owing to interest expressed in this Reformer we have much pleasure in complying with requests received and provide an account of a sturdy scholar and Protestant churchman which will, we hope, keep his memory alive.

* * *

Members of the Church of Ireland have retained a sense of admiration for the Reformers though nowadays such admiration is less fashionable than it used to be. Yet we admire them with less piety than our fathers did: for we value them as men and not as Protestant idols, and that is a good thing. We recognise their human limitations and difficulties, and try to see them in the social and intellectual world of the 16th century. When we succeed in this we have no inclination to say, with Hurrell Froude, that we hate them. We admit their iconoclasm, but respect their convictions, and acknowledge our debt. The more we reflect on the collapse of the church of the Middle Ages the more we realise its inevitability, and realise that reconstruction and reformation involve radical processes. France and Russia in more recent times give us parallels in secular reformations; Robespierre follows Mirabeau, Kerensky is succeeded by Lenin—Erasmus yields place to Cranmer, Luther, and Calvin.

John Bale was a radical reformer, yet an English Churchman; an upholder of the Prayer Book, and, if he had known the Confession of St. Patrick he might have quoted the words "appointed by God a bishop in Ireland" for his nomination to the See of Ossory by Edward VI does not deprive his call of the higher sanction.

* * *

Bale, like many Reformers and sympathisers with reform was a native of East Anglia: born in 1495 in Suffolk; and died in 1563 at Canterbury. In the sixty-eight years of his life he had strange vicissitudes. How is he remembered today? Generally by epithets, as "foulmouthed Bale" or "bilious Bale"; or by sneers, like that of James Gairdner, that he was not remarkable for his courage; or as the author of "The Vocacyon of John Bale to the Bishopric of Ossory", a book rarely read, even by students of Irish history.

But what about this comment on him?—Mr. T. Davies (in Proceedings, Oxford Bibliographical Society) "John Bale is almost the first real scholar in the history of English studies. His energies were remarkable, but he never committed the melancholy error of attempting more than he could reasonably hope to achieve. He was a lonely pioneer in the wilds of English literary history." Or, what of the fact that Queen Elizabeth planned that he should write a history of England based on the national archives? Or what of the fact that he wrote the first historical play in English, his "King John" which in modern times has been edited in Germany, and probably inspired William Shakespeare?

It is curious that eminent historians have rarely failed to write reproachfully of him, and our own historian Dr. Jourdan regrets his impetuosity and ill-considered haste to push reforms in Kilkenny.* Indeed Dr. Dudley Edwards† writes of Bale with more tolerance than most. I agree with Dr. Jourdan that Bale was over-hasty, but Bale was not merely a reformer, but a red-hot evangelist who wanted a conversion of his clergy, and knew the kind of lives they commonly led. He began by telling the clergy of Kilkenny to leave other men's wives and daughters alone and marry. With him moral conviction was never wanting, and he had seen a bit during his varied life in England and Germany.

* * *

"Foul-mouthed" is a possible description of our bishop, if we share the prudery of the 19th century. But Bale belonged to the age of Rabelais, and further, I draw attention to an explanation which is, I think important. I account for much of Bale's language upon the theory that he is applying the imagery of the Old Testament and of the Apocalypse to the papal bishops and clergy

* Phillips—Hist. Church of Ireland, (Vol. 2).

† R. D. Edwards—Church and State in Tudor Ireland, (R.C.).

of his day. The Papal Church is "the Scarlet Woman", and its priests the sinful citizens of that city which is spiritually called Sodom. The reader of his exposition of Revelation "The Image of Both Churches" will see how very scriptural the language of Bale's severity is. He will also see in this same book many passages of striking beauty of language and spiritual perception—(Parker Society reprint).

* * *

Still, there is much in all Bale's writings, at least in the religious and dramatic ones, which we might wish were expressed more moderately. I confess that I enjoy his whole-hearted vituperation and extreme plainness of speech. As well as his beautiful flexible English. When he is at his best he is admirable.

Again, a man who has been pretty close to the stake and faggots more than once may be pardoned if he says what he thinks about his enemies. Also, after his conversion he must have felt a deep moral repugnance at the things he and his fellows and their predecessors allowed in the conventual life. St. Paul spoke of the things the Gentiles tolerated and practised before their enlightenment, and Bale follows him. Probably there is an element of overstatement, but that is pardonable and usual among radical reformers, who would effect little if they were but moderate in their denunciations; cf. his "Votaries", an exposure of the monastic state in his time.

* * *

Bale's life may be briefly told. He studied in a Carmelite College, joined the order, graduated at Cambridge (subsequently D.D. 1537) as a student of Jesus College where he knew Cranmer. He also studied abroad at Toulouse and Louvain. In these places he diligently collected information about the writers of the Carmelite Order, for whom he had a lasting admiration. Most of his Carmelite works have been lost, but his historical notes of English Carmelite writers are in his "Scriptures". The preface to the Carmelite Catalogue of 1533 praises the literary achievements of his order which was long the leading one in England. Indeed it is said that his conversion coincided with a conviction that his order had degenerated from its past greatness, and so he turned from Carmelite antiquities to national ones. By 1533 he was ready to support Henry VIII's reforms. The influence of Lord Thomas Westworth of Suffolk, one of the peers who signed the letter to the Pope approving of Henry's divorce from Catherine, helped to convert him, is also the impending fall of his Order, for the leadership of the mendicant friars had gone from the Carmelites to the Augustinians. Possibly Bale's later hostility to Geo. Browne, Archbishop of Dublin is partly to be explained by the fact that he had

been Augustinian Provincial and therefore the supplanter of the Carmelite Provincial. Bale as a Carmelite prior might have been head of the friars!

Wentworth had a hand in persuading Bale to leave the Order, and also to marry. Bale never denied that the desire to get married made him set aside his vows. He was rightly convinced that such a vow only bound him while in the Order, and that in any case the dissolution of the Order would free him. But he held in later years that such vows had, in his experience, been productive of great evil, this he showed in his "Votaries" and in his "Apology of John Bale against a Rank Papist". The wife was a lady named Dorothy who was devoted to him through a long life.

* * *

Bale now made steady progress in his researches into English antiquities. He had been encouraged by John Leland to persevere, and like Leland he foresaw the results of the coming dissolution of monasteries, in the scattering of the great libraries. Both he and Leland travelled widely, Leland being commissioned by Henry VIII. Bale examined the archives of many Orders, but was refused by the Dominicans and Franciscans. This added to the hatred which as a Carmelite he naturally bore to those Orders. He published "Anglorum Heliades," reporting on Carmelite histories, and dedicated it to Leland. Leland soon became permanently incapacitated, and Bale carried on alone. He compiled many lists of old British writers, much of whose work is now lost. Bale's edition of Leland's report to Henry VIII tells, among other tragedies, of two monastic libraries being sold for 40/- and used as grocer's packing paper. Much was sold abroad for wrapping and binding. His Apology, for instance is partly bound in a page of fine missal (T.C.D. library F.). The complaints Bale makes are those of a genuine scholar. He does not regret the suppression of the monasteries, for his cry against their inmates is that they never tried to print their mss. or to catalogue them properly. He does lament that the people who acquired the monastic property were only England's "filthy bastards" rather than her true sons since they squandered her literary treasures. The materials of national history and letters meant far more to him than the wealth of abbeys. Indeed they alone were their true wealth.

When he ceased to be prior of the Carmelite house at Doncaster Bale became priest of the parish of Thomdon in Suffolk. There his now outspoken Protestantism led to imprisonment. Leland interceded and procured his release through Thos. Cromwell "in the name of good letters and charity".

* * *

He now became the playwright of the English

reformation, and tells how Cromwell protected him against Lee, Archbishop of York, and Stokesley, Bishop of London "on account of his comedies". Some half-dozen or so of them survive. They are morality plays, mostly on N.T. themes, and are called "comedies" because of their happy endings. They show us a country priest's effort to dispel rural prejudices in the spirit of Henry's reformation. They ridicule the old popish practices, and portray the simple lessons of the gospel. He became leader of a travelling band of players called in Cromwell's account book "Bale and his fellows".

In his historical plays "King John" and "Thomas a' Becket" he sought to show that the papacy had been the enemy of England's welfare.

* * *

The fall of Cromwell caused the departure of Bale to Germany. He lived abroad eight years, and in exile wrote the "Image of Both Churches" which Davies describes as "the most important prophetic and polemic interpretation of scripture produced by the English reformation". He also wrote in defence of Wyclif, and wrote an account of Sir John Oldcastle (Parker Society reprint).

His exile brought him into contact with the European reformation, and he came to sympathise with Calvin, while respecting Luther who died during his stay in Germany. At Wesel he published his great "Summary of writers of Great Britain", a biographical history of English literature, which he added to in Latin editions.

On Edward's accession he returned to England, and became Rector of Bishopstoke, Hampshire. His friend there was Hugh Goodacre.

On 15th August 1551 Edward VI was at Southampton, and Bale went to see the King. Edward directed his council to appoint Bale to the See of Ossory, Goodacre being appointed about the same time to Armagh. In January 1552 he landed at Waterford, and went to Dublin where Cusack the Lord Chancellor arranged for the consecration on 2nd February by Archbishop Browne, assisted by Lancaster of Kildare and Magennis of Down. Bale refused to be consecrated by the Pontifical service, and forced Browne to use the Second Prayer Book, with "manchat" (or white table bread) for the Communion in place of the wafer.

At Kilkenny he used the Second Prayer Book and preached diligently. His plays were acted in the town with some acceptance, but the canons and vicars hated him. He heard that the priests had poisoned Goodacre, and was warned to be careful. On 25th July he found his clergy celebrating the death of Edward by drinking in the taverns. His diocese was full of armed men attacking the houses of the English; and at his see-house five of his staff were murdered. On 10th September a proclamation authorising the

mass service was published in the name of Queen Mary, and Bale could stay in Ossory no longer. He went to Dublin, and sought to secure a passage to Scotland. He was abducted by a Flemish pirate, and landed in England at a Cornish port where he was arrested as a traitor but released. He sailed with the pirate for the Netherlands, and at length reached safety.

One of his first acts was to write the story of his "Vocacyon" to Ossory.

In 1554 he went to Zurich as guest of Henry Bullinger where he helped Flacius Illyricus and Gesner the philologist. Later at Frankfort he defended the Prayer Book against the exiled Puritans. He heard his English Communion Service of 1552 called a "Popish Mass" by these sectaries, and suffered other insults. He dealt with the Puritans faithfully, seeing in them the "mockers, liars, blasphemers, despisers" of the last days in the Apocalypse.

That he had a sense of humour is shown by the imprint on the title page of his Vocacyon and other books written in exile "Imprinted at Rome before the Castle of St. Angelo at the Sign of St. Peter."

* * *

The accession of Elizabeth brought the unwearied old man to the last stage of his journey. He went home and the Queen made him a Canon of Canterbury. He was not equal to the task of resuming his bishopric; and Canterbury, with Parker the eager student of antiquities as his friend and archbishop, seemed a worthy resting-place where his studies of English history could go on. Efforts to recover his library from Ireland failed as most of the best of it had been stolen, but years later Parker did get some of it.

Bale died in 1563. In those last years he must have seemed an extraordinary figure to the younger divines. "The spacious days of great Elizabeth" cannot have had many men of as varied fortunes and interests. When, in the 18th century Bishop Tanner compiled his great work on English writers he made good use of Bale's pioneer labours. A hundred years later a Mr. Christmas published for the Parker Society a few of his works. Since then he has been remembered only as "foul-mouthed" Bale. That epithet has become his epitaph.

"THE CONVERSION OF IRELAND."

Thoughts on this topic form the substance of a short article in "The Furrow" Nov. 1953. "The Furrow" is a Roman Catholic monthly magazine published in Ireland, and the author of the article we refer to is a Dr. Scott, lecturer in Dental Anatomy in the Queen's University of Belfast.

Dr. Scott is a convert to Roman Catholicism so his views should be of interest to all Protestants, for all Protestants ought of course to follow Dr. Scott's example if they are to secure the full truth, peace of mind, and eternal salvation. That, at least, is what we are constantly told.

* * *

Dr. Scott classifies the non Roman Catholic people of Ireland into those who "hate" the Roman Catholic Church, those who are "indifferent", and those who are "interested". He thinks that "hatred", "persistent and well-organised intellectual hatred", is rare in Ireland. No doubt he is right, yet the very spirit of Protestantism must demand at one and the same time real goodwill towards Roman Catholics, and a firm opposition to the religious system they adhere to. Can any Protestant who reads the occasional pronouncements of the movement called "Maria Duce" feel content that his family and himself should live under the policy it advocates? Can any Protestant feel that the regime in Spain, if imitated here, would be to his interest? While it is true that Ireland has a generous and tolerant spirit there are clamorous minorities and surreptitious activities hostile to tolerance, and they might in the future prevail.

"Many Protestants" says Dr. Scott, "suffer from spasms of active dislike which may be roused by some distorted newspaper report on some Papal pronouncement; some childish memory out of Foxe's Book of Martyrs, or the novels of Charles Kingsley; some isolated item of Catholic doctrine; some foolish statement by a Catholic politician; or some story told by a Protestant missionary back from South America. Such spasms are understandable, and every honest Catholic must suffer such things in himself: to truly love the Church is to hate what is wrong in the Church."

These last words are noble, but how far is it recognised *officially* that there is wrong in the Church? The Roman Catholic hierarchies in South America do not disapprove, as far as we have heard, of repressive policies towards evangelical missions. Foxe's "Martyrs" tells of the torturing and burning of many Protestants for their faith: the Smithfield fires may have died down, but the "right" of the Church to exercise physical coercion where and when circumstances permit is not denied (see Marshall—"The Roman Catholic Church in the Modern State"). Kingsley if we remember aright, tells something of the Inquisition. It was a real institution; it did exist; and its victims were innumerable. Its Spanish form may have been more extreme than the forms it took elsewhere: there may have been several kinds of Inquisitions, but the general purpose, and the methods, resulted in suffering and death.

As for statements by Roman Catholic politicians—statements by ecclesiastics speaking coolly and with awareness of the meaning of words (an awareness politicians may lack), serve better to keep alive Protestant suspicions—we have lately noted how an ecclesiastic in Co. Kerry told us that when we think of an Irishman we think of a (Roman) Catholic. The Protestant Irishman in some quarters is denied a faith and a country.

Hatred is not a sentiment to be fostered or condoned, but the Irish Protestant must feel that a system of doctrine which has removed so far from scriptural and primitive christianity cannot have claims upon his heart or intellect.

Dr. Scott notes also that in Ireland as elsewhere, changing one's religion means betraying one's own people. That is a fact which is inescapable, and it operates in both directions. But it is to be admitted that there are higher claims upon us than those of family tradition. If mind and conscience lead us in a certain direction we are bound to follow. So while we must always regret defections we ought not to count them as mere treacheries. Of course the lapse or apostasy of a Protestant is the surrender of a loftier spiritual ideal, and that is a cause of profound regret. It may also be said that in very many cases the lapse is due to the want of any really serious convictions, intellectual and moral beforehand. It has been remarked that in Ireland a change of religion is almost always in anticipation of marriage to a Roman Catholic: apart from that motive, conversions are few indeed.

* * *

"Indifference" is the second of Dr. Scott's points, and here he writes as a man of perception and candour. He implies that the Roman Catholics are complacent and casual, doing little to arouse interest. "Ireland is giving herself over to suburbia, to the God of material security." He asks the question "what is there in (R) Catholic Ireland of light and warmth and the fulness of being, of thriving art, of dedicated knowledge, of glory, of zest, of high adventure, to turn our Protestant people to the fulness of a faith which resides only in unactivated dogma and the patient acceptance of things as they are on the part of our poor and our sick, and the quiet unknown work of parish priests and holy nuns?"

The fact is that in Ireland we are all, religious in our own way, and we know each other's prejudices, preferences etc. too well. Dr. Scott is not an Irishman, and he has the enthusiasm of a convert, so he must feel hampered at times by the qualities and temperaments of his associates.

* * *

The third point, "interest" considers the way by which interest can be awakened. Dr. Scott is quite right in saying here that "the best advertise-

ment for (R) Catholicism is the (R) Catholic layman who shows by his life that his faith is no mere superstition, no collection of half-baked theological jargon, has no fear of human knowledge, is no exclusive collection of negative taboos". But such a layman, we fear, will strike his co-religionists as being a sort of Protestant!

Dr. Scott believes that the conversion of the Protestants is a task for which the right kind of layman is best fitted—"we aid the conversion of another, if we do so at all, by making contacts of mutual respect and understanding along which the flow of God's grace can run". That is very true, and such contacts may result in a two-way traffic—the would be converter may become a convert!

We thank Dr. Scott for that phrase "mutual respect and understanding"—conversions, or no conversions, Ireland needs these virtues badly.

A MODERN CRITIC OF SALMON'S "INFALLIBILITY OF THE CHURCH."

"The Irish Theological Quarterly", published at St. Patrick's College Maynooth in its issue of January 1953 has a very interesting study of Dr. Salmon's book. The study was evoked by the new (abridged) edition of the "Infallibility" edited by Dr. Woodhouse, and its author is the Rev. Dr. G. Mitchell, one of the professors in Maynooth College.

As it is frequently said that Salmon has never been answered by Roman Catholic writers, (and sometimes it is said that he is unanswerable), we turned to Dr. Mitchell's article with the expectation that we would find a clear statement of the considered reply now deemed appropriate. The book has been available for seventy years and no rebuttal as far as we know has been published in separate form. At the turn of the century a series of articles in answer to Salmon appeared in "The Irish Ecclesiastical Record" (by a Maynooth professor, a Dr. Murphy). Last year the same magazine reprinted Dr. Murphy's criticisms, now some fifty years old.

* * *

Dr Mitchell begins by suggesting that Dr. Salmon's reputation for learning was exaggerated—perhaps so: but the exaggeration was not Dr. Salmon's, only that of his admirers. He says "there was at least one subject on which he was not particularly well-informed, viz. the teaching of the Church which he so confidently set out to disprove." We have here a problem of a very serious kind. Salmon and others tried to find out what the Roman Catholic Church teaches. They turned to Roman Catholic Sources, and at once faced the difficulty of Romans as well as Pro-

testants, that Rome's teaching is hard to trace in many an important subject. A Roman Catholic theologian may believe that he is expounding correctly his church's teachings, and then find when he submits his writings to the censors that he is in error. That was the experience of Dr. Walter McDonald of Maynooth some thirty years ago. He wrote several books which never received the "Imprimatur". It was the experience of Antonio Rosmini a century ago, though he was one of the men Pope Pius IX planned to make a Cardinal.

There are also many books by important Roman Catholic divines which after being current for years have been withdrawn, or put on the Index. The authors, we assume, had no intention of falsifying or misrepresenting their church's doctrines, but seemingly they must have misunderstood. If there are pitfalls for the Roman Catholic divine, how difficult it is for the Protestant to grasp the orthodox Roman point-of-view.

* * *

The fact is that none of us is ever really satisfied with a portrayal of our church by a member of another communion. Even among Protestants the Presbyterian will scarcely be content with a Methodist view of Presbyterianism, nor a Church of Ireland man with the account of his church which a Baptist might write. The facts might all be correctly stated, but the atmosphere, the inner understanding will be the difficulty. Salmon, be it remembered, did not write for Roman Catholic readers. He wrote his lectures for the Church of Ireland Divinity Students in Dublin University. He explained to them the difficulties created in his mind by the claim of the Roman Catholic Church to Infallibility. If Roman Catholic writers themselves failed to give clear and unambiguous expositions then Salmon cannot be blamed for his inability to make better use of the material he derived from them. This seems to be the answer to the complaint Dr. Mitchell puts in the following terms—"I have often tried to imagine what changes he (Dr. Salmon) would be likely to make if he were writing at the present day. A clearer understanding and more accurate statement of some of the (Roman) Catholic doctrines he was controverting might reasonably be expected. Misrepresentation of the meaning of infallibility and of the claim to infallible authority that is made for the Pope, intelligible perhaps in the heated atmosphere of 1870, would surely have disappeared." The failure to understand what was meant by "Infallibility" was not confined to Dr. Salmon in 1870 or since. It was not confined to Protestants: it affected Roman Catholics in 1870, and its limits and significance are unsettled to this day.

A Papal utterance made in the light of the definition of Infallibility set out by the Vatican Council in 1870, may be to-day plain enough: but what are the methods by which we can know if a Papal utterance made before 1870 is "ex cathedra"? What is the precise distinction between "ex cathedra" and all other solemn Papal pronouncements?

* * *

Writing of 1870 Dr. Mitchell refers to "the ignorance and misunderstanding in the popular mind concerning the issues involved". The fault may have been due to the confusion as to what Infallibility meant. The confusion was not confined to the popular mind, but affected even theologians (as we imagine it still does). We have heard of "maximisers", i.e. those who wanted the most extreme claims made for Papal Infallibility, and of "minimisers", i.e. those who wanted the least ambitious definition; one which would restrict the dogma to narrow confines. Little wonder then that "the popular mind" was filled with misunderstanding, and little wonder that Dr. Salmon found it hard to learn precisely what the dogma taught.

If a clearer understanding of Papal Infallibility has been reached to-day, it has been reached, not by the Protestant controversialist, but by the Roman theologians themselves. Dr. Salmon cannot be blamed for failing to anticipate an interpretation of Infallibility which only gradually emerged over a period of seventy years or so.

* * *

Dr. Mitchell thinks that recent study of Church history and patristic writings must lead to some revision of Dr. Salmon's views. No doubt that is true, and Salmon had an open mind, for his latest book "The Human Element in the Gospels" is a revision of some views he had set out in the much earlier "Introduction to the New Testament" (Whether the later views are superior to the earlier ones does not concern us). But the question is, have recent studies in Church history etc. shown that the statements in Salmon are wrong, or that evidence is falsified, or quotations are garbled? We have no real reason to think that a wiser, more truthful, or more learned school of Anglican students has arisen since Salmon's day. There are Anglicans who differ from Salmon (largely because they belong to a different school of thought), but they do not differ because they are better scholars, endowed with better critical faculties. They differ because in some respects they are worse scholars, and less critical.

* * *

A reference to "the few positive positions he (Salmon) ventured to take up" seems to us to show that Dr. Mitchell has not grasped the purpose Dr. Salmon had, and the limitations it

imposed on him. Salmon was not primarily concerned with positive positions in his lectures. He wanted to do something drastic: i.e. to show how little foundation there is for any theory of Church infallibility. His method has been called negative and destructive. He was well aware of that. If asked what alternative be offered in place of Infallibility he could answer "none". Infallibility was emphatically not one of the notes of the Church, and that is what he set out to demonstrate.

Dr. Mitchell may see in this an indication of "the essentially negative and unprogressive character of Protestant controversial literature", but how is it to be otherwise? If Pope Honorius was anathematised as a heretic how can that fact progress? If Decretals were forged, no passage of time can render them authentic. If Extreme Unction is not a sacrament ordained by Christ in the Gospel the centuries of claiming that it is, do not make it so.

If new answers to old arguments are not forthcoming, and if old ones are still used it is because they are the answers. As to Protestant Controversial work being negative—there must be firm "noes" to a lot of ill-founded assertions. New facts to transform the whole anti-Roman position have not been discovered. What we find in some circles is a growing tendency to accept Roman presuppositions, and to react against Protestant principles, but this is not evidence of profounder learning or greater wisdom.

* * *

Dr. Mitchell refers to Dr. Murphy's articles on Salmon's book (Irish Ecclesiastical Record 1901-02) and says that Dr. Murphy shows that the Infallibility attacked by Salmon was a fabric of his own imagination, and that he failed to understand or at least to state accurately the doctrines he was controverting, and that he had most shamefully misrepresented some of the authorities, both ancient and modern. These are very weighty charges and as we have not yet mastered Dr. Murphy's work we do not attempt to discuss them. We hope to study them in our pages in the near future.

* * *

A man who is mentally and spiritually conditioned by Church or Papal Infallibility will always be at a loss to know how one can believe anything unless it has the endorsement of an infallible authority. Hence Dr. Mitchell writes "It is hard to see how anything but a sense of bewilderment and utter indifference could await those who might have been convinced by his (Salmon's) arguments of the unsoundness of the Roman position." If the reference is to the students who attended Dr. Salmon's lectures, then the answer is that they were the very men who came fresh to the ministry of a church which had

just suffered disestablishment, and put their faith, hope, vigour and spiritual energies most successfully into it. They laboured manfully in the Gospel at home, and upheld the missionary task abroad. The Irish Protestant clergy of the last quarter of the nineteenth century were second to none. They were not afflicted by bewilderment or utter indifference.

If the reference is to those Roman Catholics who were led by Salmon's arguments to deny Papal Infallibility and turn Protestant, then the answer is that the few we have heard of, and the one or two we knew personally were faithful evangelical Christians and good and loyal churchmen. The fact is that Infallibility is not a necessity. Men fared as well before they decided that the Pope is infallible as they have done since. The two infallible decisions most to the front today—the Immaculate Conception of the Blessed Virgin, and her Assumption declared to be true what were for long enough popular religious beliefs. As exercises of the infallible prerogative these have added nothing to the faith of ordinary people. They have given that faith a confirmation it scarcely needed.

To be continued.

PASSING EVENTS—*cont'd. from p. 29*

religion in the service of their interests and their class prejudices.

"If these measures are to be maintained they will trouble the consciences of Christians engaged in the struggle of the working-class at the moment when so many efforts are being made to withdraw them from the common fight and to cast discredit on their faith.

"The worker-priests claim for them and for all Christians the right to effective solidarity with the workers in their just fight.

"Militant working men and the working-class trust the worker-priests and have respected their priesthood. This respect and this confidence, while they continue to be shown towards us, forbid us to accept any compromise which would consist in claiming to remain members of the working-class without working normally and without accepting the commitments and the responsibilities of workers. In consequence we affirm that our decisions will be taken with complete respect for the workers situation (*la condition ouvrière*) and for the fight of the workers for their liberation."

Challenge to Bishops.

If "Le Monde's" interpretation of the attitude of at least some of the signatories is correct, this declaration would seem to be intended first of all to provoke a statement

from the bishops expressing much more emphatic sympathy than the bishops are likely to do with a very radical Left-wing attitude to social conflicts. The French Church has indeed gone out of its way to support the right to strike and to condemn social injustices, and it can scarcely go further.

Secondly, the declaration is perhaps preparing the way for the refusal by some of its signatories of specialised missionary activity among the industrial workers, such as the bishops seem to have in mind in their letter now that it is no longer accompanied by a specialised status for the missionaries. In fact it must be doubted whether the signatories of the declaration have served their cause effectively. After the bishops' letter specifically stating that they were acting on detailed instructions from the Pope, this declaration can scarcely be interpreted otherwise than a revolt against the highest Catholic authority.

The declaration itself uses a vocabulary very different from that of the bishops in that the word "class," which the bishops never used, occurs frequently. The underlying assumption seems to be that the class war is an inevitable—and a just if not indeed a Holy war. That is exactly the onus of the case brought against the worker-priests by their most hostile critics, even though it has not been the case which the bishops appear to have accepted so far.

The conclusion of the worker-priests declaration seems to be that only a chaplain in the class war army can hope to have the ear of the French working man. That they have reached this conclusion is in itself very interesting. The bishops, however, can scarcely be expected to accept it. They have already issued their warning that the one discipline for which they are responsible and the first discipline for every priest is that of the Church.

What the 73 worker-priests seem to have done is to force to the fore the question that Cardinal Feltin has already said is so gravely preoccupying the Pope, namely the tendency of some French Catholics to adopt a "neo-protestant" attitude. It was apparent a year ago when large groups of French Catholics rejected the application of canon law to the case of the Finaly children. It is apparent in this declaration. Recent comments in the organs of French Catholicism most sympathetic to the worker-priests have, however, clearly been in favour of submission—even though evidently sorrowful and pained submission—"Manchester Guardian," 4/2/54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Vatican Appeal to Worker-Priests—Sympathy and Firmness.

PARIS, FEBRUARY 8.

A broadcast appeal from the Vatican radio to the worker-priests—or, rather, "priests of the working-men's mission", to give them the new title that no-one as yet remembers to use—once again expresses the Church's warm sympathy with these men and clearly indicates the great importance which the Catholic authorities attach to securing their submission to the Pope's ruling.

The author of the appeal, Father Beslay, is closely associated with French missionary activities of various kinds. The text of his broadcast, as reported in the French press, is not perhaps entirely reliable; but its general tenor was that whereas the worker-priests did succeed in breaking down the barriers between themselves and their fellow-workers in the factories they were provoking new doubts among other Catholics, and that the Church had been bound to take this into account, though no less resolute than before to put an end to the divorce between itself and the French working class.

While the appeal ends with a call for complete submission, it seems to imply that to have signed the declaration of protest will not in itself be a bar (from the Church's point of view, at any rate) to further activity by the signatories in the field that they have chosen. The 73 signatories to the

declaration comprise about four-fifths of the secular priests who have been working in the factories. According to the Vatican spokesman, only three of them have so far refused to submit.

—"Manchester Guardian", 9/2/54.

70% Submit.

No official figures are ready, but it is understood that about 70% of the worker-priests, including all those who were members of an Order (Jesuits, Dominicans and Franciscans) have accepted their instructions, withdrawn from their factories and given up any trade union or other responsibilities that they had accepted.

About 30 worker-priests have not yet done so. All of these, it will be noticed, are secular priests and are, therefore, particularly the responsibility

(Continued on p. 48.)

A MODERN CRITIC OF SALMON'S
"INFALLIBILITY OF THE
CHURCH."

(continued from March issue.)

The Rev. Professor G. Mitchell of Maynooth College in his article on the new edition of Salmon's book (*Irish Theological Quarterly*, January 1953) says "It is hard to understand how the claim that Salmon has never been answered could have been seriously entertained at any time much less revived at this late stage." But the fact surely is that Salmon's book was not "answered" for a long time after its appearance. Dr. Mitchell refers to an answer which appeared serially in the "*Irish Ecclesiastical Record*"—1901-02 by a Dr. Murphy, but that was many years after Salmon first published his lectures (1888). He regrets that Dr. Murphy's "answer" had little notice taken of it, and that it never received the recognition it deserved. We may ask "whose fault is that?" If Dr. Murphy's "answer" was convincing, not to say conclusive, his authorities and co-religionists ought to have boosted it. It is hardly satisfactory to say as Dr. Mitchell does, that the points made by Salmon have, in other connections been replied to "over and over again." The book Dr. Salmon published is a challenge, and an equally available reply ought to have been issued, for even if the average Roman Catholic knew how to refute Salmon (which we beg to doubt), has not Rome, by virtue of her claims, a duty to enlighten Protestants so that they may relinquish their errors? How many Protestants in Ireland and Great Britain are likely to be convinced of Dr. Salmon's futility and wrong-

headedness by being told that the proofs are in a serial in the "Ecclesiastical Record" of 1901?

Again, if Salmon's "infallibility" is such a defective and unscholarly work, and quite out-of-date, and so no longer important, why have the managers of the "Irish Ecclesiastical Record" reprinted in 1953 Dr. Murphy's articles? Further, as the "Ecclesiastical Record" does not circulate among Protestants, and not even among the Roman Catholic laity (though it is a most interesting and instructive magazine), but almost exclusively, we imagine, among priests and religious, it is hard to see why they need to be armed against the obsolete Dr. Salmon, even in his new condensed edition.

Strange to say, several priests we have known who forsook the Roman obedience found Dr. Salmon's book an eye and mind-opener.

* * *

At this point we must state that since writing our previous article on Dr. Mitchell's criticisms we notice in the booksellers' lists a book on "Infallibility" by Dom Butler, O.S.B. This is intended to be an answer to Dr. Salmon. It is by the eminent Benedictine scholar who, a year or two ago, criticised the new edition of Salmon in "The Times Literary Supplement." We are looking forward to studying it with keen enjoyment.

* * *

It was easy to speak belittlingly of Salmon in the cloistered circles, and to ignore him in the seminaries. It was, we think, an error on the part of Irish and British Roman Catholics to publish nothing in reply in Salmon's lifetime (or at least to wait till the last year of his life when he was too old and infirm to do much), for Salmon's position quite apart from the merits of his work, gave his book real importance. It was the standing of the author—Provost of Trinity College, Dublin and head of the University of Dublin, and the lectures had been given by him as Regius Professor of Divinity in the foremost Anglican Divinity School of that day.

There was a duty upon Roman Catholic scholars to enlighten the non-Roman Catholic world as to the true significance of "Infallibility"—to explain its meaning, to interpret its significance, to resolve its difficulties, to overcome objections, whether historical or theological. If it is correct, as Dr. Mitchell says, that "Dr. Murphy clearly established that Dr. Salmon's attack on infallibility was directed against a fabric of his own imagination, and that there was on his part a con-

stant failure to understand or at least to state accurately the doctrines he was controverting," we are inclined to think that Dr. Salmon found it hard to discover just what Rome and the Vatican Council meant by the decree of infallibility. We referred to this before, and we repeat it. Evidence of this uncertainty seems to be available in the fact that there is no settled decision as to what pronouncements of Popes are infallible. We know that the Marian dogmas of 1854 and 1950 (Immaculate Conception and Assumption) are reckoned infallible, but no one can tell us what previous decisions of Popes are.

* * *

A more serious challenge, as previously noted, to Dr. Salmon is that "he most shamefully misrepresented some of his authorities, both ancient and modern. If Dr. Murphy had done nothing more than show up the unscrupulous way in which the name and authority of Cardinal Newman and some of the fathers of the Church are made use of... he could have done enough to discredit Dr. Salmon as a reliable theologian."

This is a severe accusation, but must wait till we have occasion to study Dr. Murphy's work. On the face of it it seems unlikely that Dr. Salmon would have been so foolish as to distort Newman or the Fathers, for he could have been so easily detected, and he was no fool. We recall that in a certain place he quotes Newman and then in a footnote quotes another statement of Newman more or less denying the first. Salmon observes that it is not up to him to reconcile these inconsistencies or contradictions, but only to record them. We may suppose that in many instances the Fathers were not all of the one opinion, and disagreed at times with each other, and, at times with themselves. Salmon knew the Fathers pretty well, and knew Rome's way of using them and of introducing spurious passages into them (one may refer to the employment of corrupted passages of the Fathers by St. Alphonsus Liguori—the saint used the texts current in his day and accepted them as genuine). We are therefore inclined to think that if Salmon had in his active years seen Murphy's criticisms he would have had effective answers.

* * *

Dr. Mitchell does not give us any instance of Dr. Salmon's misrepresentations of the Fathers or of Cardinal Newman. He goes on to condemn Dr. Salmon for failure to distinguish authorised teaching from the opinions or unguarded statements of particular divines, though Dr. Salmon constantly

warned his students to do so. "Practically on every page these protestations are belied by his practice." He complains that Salmon did not devote much study after the Vatican Council to its decrees. He finds no evidence of acquaintance with the best theological thought of the post-council period.

A small question intrudes itself into the mind—what is the criterion of "the best" in this connection? Is that the best theology which makes the most of the decree of infallibility (maximising) or is that the best which gives the most moderate interpretation (minimising)? Dr. Mitchell suggests that Dr. Salmon had not studied Franzelin's "De Divina Traditione," but did not Dr. Salmon warn his hearers to distinguish authorised teaching from that of particular divines, and is not Franzelin a particular divine?

"The best" is so often what appeals to our individual tastes, prejudices, mental habits, that we need an objective standard.

* * *

We are inclined to agree, however, with Dr. Mitchell that some full note should have been taken, in preface or elsewhere, of later Roman Catholic explanations of Infallibility, so that we might have had in the new edition the material brought up-to-date. That is not to say that we accept his view that Salmon gives "a false picture."

* * *

The second part of Dr. Mitchell's criticism begins by objecting to Dr. Salmon's view that the whole Roman Catholic controversy turns on the Infallibility of the Church. We have heard Dr. Salmon criticised by Protestant divines on the same ground. The late Rev. John Warren (author of "Ireland and her Fairy Godmother," "The Biretta Blight," "The Review of Ritualism," "Religion and the Emotions"), who was a very serious and learned scholar, told us that he could not agree with Salmon. He held that the vital difficulties were those which affected the ordinary man in his ordinary observances and worship, and that as a consequence the conflicting views on justification were still the important grounds of difference. Dr. Mitchell however tries to conclude that Dr. Salmon did not like an infallible guide, and had little use for a personal teaching authority of any kind. This is we think unfair to the man who pointed out that though the school-master is not infallible we may still find in him another and valuable sort of usefulness.

Protestants do not deny that Christ did Himself institute a personal teaching authority for the preservation and transmission of His

teaching, but they may disagree with the Roman Catholic as to the meaning of the words "personal," and "transmission." They can see that "a personal teaching authority" is recognised without admitting that the immediate and logical step is to say that the authority must be infallible. That is the step we deny.

* * *

"The Concept of a teaching Church as traditional Christianity has understood it has no place in Dr. Salmon's system." We have no hesitation in saying that "the teaching church" as displayed over many centuries (by "traditional Christianity" we understand the mediæval system) must be judged by the Word of God which is the Rule of Faith. As Dr. Salmon believed in the supremacy of Holy Scripture and that it was the source of revealed truth, he must have noted much that developed in a direction opposed to Scripture. A Church which teaches as necessary to salvation much more than Scripture teaches was not likely to appeal to him, or to establish itself as the divine guide.

* * *

"Once it is accepted that the Church is a divine institution there is nothing really remarkable about its claim to infallibility." In these words Dr. Mitchell puts forward the popular and fallacious "argument" for infallibility. The divine origin of the Church is accepted by evangelical Christians because it is scripture teaching ("The Church which is His body"—St. Paul. "On this rock I will build my Church"—Our Lord Jesus Christ), but it is an unwarranted, if plausible, jump to pass from that to belief in infallibility: it is a further unwarranted step to jump from "the infallibility of the Church", to the infallibility of the Pope! If the Pope were merely the Church's mouthpiece this jump might be allowable, but he is not the mouthpiece of the Church but rather the mouthpiece of the spirit. At least that is how it appears to us since it is laid down that "infallible" utterances of the Pope are irreformable of themselves, and not because they are decisions endorsed by Councils of the Church.

What is needed is a true definition of the Church. If we accepted the Roman Catholic view then no doubt Dr. Mitchell would be right in thinking that little more is needed to argue its infallibility. The truth is, as Roman Catholics have often pointed out, we rarely attach the same meaning to the words we use in common. The words are familiar ones, but the ideas behind are different. "The divine institution" of the Church is one thing for the non-Roman Catholic, and another for the Roman Catholic.

* * *

Naturally the question of Tradition arise in all discussions of infallibility. Dr. Mitchell gives a

correct account of the reason the Protestant has for refusing to put Scripture and Tradition on an equal footing—it is that “to their way of thinking, to do so amounts to an equiparation of human with divine authority”. This means simply putting divine and human authority on the same level.

To the best of our knowledge this exaltation of Tradition was not official Church teaching until the Council of Trent in the sixteenth century decided that Scripture and Tradition were equal sources of truth. Hence the Protestant thinkers were justified in writing of “the new Trent religion” (John Evelyn). It was a new development, and a radical departure from the older belief in the supremacy of Scripture. It was not Protestantism which made the radical change, but Rome.

Dr. Mitchell says that his Church believes that both Scripture and Tradition have God as author, and that Tradition is conserved in the *infallible magisterium* of the Church. We remark that the function of Tradition is not to augment Revelation or to supplement it, but merely to interpret it, and to supply method and usage in regard to secondary activities. It is not intended to serve the same purpose as God’s Word.

To-day, Tradition has failed to meet the needs of the Roman Catholic Church. Three years ago it was admitted that no ancient tradition was available to justify the dogma of the Bodily Assumption of the Blessed Virgin Mary into heaven. The *infallible magisterium* of the Church had not preserved such a belief from primitive times.

* * *

“Dr Salmon undoubtedly presents the case against Tradition with considerable cleverness.” Are not these words of Dr. Mitchell an admission that Dr. Salmon had something serious to say which cannot easily be gainsaid? We are often in the habit of calling a man in an argument “clever” when we dislike the point of view but don’t quite see how we are to meet it. His answer is to raise the question whether Our Lord intended that Scripture or a personal teaching authority should perpetuate His message till the end of time. Our answer is that this is a wrongly devised reply, for “the personal teaching authority” did in fact commit its tradition and message to writings, and the truths the apostles were to hand on became Holy Scripture. In fact, Scripture is the Tradition of the Lord and His apostles. What is otherwise called Tradition must therefore always be subordinate to Scripture. Scripture is primary, and Tradition secondary. The error of Trent was, after fifteen hundred years, to raise Tradition to the level of Scripture.

* * *

“It is only on the supposition that the appeal to

Tradition is understood exclusively in the sense of an historical proof that particular doctrines can *de facto* be traced to Christ and the apostles, that Dr. Salmon’s structures can be thought of as reaching their mark.” The point Dr. Mitchell makes here is that Tradition is never “Tradition” apart from the infallible teaching authority of the Church—“that only is Tradition which is handed on by the teaching authority itself”. It really looks to us as if Tradition is guaranteed by the infallible authority, and the infallible authority is guaranteed by Tradition. On what ground can the infallible teaching authority be made to rest, other than the will to believe that there must be such an authority?

* * *

Dr. Mitchell’s last section reviews Dr. Salmon’s account of the Vatican Council and its procedure. Dom Cuthbert Butler, O.S.B. published in 1930 a history of the Vatican Council and has perhaps corrected some mistakes as to numbers in Salmon’s account. It will never be agreed by all that the titular bishops and others were completely free to vote as they felt convinced. Butler thinks they were; Quirinus (Dollinger, etc.) thought not. We may leave a problem which is beyond us, but may refer to another study of the Council—J. B. Bury’s volume on the Nineteenth Century Papacy. This work by a great Irish historian was edited by another eminent Irish historian, Dr. R. H. Murray.

* * *

The closing words of Dr. Mitchell are to the effect that Salmon’s book in its new edition “will do little to promote the cause of Christian truth”: that must be a matter of opinion. “It will not help towards the mutual understanding which so many Protestants and Catholics ardently desire at the present time.” When so much else exists to hinder such understanding in Ireland and elsewhere the addition to it afforded by Salmon is small.

We see no reason to apologise as Irish Churchmen for Dr. Salmon, and no reason to regard his book obsolete, perverse, unhistorical or unChristian. It is a book of criticism. As such it will always deserve close attention. We think Dr. Mitchell might have written something in reply to the lectures in “The Infallibility of the Church” on 1. “The hesitations of the infallible guide” and 2. “The blunders of the infallible guide”.

EPISTLE TO THE EPHESIANS.

Summary of Calvin’s Commentary.

(Continued from Feb. issue)

Chapter 4, verse 11:—St. Paul explains the distribution of gifts (of ministry) and illustrates at greater length that out of this variety (apostles,

prophets, evangelists, pastors and teachers) arises unity in the Church, as the various tones in music produce sweet melody. The meaning may be summed up thus "The external ministry of the Word is commended on account of the advantages which it yields. Certain men appointed to that office, are employed in preaching the gospel. This is the arrangement by which the Lord is pleased to govern his Church, and to maintain its existence, and ultimately to secure its highest perfection."

"When men are called by God, gifts are necessarily connected with offices. God does not confer on men the mere names of Apostles or Pastors, but also endows them with gifts, without which they cannot properly discharge their office."

* * *

"Some, Apostles," (verse 11)—"Those highly favoured persons whom Christ exalted to the highest honour. Such were the pastors, to whose number Paul was added. Their office was to spread the doctrine of the gospel throughout the world, to plant churches, and to erect the Kingdom of Christ. They had not churches of their own committed to them."

* * *

"Next, evangelists, closely allied in the nature of their office, but held an inferior rank. To this class belonged Timothy and others. The services in which the Lord employed them were auxiliary to those of the apostles."

* * *

"Prophets—By this some understand persons who possessed the gift of predicting future events, among whom was Agabus (Acts 11, 28). But, I would rather define the word to mean distinguished interpreters of prophecies, who, by a remarkable gift of revelation, applied them to the subjects which they had occasion to handle."

* * *

"Pastors and teachers—Paul speaks indiscriminately of pastors and teachers as one and the same class, and that the name teacher applies to all pastors. But the two offices should not be confounded. Teaching is the duty of all pastors; but to maintain sound doctrine requires a talent for interpreting Scripture, and a man may be a teacher who is not qualified to preach."

"Pastors are those who have charge of a particular flock; though I have no objection to their receiving the name of teachers if it be understood that there is a distinct class of teachers, who preside both in the education of pastors and in the instruction of the whole Church. It may sometimes happen that the same person is both a pastor and teacher, but the duties to be performed are entirely different."

"It deserves attention that, of the five offices

enumerated, not more than the last two are intended to be perpetual. Apostles, Evangelists and Prophets were bestowed in the Church for a limited time only. But without Pastors and Teachers there can be no government of the Church."

* * *

"Roman Catholics have some reason to complain that their primacy is insulted in this passage. The subject of discussion is the unity of the Church. Paul enquires into the means by which its continuance is secured, and the outward expressions by which it is promoted, and comes at length to the government of the Church. If he knew of a primacy which had a fixed residence was it not his duty, for the benefit of the whole Church, to exhibit one ministerial head placed over all the members, under whose government we are all collected into one body? We must either charge Paul with neglect in leaving out the most appropriate and powerful argument, or we must acknowledge that this primacy is at variance with the appointment of Christ."

"There is no passage of Scripture by which that hierarchy, regulated by one earthly head, is more completely overturned. Paul has been followed by Cyprian (Bishop of Carthage, N. Africa, A.D. 250) who gives a short and clear definition of what forms the only lawful monarchy in the Church. There is, he says, one bishopric, which unites the various parts into one whole. This bishopric he claims for Christ alone, leaving the administration of it to individuals, but in a united capacity, no one being permitted to exalt himself above others."

* * *

Verse 14:—"That we may be no more children tossed to and fro by every mind of doctrine, by the cunning of men"—"There will always be impostors who make insidious attacks on our faith. When new sects or wicked tenets spring up many persons become alarmed. But the attempts of Satan to darken the pure doctrine of Christ are at no time interrupted; and it is the will of God that these struggles should be the trial of our faith. When we are informed, on the other hand, that the best defence against every kind of error is to bring forward that doctrine which we have learnt from Christ and his Apostles, this surely is no ordinary consolation."

"We have embraced the law, the prophets, and the gospel. Let us therefore confidently expect that we shall reap the advantage which is here promised—that all the impostures of men will do us no harm. They will attack us, but they will not prevail. We are entitled to look for the dispensation of sound doctrine from the Church, for God has committed it to her charge."

(to be continued.)

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, APRIL, 1954.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR.

PORTRAIT OF IRELAND. THE LENTEN PASTORALS.

The custom of issuing pastoral letters to be read at the beginning of Lent to their flocks is long established among Roman Catholic bishops, and is a salutary one when the object is to guide the faithful past moral and spiritual pitfalls. We find ourselves, as a rule, at one with the prelates in condemning the evils of all-night dancing, and in upholding the virtue of purity. We agree in all the sympathy expressed with those who are afflicted and downtrodden (Dr. Mageean, Down and Connor), and in urging the supreme social, moral, and spiritual importance of family life (Dr. O'Callaghan, Clogher). We wish, of course, that matters precious to Christians such as the study of God's Word, and the proper respect for the Lord's Day could be given greater prominence. We also long to see, in the rules of Lenten abstinence and fasting, restrictions placed upon the amount of strong drink to be consumed. We may be very stupid, but it does seem to us that abstinence from alcoholic beverages in Lent would be a far more commendable piece of self discipline or austerity than eating meat only once a day. A man who eats meat twice a day is scarcely likely to be the cause of so much human misery as the man who drinks ad lib. He may put on weight, but that may not deprave him to the same extent as alcohol will.

* * *

This year, 1954, being the Marian Year: the centenary of the dogma of the Immaculate Con-

ception of the Blessed Virgin Mary; it is natural that much attention should be directed to Marian devotions. The Cardinal Archbishop of Armagh, Dr. D'Alton, and the Roman Catholic Archbishop of Dublin gave much space to these matters.

The Most Rev. Dr. D'Alton writes that "we should honour her (the Blessed Virgin) for the essential though subordinate part that she, as the second Eve, played in the salvation of the world". We recognise that the Blessed Virgin is the mother of Our Lord, and that in a figurative and picturesque sense she may be called "the second Eve", but we detect, as all who put Holy Scripture and its teaching first must, that the association of the Blessed Virgin with our redemption is a doctrine *which may appear to be* logical, but which really is not. It was not as the son of the Blessed Virgin, but as representative man, typifying the people of God, that the Saviour died on Calvary.

"With full confidence we can appeal to her" says the Cardinal. But that is just what we are unable to concur in; because we have no evidence that the dead who "die in the Lord" have any part with those who are still in the body. It is an attractive thought, to believe that the saints in the presence of God are aware of our needs, and hear us and intercede for us, but is there in fact any proof of it? The Bible gives no assistance. Its silence ought to be conclusive, especially as it reveals to us that there are beings, whom God permits to aid us, i.e. the angels, not the saints at rest.

* * *

We have no wish or reason to differ from the Cardinal in his emphasis on the benefits to be derived by all from the example of Our Lord's Mother. Is there a nobler ideal for Christian womanhood than the one enshrined in her words "Behold the handmaid of the Lord"? Yet this does not call for any assertion of Immaculate Conception. When St. Paul tells us that Our Lord Jesus Christ came "in the likeness of sinful flesh" (Rom. 8, 3) we can scarcely suppose that he had any idea of a supreme miracle having taken place at the Conception of the Blessed Virgin. The Christian need only be concerned with the supreme miracle of the Incarnation—"the Word was made flesh and dwelt among us" in fulfilment of the prophecy of Isaiah "Behold a Virgin shall conceive and bear a Son and shall call His name Immanuel".

The Blessed Virgin, "both because of her close association with her Divine Son in His redemptive mission and her own surpassing merits, is in a most favoured position to obtain from Him all the help we need during our period of exile upon earth"—with all respect to the Cardinal-Archbishop we again declare that the greatest veneration for Our Lord's Mother does not call for the

opinion that she is the Co-redemptrix of the human race. She did not pay the price of sin, and the fact that her Son did establish for ever the uniqueness of a redemption which is entirely His. He, with the Father and the Holy Spirit will give us the help we need—God said to St. Paul “My grace is sufficient for thee”, and God’s grace is mediated through one mediator only “the Man Christ Jesus”.

* * *

We see from the pastoral of the Most Rev. Dr. Walsh, Archbishop of Tuam that the Roman Catholics of that Western province are to be called on “to assemble (at a meeting-place in each diocese) as an Act of Faith in the efficacy of Mary’s intercession, and to proclaim their determination to persevere in the daily recitation of the family Rosary”. If it could be proclaimed far and wide throughout Ireland that “If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins” (1 John 2, 1) and “This Man, because He continueth ever, hath an unchangeable priesthood : wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Hebr. 7. 24, 25), then we think that a new realisation of the glory of our Redeemer would dawn in Irish hearts : the love of God manifested in Him who is “the lover of our souls” would make Him personal and precious to us all in a fresh and decisive way. No longer would we seek other mediators when we realised that we are to ask “in His Name”.

* * *

We are glad to note that this pastoral speaks out plainly against business dishonesty, and the expenditure of too much of the family income on drink and gambling. The effects of the disregard of God’s Commandments are plain everywhere in our country, and we have not the excuse of the corrupting influences of great urban and industrial centres of population.

* * *

The Bishop of Limerick is more optimistic about our people than his colleague the Archbishop of Tuam. In Limerick we are complimented—“the people had great reason for gratitude to Almighty God on account of the high moral standards of the people of this country, the vast majority of whom led truly good and Christian lives”. We fear such compliments may lead to complacency and to the assumption that we are better than others. Are there such high moral standards in work and business, in trade and dealing, that we can congratulate ourselves? Perhaps “moral standards” in Ireland never mean anything but standards of sexual morality : if so, it is a rather restricted view of morality.

In the Northern Parts of the republic of Eire, in the diocese of Kilmore, the Most Rev. Dr. Quinn said, inter alia, that “the prospect opened up by modern views on the fifth commandment (Douay version of Exodus 20—‘Thou shalt not Kill’) was indeed alarming. The taking of human life was never justified by considerations which had no relation to the law of God.” The taking of human life, except by judicial process, or in war, is not considered to be justified by any considerations. That needs emphasis in a country in which murder for political reasons, or under the shadow of politics, has often been a mere incident without any sense of culpability. But the bishop is concerned with the killing of unborn children, due to loss of respect for pre-natal life. It seems to us that in Ireland under public health services this sort of thing will be carefully guarded against. Here, abortion is counted to be a very serious crime, and very little is heard of such offences.

Mercy-Killing is also referred to in this pastoral. We do not think the law in Ireland is likely to condone it, but it is right to have a public awareness of these grave moral problems.

* * *

The bishop of Kerry, Most Rev. Dr. Moynihan said that “the Canon Law of the Church forbade Sunday public trading, markets, public buying and selling, unless there was a contrary legitimate custom, or special indult in their favour”. He held that the opening of shops on Sunday mornings and early afternoons should be discouraged. It is obvious that the opening of cafes, restaurants, confectioners, and publicans’ shops is very well established in most countries on Sundays (in Northern Ireland publicans may not open on Sundays), and the claim is made that the sale of food and drink is different from other commodities. But we have noticed in the back streets of Dublin on Sundays that some drapers’ shops are open. We should regard this as a breach of the Canon Law the bishop refers to. But we regret that he did not say something more serious—that Sunday trading in general is a breach of the law of God. We often think that the Ten Commandments are not as popular in Ireland as they should be. But whether it is to be the Commandments or the Canon Law, we greatly wish that a deeper and more spiritual view of the Lord’s Day could be restored in our midst. We know that the force of popular opinion, and the prevailing influences are against it, but we still long for the day when the spiritual leaders of the majority will realise their duty in this matter. Dr. Moynihan has made a good beginning.

* * *

In the Roman Catholic diocese of Dublin the usual condemnation of Roman Catholics who attend what is described as “the Protestant

University of 'Trinity College' without ecclesiastical sanction, is published. We understand that the number of Roman Catholic students in that Protestant University increases, and have been told that they are now the largest single denomination of undergraduates. If this is so then the granting of permission must go on apace. If hundreds of Roman Catholic students are in T.C.D. it cannot be a place dangerous to faith and morals. It seems to the outsider strange that it should be a mortal sin for parents and guardians to send young people to that college (or other Protestant institution); but that the mortal sin can be done away with, or not exist at all, if permission is given by the church authority. Yet the institutions remain the same and unchanged in the least degree throughout.

* * *

We notice one pastoral letter in which it was suggested that Protestants suffered from inhibitions where the Blessed Virgin was concerned. We do certainly draw back from exuberance of devotion, and are restrained in our attitude by the lack of foundation for modern Roman Catholic dogmas. But we have no inhibitions in going as far as the New Testament warrants us. A person writing to score a point by a "Tu quoque" might say that Roman Catholics have obsessions in regard to her.

* * *

One other letter seemed to suggest that Protestants were vague and uncertain in their beliefs about the Holy Trinity and the divinity of Our Lord. We can only say that a reference to the Book of Common Prayer, to the Westminster Confession and Shorter Catechism and to the Thirty-Nine Articles of the Church of Ireland will show that Presbyterians and Anglicans, the only substantial bodies of Protestants in Ireland, are impeccably orthodox. This holds for Methodists and Baptists too.

PRIESTHOOD OF THE CLERGY— WHAT?

By Canon Lindsay
(Continued)
New Books.

"Ye are the temple of the Holy Ghost which dwelleth in you," writes St. Paul (1 Cor. iii, 16). Now it is only by giving attentive reflection to this great contrast between the sacerdotal system as accepted and practised in the Old Testament and rejected in the New that we can arrive at a true interpretation of the anti-typical character of the priesthood of Christ and of its presentation to us by the New Testament writers in general. And here I would call your attention to the titles so suggestively given in the last 27

books of our Bible. "They are called the New Testament or Covenant." What makes these books new but the revelation of the NEW priesthood, the NEW sacrifice and the NEW religion of Jesus which entirely supercedes all that was temporary in the Old, the NEW passover in the Holy Sacrament of the Lord's Supper: and surely the reformers could not have been wrong when, in sticking closely to Scripture, they cut out that same word sacerdotes from the ordinal and put in its place the word Presbuteros—the abbreviated form of which is the word "priest" which is in use throughout our Prayer Book to this very day—the word which St. Peter himself uses when he calls himself a fellow elder (1 Peter v 1). This is the reason why the reformers took away from our Ordination Service that portion where the minister was directed to offer sacrifices and that portion of the Communion Service in which the priest pretended to offer Christ's Body (see Anglo-Catholicism by Allison Weeks P. 12). Surely they could not have been wrong when, again, in their eagerness to keep close to the New Testament, they removed the stone altars which stood for an earthly sacrificial priesthood and put in their places the Holy Table which stands for the highest type of fellowship, viz., a holy companionship with Christ himself and with each other. Further—in the Latin of Article 31 when referring to those who had been formally ordained priest of Rome they used the term sacerdotem. In the Latin of Article xxxii when referring to those ordained in the Reformed Church they used the term "Presbyteris." They did this because they found that the one name which sacerdotalists applied to Christian minister is that which the New Testament denies them. Such actions on their part showed their eagerness to give Christ his rightful place in His priestly capacity, as Mediator, Intercessor and Advocate.

Sufficient Sacrifice.

Do we belittle the ministry by the rejection of the sacerdotal view? If we do, then we err in good company—the company of the very Apostles themselves who depended solely upon the priesthood of Christ, the very Christ who made there on the cross by His "one oblation of Himself once offered, a full perfect and sufficient sacrifice, oblation and satisfaction"—the Christian S.O.S.—"for the sins of the whole world and did institute and in His Holy Gospel command us to continue a perpetual memory of that His precious death unto His coming again." No! We do not belittle our ministry as long as we do

not trespass on the exclusive pre-rogatives of the priesthood of Christ.

There was a sacerdotalist class on one occasion who assumed to themselves a priesthood contrary to that which typified the priesthood of Christ. But their priesthood was rejected and they themselves condemned. Moses said unto them: "Ye take too much upon yourselves ye sons of Levi and seek ye the priesthood also?" (Numbers xvi: 3, 7 and 10.)

And to guard against the Christian ministry of the Anglican Communion falling into the same sacerdotal error all our liturgiologists are careful and honest enough to explain as already stated that the word "priest" as used in our Prayer Book, is *Presbuteros* in its contracted form. The pity is, that the reformers did not keep—as Lightfoot and Whately would agree—to the more scriptural and uncontracted form *Presbuteros*, elder, presbeis, ambassador. This would have prevented a great deal of misunderstanding on the part of many who make but a cursory study of our Prayer Book. For instance, here is a Roman Catholic who takes you to our Ordinal Service. He quotes the words "Rev. Father in God, I present unto you these persons present to be admitted to the order of priesthood" and the Bishop replies: "Good people these are they whom we purpose (D.V.) to receive this day unto the Holy Office of priesthood." Then, after the Litany, Collect, Epistle, Gospel, Exhortation, Interrogations, Veni Creator Spiritus, and Prayer the Bishop says: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands, whose sins thou dost retain they are retained." Now the R.C. reading all this assumes that the "priest" in our Prayer Book is the same as the "priest" in the Roman use. He asks: "How can you forgive in a priestly capacity if your word 'priest' differs from ours which has an exclusively sacerdotal meaning?"

Our reply is: "the word 'priest' in our Prayer Book has not the same meaning as yours. Our word priest is, as I repeat, the contracted form of the word *presbuteros* which means 'elder.' We forgive sins in a declarative sense, not as Christian hiereis, sacrificing priests, but rather as His Presbeis 'ambassadors.'" Thus we elevate the ministry to a higher position than the elevation boasted of in a more earthly priesthood. The late Canon Ryder, D.D. in his lectures in T.C.D. "On the priesthood of the laity" expressed our position well when he said: "The true

title of the Christian minister is 'ambassador' and as such he pronounces the absolution. The term is not so much connected with the sacerdotal as with the pastoral and magisterial duties of this office. As his duty is to declare the conditions of God's grace, it is his duty also to proclaim the consequences of their acceptance. His office is representative and not vicarial; representation is necessary and consistent with the fact that the form of the ministry has been handed down from apostolic times. He is representative without being vicarial, he is the mouthpiece of a priestly order, his acts are acts of the congregation." PP. 227-8. "We have seen how the apostolic ideal was set forth and in 250 years forgotten."

Priesthoods Inflict Degradation.

Indeed, what Sir Edwin Arnold said of Buddhism in its infancy and purest state, might, with equal appropriateness, be said of Christianity and the extravagances which a self constituted priesthood has imposed upon it from its birth. Sir Edwin wrote in 1892: "The extravagances which disfigure the record and practice of Buddhism are to be referred to that inevitable degradation which priesthoods always inflict upon great ideas committed to their charge." (See the Light of Asia P. xii.)

Had similar extravagances not disfigured the earliest records of the Christian religion; had the ambassador conception of the Christian ministry prevailed and been strictly adhered to from the purest days of Christ until now, instead of the sacerdotal view adopted by the Romans and High Anglicans, what blunders and misunderstandings might have been avoided! There would be no such thing as a continual reproduction of a heathen or of a Jewish type of priesthood. Everyone would recognise and be content with the "priesthood of all believers" and with Christ as the central head. There would be no such thing as popery and with no popery there would be no such thing as Articles or the Westminster Confession, no such thing as the 39 Articles nor the Articles of the Council of Trent. In short, there would be no such thing as Romanism and no such thing as Protestantism in the sense in which we know these things to-day. All would be united as one great Christian Catholic body and Christ would be joyfully recognised as sovereign Lord of all. Again, we do not belittle our ministry when, in giving Christ his rightful place as our priest we, at the same time, give full recognition to the royal priesthood of all believers both clerical and lay combined.

Living Stones.

St. Peter was a firm believer in this when he wrote in 1 Peter Chap. ii: 2, 3, 4, 5: "As new born babies desire the sincere milk of the world that ye may grow thereby. If so be, ye have tasted that the Lord is gracious to whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious, ye also as living stones are built up a spiritual house an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ... Ye are an elect race, a royal priesthood, an holy nation, a people for God's own possession." That is the charter of our common priesthood, and no one man or section of men has any right to arrogate to himself or to themselves that which is declared to be the common property of all.

Our prayer then is: "Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way by turning the hearts of the disobedient to the wisdom of the just"—not by turning the elements of bread and wine into the body and blood of Christ, nor by turning to the east, west, north or south, for infinity cannot be confined within the limits of space. Rather is the emphasis laid on turning the hearts of the disobedient and this we must do as Christ's ambassadors. This is what Paul means when he writes in II Cor. v: 20, 21: "Now, then, we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead be reconciled to God, for He hath made him to be sin for us who knew no sin that we might be made the righteousness of God in Him. That is our commission, that is our task and we must seek to execute it as ministers and stewards."

The word for "ministers" there is most suggestive; it means a rower in the galleys. You can picture each member of these galleys centring his gaze on the eye of the captain, awaiting his orders and all pulling together to achieve the one grand objective. Similarly, with the word for "stewards:" it, too, is most suggestive: the steward is the one entrusted and commissioned to dispense only what is in his master's house and as his master would wish he dare not dispense anything else: to do so would be a breach of trust incurring the master's displeasure, wrath and condemnation. St. Paul himself and the local ministers and stewards felt this most keenly when writing his Epistle to Gal. Chap. i: 8, he says: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let

him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that you have received let him be accursed" and, keeping this still in mind, in his address to the elders of Ephesus he says: "I take you to record this day that I am free from the blood of all men. I have kept back nothing that was profitable unto you, for I have not shunned to declare unto you all the counsel of God." (Acts xx: 20, 27). "Ah yes, Paul," I can imagine someone saying: "But you have kept back from us the sacerdotes, the idea of a sacrificial priesthood in the Christian ministry, you have kept back from us the need for a repetition of the mass." "Yes," I can imagine Paul replying: "I have kept these things back from you because Christ, having fulfilled the law in his official and representative capacity as our great high priest, and having made one complete sacrifice on calvary once and for all has left no room for any other mass or any other sacrificial priesthood save the royal priesthood of all believers who offer up the spiritual sacrifices of their bodies, souls and spirits, their prayer, praises and thanksgivings to Almighty God through Jesus Christ our Lord."

Faithful and True Pastors.

This was the gospel of the Christian church in its purest days and given to us by its purest preachers. It is the gospel which demands our faithfulness, loyalty and love. Well may we keep it in mind and well may we pray for its continuance in the language of the Collect for St. Matthias' day. "O Almighty God who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve apostles. Grant that Thy church, being always preserved from false apostles may be ordered and guided by faithful and true pastors, through Jesus our Lord"—"faithful and true pastors" not "priests" be it noted.

We do honour to our ministry by being faithful to our trust and faithful according to its original and truest concepts. And we magnify our office as "ministers and stewards" of the Gospel of the Kingdom carrying out the duties attached to each and as Christ's ambassadors. In our ambassadorial capacity our testimony must be identically the same as that claimed for the ministry by St. Paul who describes himself in Ephesians vi: 20 as an "ambassador in bonds" and who as I have already reminded you carries this conception of the ministry further when writing his 2nd Epistle to the Cor. Chap. v: 20, 21, he says: "Now then we are ambassadors for

Christ, as though God did beseech you by us, we pray you in Christ's stead. Be ye reconciled to God for He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him."

This is the reason why Paul tells us "Old things have passed away and all things have become new (II Cor. v: 17) and we are to purge out the old leaven "that we may become a new leaven" for "Christ our passover," having been sacrificed for us, has made all the difference and has wrought that complete transformation which had been foreshadowed in type, in Psalm, in history and in prophecy. For "He has opened up to us a new and living way" and "neither is there salvation in any other. For there is none other name under heaven given among men whereby we must be saved." I know that, in reply to the chief contention of this paper it may be said that all that the Anglo-Catholics contend for is a ministerial priesthood by which they mean a ministry in the sacrament of Holy Communion, joining with Christ in presenting what He has already presented within the veil. But even all this is contrary to the teaching of the New Testament. Christ is quite capable of making a complete presentation within the veil Himself. He doesn't need our help there. "For by one presentation He hath perfected for ever them that are sanctified" (Hebrews x: 14). And, besides, as Dr. Ryder continues: "To plead or present a sacrifice ceremonially is really a distinct thing from sacrificing. Those who do but plead or present the sacrifice of another are not entitled to speak or be spoken of as though the act of sacrifice were their own" and Moberly agrees with this when he writes: "The words pleading or presenting in this connection must not be understood as describing anything corresponding to specific acts done or words spoken by Christ in His glory. His glorified presence is an eternal presentation. He pleads by that presentation which He himself is, as the hymn reads:

"Five bleeding wounds He bears,
Received on Calvary,
They pour effectual prayers,
They strongly plead for me,
Forgive him oh forgive they cry,
Nor let the ransomed sinner die."

Drifting Away.

What then, is to be our attitude to all this? Surely it is best expressed in the words of Hebrews Chap. ii: 1: "Therefore we ought to give the more earnest heed to the things which we have heard lest haply we drift away from them."

The adoption of the sacerdotal system of priesthood by the Romans and Anglo-Catholics has proved, I believe, the necessity for such a warning against such drifting. That drift has been, as we saw at first, gradual until to-day it has become a regular rushing away from the simple truths of the Gospel down the ravine of a precipitate apostasy.

Such a drift reminds us of the notice at a given point leading to the Niagara Falls which reads: "Past Redemption Point" beyond which everything spells disaster and destruction. Alas! Alas! I have reason to lament such a thing happening to a fine handsome youth of St. Bartholomew's, Stranmillis, who paid no attention whatever to the notice "Past Redemption Point." Entering his narrow canoe on the Niagara he allowed it to drift on and on till he became obsessed with the pleasure and ease of drifting that he forgot the warning against such a peril and before long he discovered his mistake. He tried to row back against the stream but it was hopeless. The current proved too strong and both he and his boat plunged over the Fall's steep precipice and were lost forever. He left behind him a broken-hearted mother and father and brother through drifting.

Alas! Alas! Since the days which witnessed the adoption of the ancient Catholic Creeds of Christendom, the apostles', the Nicene, the Creed of St. Athanasius and of St. Patrick. Since the adoption of the decisions of the first four general councils—the Council of Nice A.D. 325; the Council of Constantinople A.D. 381, the Council of Ephesus A.D. 431 and the Council of Chalcedon A.D. 451, the Church of Rome has been drifting away from the early truths of these creeds and councils till in the year 1564 she added a new creed known as that of Pope Pius IV, and since then she has drifted further still into error by proclaiming the three new dogmas known as The Immaculate Conception of the B.V.M., December 8th, 1854; the Infallibility of the Pope, 19th July, 1870 and now the Assumption of the B.V.M. on "All Saints Day," November, 1950. To expect her to come back to the early truths of the Christian Catholic faith is, I fear, to expect too much as she appears to have passed "Redemption Point."

—By Author's permission, also in "Ulster Protestant."

MR. FULTON OURSLER ON BARNABAS AND PAUL.

In the issue of Feb. 27th, 1954 of "Women's Illustrated" we find an instalment of Mr.

Oursler's "The Greatest Love Ever Known" in which the early Christian convert Barnabas (who sponsored Saul of Tarsus when he was converted—see the "Acts of the Apostles") figures. We are not told a great deal about him in the Bible, though the little St. Luke writes in "Acts" is full of spiritual and practical significance. "He was a good man, and full of the Holy Ghost and of faith." These words suggest that Barnabas was an Israelite: and of course he was, for he was a Levite. He was a generous contributor to the common fund of the infant Church in Jerusalem, and had family connections among the first Christians there.

Barnabas was born among the Jews of the Dispersion, so he may have been fittingly called a "Hellenist", i.e. a Jew whose normal language was Greek rather than Aramaic, and who was fairly at home in Greek ways of living. How far it is justifiable to endow these "Hellenistic" Jews with the culture of ancient Greece is doubtful indeed. St. Paul himself was brought up in the Dispersion, and was a citizen of an important Greek city (Tarsus), yet, we rarely find St. Paul spoken of as a "Hellenistic" Jew. We have even seen a contrast of Paul and Barnabas in which Paul is described as a rabbinically trained Pharisee, and Barnabas as a Jew of largely Greek culture and feeling. How do we know that Paul was not a man of Greek culture and feeling (at least subordinate to his Jewish faith) and that Barnabas had not had a rabbinical training? The fact is that we are too short of reliable information to be assertive in either direction.

Mr. Oursler however, can manufacture bricks without straw (and with very little clay), for he says that Barnabas "was an Hellenist, educated in the spirit and culture of Greek philosophers, artists, and dramatists. He could quote Aristotle and Plato, and was no stranger to the mysteries of old philosophical disputations." All this may be true, but our point is that it is mainly guessing. Guessing is a mistake when we are handling the teaching of Holy Scripture.

We have said before, and repeat, that nowadays when the Bible is little read it is a source of grave danger, if secondhand knowledge of the contents of God's Word is all people have. If they take for granted that what they read in popular religious articles is to be found in the Bible they may soon fill up with delusions and lose all critical sense. Truth needs to be respectfully handled. Propaganda is subtly introduced by mixing it with truth, and so error may be assimilated unknowingly.

What we want is not more books based on the Bible, but more encouragement to read the Bible with reasonable aids to an understanding of the historical background and Jewish customs. We

think that narratives like the Gospels and Acts of the Apostles are much more interesting and even exciting than any human compositions intended to enlarge or interpret or bedeck the sacred story.

This year, 1954, is seeing a good deal of activity in celebrating the 150th anniversary of the institution of the British and Foreign Bible Society. Whether we are interested in that particular society or in some other, we ought all to welcome the renewed emphasis in Holy Scripture, and ought to increase our own study of it. Too long great numbers of professing Christians have been content with fragmentary acquaintance with the Word: too long the impression has existed in certain minds that critical studies have shown that the Bible is less trustworthy than our fathers thought. There is only one remedy for this sort of thing, and it is to be teachable, and to let the Bible speak for itself, and teach us its lessons. We believe that the Holy Spirit speaking in and, through the Word will bring us not only light, but truth and peace.

PASSING EVENTS—*cont'd. from p. 37*

of the bishops. It was the status of these secular priests in their novel position in the factories which all raised most questions. Once emancipated from the parish system they escaped the control of the bishops without having behind them the tradition and discipline of the great Orders.

It is also interesting to note that in the Department of the Nord, the biggest industrial area outside Greater Paris, but one in which working-class Catholicism had always maintained a lively flame, all the worker-priests have made their submissions. It is not here that the most difficult problems are likely to have arisen, but in those more thoroughly de-Christianised zones in parts of the Paris area, for instance, and in some of the industrial centres further south, such as Limoges, where worker-priests had won their hearing by a much more complete acceptance of a class war point of view than was necessary in the North.

Door Not Slammed.

It is here that they were most completely pioneers in the new society that had been thrown up on the basis of working-class loyalties, and here no doubt that they feel most acutely that they are being asked to break bonds of loyal comradeship which they had freely accepted.

There is still no sign of a door having being slammed, but the bishops cannot wait for ever before taking their decisions with regard to these men.—(Manchester Guardian Service.)—"Irish Times", 11/2/54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Judge Rules Religion Clause in Will is Void
—Interferes with Parents' Right.

Mr. Justice Dixon gave his reserved judgment in the High Court, Dublin, recently in a case in which he was asked to say whether a condition relating to the upbringing of three grandchildren in the Roman Catholic faith, attached to a £6,000 trust in their favour, was contrary to public policy.

The condition was attached by John Joseph Blake, landowner, late of Ballyglunin Park, Co. Galway.

Mr. Justice Dixon held that the condition in the will that the three children should be brought up in the R.C. faith was void, since it was an attempt to interfere with the parents absolute right to bring up their children in any faith they chose.

But because the condition was void the gifts attaching to it were also void and, accordingly, the £6,000 must go into the residuary estate.

It was stated the children were baptised in the Church of Ireland, and brought up in the Protestant Faith.

—“Belfast Weekly Telegraph”, 12/3/54.

Coronation Film Show Cancelled.

A Coronation film show for to-night, in the Protestant Hall, Cavan, has been cancelled by the promoters, after 600 tickets were sold for the two intended presentations during the evening.

The *Irish Times* understands that two people called on the Bishop of Kilmore, the Right Rev. F. J. Mitchell, last Sunday, and suggested that, in the interests of the happy relations that prevail in Cavan between all sections of the community, it

would be advisable if the Coronation film was not shown.

Dr. Mitchell was not aware that any such film was to be shown, as the presentation was not by the Church of Ireland, and the hall is intended for the use of all Protestant denominations in the county. He told some of the promoters of the suggestion made to him, and they decided to cancel the show.

The proceeds were to have gone to the 6th Oriel Troop of the Boy Scouts and to the Adelaide Hospital, Dublin.—“Irish Times”, 19/1/54.

* * *

The Protestant Faith—Should be Exercised
More, Says Minister.

Speaking at a meeting of Cromac Unionist Association in Belfast recently, the Minister of Home Affairs (Mr. George B. Hanna) said that he thought that, sometimes, Protestants in Northern Ireland made “an awful lot of fuss” about their religious liberty but did not exercise it very much.

After remarking that one of the reasons if not the main reason, for Northern Ireland remaining outside a united Ireland was the importance of religious liberty, Mr. Hanna spoke of their right to practise their Protestant faith. He said: “Do you not think we should practise it a little bit more?”

“I honestly feel that, sometimes, we proclaim our faith an awful lot. I think, sometimes, there are a good many people who attend an Orange service before the Twelfth of July and do not attend another until before the ‘Twelfth’ the next year.

“I do not think that is playing the game. It does not help those who have given up their lives to teach us from the pulpit, and it is not showing our children the right example.”

Mr. J. Humphries, vice chairman of the Cromac Association, presided.—“Belfast News Letter”, 18/2/54.

* * *

Gospel Work in France—Jacques Blocher in
“The Christian,” 22/1/54.

A few weeks ago, an important number of Evangelical leaders from France and French-speaking Belgium and Switzerland, met for a conference at the Nogen Bible Institute, near Paris. Most of their reports were very hopeful. Everywhere colporteurs and evangelists are finding souls thirsting after the Gospel. In many districts a great change has taken place within the Roman Church. Not long ago Romanists used to refuse the Bible with disdain, whereas now they frequently ask for it, and many priests are advising parishioners to read it. Since Reformation days there has never been such an interest in the Word of God in that church. The number of monks and

priests leaving their monasteries and pulpits increases, and the Vatican seems to watch the situation carefully and even anxiously.

Evangelical Activity.

The evangelical forces in France seek to be equal to this opportunity. Gospel tracts, books and posters are issued in large quantities; several missions are endeavouring to impart new vigour to their efforts; evangelistic campaigns in halls and tents have encouraging results. The picture must not be painted with too bright colours, but there seems to be, in many regions of France (Paris is perhaps a little behind the rest), a new interest in the Gospel of Jesus Christ, clearly and faithfully preached.

We rejoice that a number of American friends have seen the need, and the opportunity, and have come from the New World, to our rescue, but we would like to see our old friends from the British Isles, who know us better, and belong like ourselves to the Old World, come over and help us in this important hour of our history.

May all those who love our country pray for her recovery through the preaching of the Word of Life—Christ, the hope of the world, and of France.

* * *

Crisis Over Worker-Priests—Abrupt Changes in Dominican Order.

The crisis through which the Catholic Church in France is passing has received a new illustration by a number of abrupt changes in the French Province of the Dominican Order. The Master-General of the Order, Father Emmanuele Suarez, came specially from Rome to announce these changes at a chapter recently held.

The Provincials of Paris, Lyons, and Toulouse—Fathers Avril, Belleaux, and Nicolas—are all to be replaced, the former by Father Ducatillon. Provincials of the Dominican Order are all normally elected, and it is difficult to appreciate, from information available, how far the normal conduct of the Order has been interrupted. Furthermore, four Dominicans particularly well known by their articles and their lectures—Fathers Congar, Feret, Chenu, and Boisselot—are to leave the Paris area, in other words are to interrupt their activities as publicists. All of them are stated to have accepted the changes obediently.

These decisions are certainly connected with the question of the worker-priests. It is first of all to be noted that whereas the Jesuit Order withdrew its dozen members who were among the worker-priests even before the bishops issued their letter, and that the bishops have now given their detailed instructions, there has been no published news as to the manner in which the Dominicans were enforcing the Vatican's decision in this matter.

Of the four Dominican publicists, Father

Congar has been one of the principal contributors to "Témoignage-Chrétien", a Catholic Left-wing weekly. Its readers can have no doubt that he is among those who keenly regret the Vatican's decision, though certainly no word of his could be construed as justifying an attitude of defiance—which he himself has not adopted.

Father Feret held the chair in the Institut Catholique of Paris.

Father Chenu, who is a distinguished medievalist and theologian, recently discussed in the Dominican monthly review "La Vie Intellectuelle" the vexed question whether the functions of the priesthood were compatible with full-time employment, in a factory. He argued that the full exercise of the priesthood was certainly incompatible with such employment, but that it was also incompatible with missionary activity among those outside the Church.

Need of Submission.

Father Boisselot has hitherto been director of the Dominican publishing house Editions du Cerf and editor of the fortnightly "Actualité Religieuse dans le Monde". In an article published recently this review commented on the diversity of functions with which the priesthood had been found compatible—deputies, bankers, teachers, scholars, and even officers. It went on:

"That was why the hierarchy had believed that yet another adaptation was necessary (i.e. that some priests should become industrial workers). If to-day the hierarchy considers that this experiment cannot continue in its present form, the hierarchy is sole judge. Far be it from us to cavil. We simply seek the light, but even if various obscurities are to remain we know and proclaim that when the Church speaks we must submit.

"The spirit of faith is necessary with regard to her as it was necessary with regard to Christ Himself, whose body alone was visible. Of course, in the Church there is another factor: since there is imperfection, there is sin. The case is essentially the same, however. We must adhere with all our hearts to the mystery of the Church."

The article concludes with the words of Father Sertillanges: "If we are devoted to the Church we must be capable not only of suffering for her—that is a matter of course—but also of suffering through her."

No Disciplinary Action.

On this occasion it is pointed out in Catholic quarters here that the new Provincial for Paris is not a man who would have been quoted as representative of a current opposed to that of the men who are leaving their posts. It is also denied in these quarters that the action taken is disciplinary. That it may well not be. But there can be no doubt of the gravity of a situation in which so many changes have been found necessary, and

such distinguished spokesmen of French Catholicism are to be silenced for the time being.

To put it at the lowest, these men believed in a method which the Vatican has now rejected, and this belief itself implied an assessment of the social and intellectual situation in France which the Vatican has also rejected.—“Manchester Guardian”, 12/2/54.

* * *

Prestige of French Hierarchy at Stake?

In spite of the cautious language used by the Church authorities and their insistence that the recent drastic changes in the Dominican Order are not disciplinary, French opinion has certainly concluded that the Vatican has delivered a severe rebuke to all those French Catholics, from the highest to the lowest, who have resisted its wishes in the past six months. The “Aurore”, a paper addressed largely to the unconscious bourgeois class-warrior, is apparently quite satisfied. It declares:

“These monks, excellent men in many ways, will come to see in the quiet of their cells the danger of a form of evangelisation which could only harden the class war. They will renounce their unconscious support for Marxism. The Vatican is counting on their example to induce most of the 73 worker-priests to imitate them.”

This is not, however, the note of Sirius, the pen-name used by the editor of the “Monde” when he writes on his own responsibility. According to him, the Master-General of the Dominican Order took his sweeping action to forestall far stronger measures by the Holy Office against the French Provinces of the Order. Sirius sees a precedent in the sudden arrival at Lyons two years ago of an emissary of the General of the Jesuits in order to remove from their posts and send elsewhere several members of that Order who were teaching in the seminary at the Institut Catholique there—to the considerable discomfort of the Archbishop, Cardinal Gerlier, who was not consulted, although the Institut Catholique is placed under his authority.

Bishops' Embarrassment.

Sirius notes first of all Rome's distrust of the initiative of some of the Frenchmen most concerned with the Church's apostolate, a distrust constantly fed by denunciations coming from other Frenchmen. Last autumn the French bishops had been pained by the instructions with regard to the worker-priests transmitted under the seal of secrecy by the Papal Nuncio, so that the French hierarchy should take the entire responsibility for carrying them out.

Although the bishops admitted that there had been faults and errors committed by the worker-priests, it had certainly been to save the institution that the three cardinals set out for Rome without

any hint of any essential incompatibility between the function of priest and the status of industrial worker, which one of them was to proclaim as an obvious truth on his return. The cardinals were evidently defeated at Rome, and their delay in carrying out their instructions also evidently increased the Vatican's distrust. This distrust was further stimulated by the Dominicans, who had not, like the Jesuits, withdrawn their members from the factories even before the bishops finally took action.

The second point noted by Sirius is that among the Dominicans there have been no such protests or “revolts” as among the worker-priests. They have accepted immediately and without reserve the sanctions against them. Any protest on their part, observes Sirius, could only justify, a posteriori, those sanctions. He goes on:

“It is for the bishops, the successors of the Apostles, to determine within the Church what is essential discipline and what is abuse of bureaucratic power; what is required for the protection of the faith and what is a dangerous return to the most dubious methods of the Inquisition through panic fear of communism. If they fail in this, those responsible for French policy, whether Catholics or not, cannot indefinitely ignore the possible consequences for the whole country of such a situation, especially if it is to grow worse. New difficulties and new sufferings are on the way, it would seem, which might easily have been spared France and the Church.”

Political Problem.

One aspect of the political problem that seems likely to arise is that the fairly wide ground for co-operation between Catholics and unbelievers, which made the atmosphere of the Fourth Republic notably different from that of the Third, will be lost again. Another is the likelihood of a considerable fall in the prestige of the French hierarchy, in that it has quite evidently been ordered by the Vatican to adopt an attitude on a major problem in which it does not believe, and which at the same time it naturally enforces in accordance with the principles of the universal Church to preach submission.

The bishops have indeed been placed in a most difficult position since there have been no official statements from Rome of the objection to the worker-priests. Cardinal Liénart's pronouncement of the incompatibility of functions has been taken as a substitute for this and has not stood up well to criticism. When a Vatican spokesman did address the worker-priests over the radio the other day, it was to say something very different—namely, that though they had made themselves understood to their fellow-workers the worker-priests had caused scandal in other quarters by their imprudences.

This same thought was put rather differently by a worker-priest in Nice who had been employed in a gang of navvies. He told a reporter of the "France-Soir" that people accustomed to an overheated room always complained of a draught if a window was opened. The priest in question refused to say what would be his decision on March 1 when all worker-priests should have disentangled themselves from their temporal obligations.

"Reactionary Period."

Another priest, who had worked as a riveter in a Toulouse aircraft factory, said in a statement to the same paper:

"We are accused of having used Marxist language (in the protest of the 73). That is wrong. We use the words the worker understands most easily whatever his party. The Church does not understand the workers' language because it does not understand the workers. The language of the Church is different from that of the workers. We thought that the Christian faith was possible in the working class. By forbidding us, the Church has proved that she thinks this faith impossible. She is so far removed from the workers' world that her lack of understanding of the workers' life is complete.

"The Church obeys, consciously or not, political motives. At the Liberation she allowed the worker-priests because we were in a 'progressive period'. Now we are in a reactionary period, it disavows us and reverses. I think the majority of the worker-priests will remain with the working class. The Church fails to realise that it is a moral responsibility for us to abandon the working class. If we did, we would betray the confidence of our working comrades who have faith in us.

"We do not wish to cause a disservice to the Church, for we are priests; but we do not wish to betray the workers whose joys and sorrows we share. In becoming worker-priests we wanted to take our share of responsibility."

"Source of Scandal."

In fact many of the worker-priests are likely to have some difficulty in freeing themselves by March 1 from the labour contracts into which they have entered, since many of these run for several months.

Meanwhile the state of French Catholic opinion seems to be well summed up by "Témoignage-Chrétien" (to which Father Congar, one of the Dominicans sent away from Paris to a monastery in the provinces, used to contribute) in the following words:

"For thousands of men the decisions taken by the hierarchy with regard to the worker-priests are a source of scandal. On the other hand, during the last few days there has been pained alarm

among many believers as a result of the declaration signed by the 73 worker-priest."

—"Manchester Guardian", 13/2/54.
* * *

Lecture to University College Dublin Society —Plea for Tolerance by Roman Catholic M.P.

Not merely should Roman Catholics permit those outside the Catholic Church to worship God their own way, but they should positively encourage them to do so, said Mr. Christopher Hollis, M.P., in an address on "Toleration" to a meeting of the Magnificat Society in U.C.D. last night.

There were, he said, large numbers of people outside the Church who were good and who were sincere in their worship of God through their religions.

"I think", he said, "that we should accept the good faith of those people who could not accept the full Papal claims. If we do, we are compelled to accept that they receive the grace of God in doing what they honestly think they should do."

The question of such people had to be considered in discussing the question of tolerance, and it was the duty of Catholics to see that not only were they free to worship God in their own way but they should be encouraged "to do a world of good in their own way".

Mr. Hollis said that Catholicism was more widespread throughout the world than ever before in its history. But unlike the early days of the Church, Catholics did not find themselves in a

(Continued on p. 59.)

EPISTLE TO THE EPHESIANS. Summary of Calvin's Commentary.

(Continued from April issue)

Chapter 4, verse 15:—"Speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ"—The truth of God ought to have such a firm hold of us that all the contrivances and attacks of Satan shall not draw us from our course; and yet, as we have not hitherto attained full and complete strength, we must make progress until death.

He points out the design of this progress, that Christ may be *the head*, and that in Him alone we may grow in stature. Again we see that no man is excepted; all are enjoined to be subject, and to take their own places in the body.

Is not the whole symmetry of the church destroyed when one man acting in opposition to the head refuses to be reckoned one of the members? Roman Catholics deny this, and allege that the Pope is nothing more than a ministerial head, but this is inconsistent with that order which Paul here recommends. In a word, a healthful condition of the church requires that "Christ

alone must increase; and all others must decrease" (John iii. 30).

* * *

Verse 16:—"From whom the whole body . . ." All our increase should tend to exalt more highly the glory of Christ. It is He who supplies all our wants, and without whose protection we cannot be safe. As the root conveys sap to the whole tree, so all the vigour which we possess must flow to us from Christ. There are three things here which deserve our attention: first, that all life or health flows from the head. Secondly, that by the distribution made, the limited share of each renders the communication between all the members absolutely necessary. Thirdly, that without mutual love the health of the body cannot be maintained. Each member has its own proper share "according to the effectual working in the measure of every part".

Lastly, he shows that by love the Church is edified. This means that no increase is advantageous which does not bear a just proportion to the whole body. If we wish to be considered members of Christ, let no man be anything for himself, but let us all be whatever we are for the benefit of each other. This is accomplished by love; and where it does not reign there is no edification; but an absolute scattering of the Church.

* * *

Verse 17:—"This I say therefore . . . that ye henceforth walk not . . . in vanity . . ." He exhorts them to renounce the vanity of unbelievers, arguing from its inconsistency with their present views. He calls upon them to demonstrate by their life that they had gained some advantage by becoming the disciples of Christ.

"Not as other Gentiles walk, in the vanity of their mind"—The miserable and shocking condition of other nations is held out as the motive to a change of disposition.

The mind holds the highest rank in the human constitution, is the seat of reason, presides over the will, and restrains sinful desires; so that our theologians of the Sorbonne are in the habit of calling her the Queen. But Paul makes *the mind* to consist of nothing else than vanity. Men are blind in reasoning, even on the most important subjects.

Let men go now and be proud of freewill, whose guidance is here, marked by so deep disgrace.

The true principles held by the human mind resemble sparks; but these are choked by the depravity of our nature, before they have been applied to their proper use. All men know, for instance, that there is a God, and that it is our duty to worship Him; but such is the power of sin and ignorance that from this confused knowledge we pass all at once to an idol and worship it in the place of God.

Besides, Paul does not speak merely of the natural blindness which we brought with us from the womb, but refers also to a still grosser blindness by which God punishes former transgressions. The reason and understanding that men naturally possess make them in the sight of God without excuse; so long as they allow themselves to live according to their natural disposition they can only wander and fall in their purposes and actions. Hence it appears what estimation and value, false worship must have in the sight of God when it proceeds from the gulf of ignorance and vanity.

Verse 18:—"Being alienated from the life of God"—Our ordinary life is nothing more than an empty image of life, not only because it quickly passes, but also because, while we live, our souls, not keeping close to God, are dead. There are three kinds of life in this world: animal life, human life, and that supernatural life which believers alone obtain. All of them are from God, so that each may be called "the life of God".

But the regeneration of believers is here called, by way of eminence "the life of God" because then does God truly live in us, and we enjoy His life when He governs us by His Spirit. Of this life all men who are not new creatures in Christ are declared to be destitute. So long then as we remain in the flesh, that is, in ourselves, how wretched must be our condition. Before anything good can begin to proceed from us, we must first be renewed by the grace of Christ.

* * *

Verse 20:—"But ye have not so learned Christ"—He now contrasts a Christian life so as to show how inconsistent it is with the character of a godly man to defile himself with the abominations of the Gentiles who do not distinguish between right and wrong. Those on whom the truth of God shines ought to live in a different manner. That those to whom the vanity of the senses is a rule of life should yield themselves up to base lusts is not surprising; but the doctrine of Christ teaches us to renounce our natural dispositions. He whose life differs not from that of unbelievers has learned nothing of Christ.

* * *

Verse 22:—"That ye put off the old man" this means the natural disposition. "And be renewed . . ." The rule of a devout and holy life is to live in the Spirit of Christ. Be renewed not only with respect to the inferior appetites or desires, which are manifestly sinful, but be renewed also with respect to that part of the soul which is reckoned most noble and excellent. "Put on the new man"—this is nothing else than the formation anew of the image of God in us.

(to be continued.)

Registered at Stationer's Hall.

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EDITOR'S CHAIR.

"The Sacrament of Penance."

Recent correspondence in the "Church of Ireland Gazette" concerning Confession and Absolution (wrongly described as "the Sacrament of Penance"), leads us to publish the following notes on (a) the correct Anglican (and Reformed) teaching, and (b) the Roman Catholic theory and practice. The subject is a huge one, but the issue can be brought down to a simple point—Does the Church of England (and Ireland) teach that there is a Sacrament of Penance, or does it (as reformed churches do, following the primitive model) teach us to confess to God, and if in spiritual difficulty or scruple to seek advice and if need be reassurance by a declaratory absolution?

Which is Catholic? The primitive and Non-Roman, or the Roman? The matter following may serve to indicate our answer.—

"The Episcopal Declaration on Auricular Confession—Given the unanimous consent of all the bishops in Convocation, and adopted in principle by the Lambeth Conference 1878."

"In the matter of Confession the Church of England holds fast those principles which are set forth in Holy Scripture, which were reaffirmed at the English Reformation.

"The Church of England, in the twenty-fifth Article, affirms that Penance is not to be counted for a Sacrament of the Gospel and as judged by her Formularies, knows no such words as 'Sacramental Confession'.

"Grounding her doctrine on Holy Scripture she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ,

to all who bewail their own sinfulness, confess themselves to Almighty God with full purpose of Amendment of life, and turn with true faith unto Him.

"It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of Confession and Absolution are set forth in her public services, yet for the relief of troubled consciences she has made special provision in two exceptional cases.

1. "In the case of those who cannot quiet their own consciences previously to receiving the Holy Communion, but require further comfort or counsel, the minister is directed to say, 'Let him come to me or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice'.

"Nevertheless it is to be noted that for such a case no form of Absolution has been prescribed in the Book of Common Prayer, and, further, that the Rubric in the first Prayer Book of 1549 which sanctioned a particular form of Absolution, has been withdrawn from all subsequent editions of the said book.

2. "In the order for the Visitation of the sick it is directed that the sick man be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter; but in such case Absolution is only to be given when the sick man shall humbly and heartily desire it.

"This special provision however, does not authorise the ministers of the Church to require from any who may resort to them to open their grief, a particular or detailed enumeration of all their sins, or to require private Confession previous to receiving the Holy Communion, or to enjoin, or even encourage any practice of habitual Confession to a priest, or to teach that such practice of habitual Confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life."

[The Twenty-fifth of the Thirty-nine Articles of Religion referred to is as follow:—

"Sacraments ordained of Christ be not only badges or tokens of Christian man's profession, but rather they be certain sure witnesses and effectual signs of grace and God's goodwill towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.

"There are two Sacraments ordained of Christ Our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

"Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matri-

mony, and extreme Unction are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

"The Sacraments were not ordained of Christ, to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith."

Of the five "commonly called Sacraments" (the true meaning of the phrase is shown by the Latin version of the Articles—"Quinque illa vulgo nominata Sacramenta"—they are ceremonies commonly called Sacraments, though they are really not Sacraments, for as the Church of England Catechism had already said, a Sacrament is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof". In face of the words "ordained by Christ Himself" the subsequent Article 25 could not mean that the title "Sacrament" could rightly be conferred on the five ceremonies or institutions named.

Of course there is no condemnation of some of the five—they are "states of life allowed (i.e. approved) in the Scriptures"—such obviously are Matrimony and the Ministry ("Orders") and perhaps Confirmation is "a state of life" though its late mediæval developments had altered its character and original simplicity. Plainly *some* of the five must come under the designation "such as have grown of the corrupt following of the Apostles". The Latin is "a prava Apostolorum imitatione profluxerunt" i.e. from a crooked, (distorted, deformed, perverse) imitation of the Apostles have issued or flowed forth. These must be Penance and extreme Unction.

Both are plausibly associated with certain passages of Scripture—Unction has its authority in St. James's epistle, but there it is associated with the prayer of faith for the receiving of the sick, whereas *extreme* Unction is given when hope of recovery is slight, or nil, and is a preparation for death. Thus it is a ceremony which has issued from a distorted following of the apostle James and the practice of the Apostolic Church. There is no word of Our Lord instituting it.

* * *

Penance may supposedly rest upon the words of Our Lord—"Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20, 23). "What-

soever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18, 18), but the binding and loosing of the Jewish law was different from the spirit and character of "Penance". Bernard (Commentary on St. John's Gospel) says of the words of Jesus in John 20 "The meaning of this passage *in its context* must be sought quite apart from the inferences that have been drawn from it in later ages." He adds "we start from the presupposition, common to Jews and Christians—that no one can forgive sin but God (Mark 2, 7). But God is always ready to forgive (1 John 1, 9); and the assurance of God's forgiveness can always be given confidently to repentant sinners. This assurance may be given by anyone; it needs no authority to give it, for it is a fundamental principle of the Gospel. But then, no one can give this assurance in an individual case without being certain that this individual sinner is, indeed, repentant in his heart. To be sure of this he who says "Thy sins are forgiven" must be able to read men's hearts. To Jesus, and to Him alone was the spirit given in its fulness, and so He alone could infallibly discern the secrets of the human heart (John 2, 25).

"Now a main theme of the Fourth Gospel is that Jesus promised that He would send, and did in fact impart the Spirit to the apostles. It was not confined to them, but was for every believing disciple. But it was more largely promised, and more explicitly bestowed on them than on anyone else. And it was in the power of this Spirit that they were authorised not only to proclaim but to say in individual cases 'Thy sins are forgiven' . . . In so far as the Spirit was theirs, so far was their judgment of men's hearts a true judgment."

* * *

"The passages in Matthew which are specially recalled by John 20, 23 are 16, 19, and 18, 18 (quoted above). "To bind" and "to loose" are Rabbinical expressions signifying "to prohibit" and "to permit", and the use of these verbs would suggest to Jews a form of ecclesiastical discipline. In Matt. 18, 18 the context shows that something of this sort is indicated. The words refer to the 'loosing' of sin, and may imply forgiveness as well as discipline."

So far Archbishop Bernard. In his notes we find nothing resembling a sacrament of penance, and in Our Lord's words we perceive none of the technical requirements of a Sacrament as the mediæval teachers conceived them.

* * *

McNeile (Commentary on St. Matthew's Gospel) says (in Matt. 16, 19 and 18, 18) "'Bind and loose' appear to represent Aramaic words which were technical terms for the verdict of a teacher of the Law who, on the strength of his

expert knowledge of the oral tradition declared some action or thing 'bound', i.e. forbidden, or loosed, i.e. permitted . . . That the words describe an authority to absolve from sin, and to refuse to absolve, is improbable. It was natural that patristic writers should connect the saying with John 20, 23, but there is no necessary connexion."

Neither Dr. Bernard nor Dr. McNeile could be described as "evangelicals", but they were men of great New Testament scholarship and their views give no countenance to a warrant from Christ for a "Sacrament of Penance".

* * *

We don't deny that the Early Fathers of the Church allowed and approved of the use of confession, but not the obligatory system of compulsory auricular confession long after introduced (13th. century) and maintained by the Council of Trent. The Roman Catholic Church has developed the Confessional and Penance very elaborately, and the extension and detailed study of moral theology is a necessary adjunct.

Confession and *penitence* in the early Church were by no means the same as auricular Confession and *penance* at the present day.

Calvin and his associates did not continue the use of private Confession, but maintained the need for public Confession for notorious offences, not so much for the remission of sins, as for example, and to content the Church that it was not harbouring evil.

Luther and his followers did not require "open" Confession, though it was not thought useless if a man confessed occasionally to God in the presence of a pastor in order to receive encouragement and persuasion concerning the forgiveness of sins.

The Church of England provides for public general Confession of sins in the daily services. Private Confession as we see from the Bishops' and Lambeth declaration (above) is of strictly limited character, optional of course, and not necessarily accompanied by an absolution. The imposing of a penance is in no way provided for.

* * *

Hooker (Ecclesiastical Polity, book 6. 2) distinguishes between the reformed faith and Rome's teaching.

1. Rome implies more than we do in the name of repentance. We emphasise conversion of heart: they lay stress on external works.

2. We teach a repentance which has always been the same requirement. They teach a sacramental penance of their own.

3. We try to teach men how they may heal the ills of their souls. They make sins seem incurable unless the ministry of the priests is involved.

4. With us the remission of sins is ascribed to God following immediately on true repentance;

but that which we attribute to repentance they impute to the Sacrament of Penance, and having made repentance a Sacrament, and thinking of Sacraments as they do, they are found to make the ministry of priests and their absolution the cause of that which God worketh.

* * *

Penance is defined (see Protestant Dictionary 2nd edition p. 494) as "a more or less painful exercise, imposed by a priest on a penitent, making satisfaction to God for the sins he has confessed and for which he has received absolution".

"It was long before the word 'penance' came to bear this meaning. 'Poenitentiam Agere' originally meant 'to be penitent or sorry', but it came to be translated 'to do penance'. The difference was momentous, for thus external acts were substituted for the feelings of the heart."

"After the time of Pope Innocent III the theory was, and is, that the priest's absolution forgives the transgressor's sin, and delivers him from eternal punishment, but on the condition that the transgressor shall still make satisfaction to God by the endurance of some pain."

We believe that the saying of prayers is sometimes imposed as a penance—this appears to us to be an extraordinary notion of prayer. That what ought to be a communion of the soul with God can be regarded as a penance seems to us to treat prayer improperly, and without realisation of its true character.

* * *

The Council of Trent declared that Sacramental Confession is necessary to Salvation. In this it must have condemned the great host of early Christians who had no knowledge of Sacramental Confession, but only of Confession to God ("If we Confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness"), and obedience to the Apostle's direction "Confess your faults one to another" (Jas. 5. 6—not to priests but to ordinary fellow-Christians).

"No text of Scripture can be fairly quoted as commanding or even implying secret Confession of sin to a human priest" (Protestant Dictionary 2nd ed. 139).

"Absolution is employed in the sense of remission of sins. In this sense it is God only that absolves.

"It is employed in the sense of a release from the censures of the Church which had been imposed on an offender. There was no marked form by which this absolution was conveyed.

"It was only by slow degrees that the doctrine of Sacramental Confession as linked with absolution grew up in the Church. For 1,200 years there was no formula of absolution for sin (as

distinct from Censure), but only prayer for forgiveness of the sinner.

"Imperceptibly the idea of the priest as representing the Congregation was exchanged for that of the priest representing God, and finally the formula of absolution was changed from a prayer for pardon to a conveyance of forgiveness" (Canon Fredk. Meyrick—P.D. 2nd ed. 3).

* * *

We may briefly indicate that perfect *Contrition*, even for Rome, renders absolution by a priest unnecessary. Failing that, *attrition*, or fear of sin's consequences, plus absolution after Confession and satisfaction, will secure forgiveness. So a man may be forgiven without real love of God in his heart.

* * *

The Sacrament of Penance is not Scriptural. If that is not enough to show the non-necessity, it may be added that the doctrines associated with it do not further a true change of heart, or genuine repentance. Periodic sacramental "cleansings" are not the same as progress in grace and spiritual fervour, and moral development, and stricter adherence to the precepts of the Gospel. It cannot be said too firmly that the right use of Confession and absolution where required is in the reformed Churches, as illustrated by the Church of England (above); while the wrong use is in the claim that it is a Sacrament, that the priest is a judge, and that the Gospel warrants a "tribunal of penance" other than the throne of grace.

WHAT IS IDOLATRY?

By Archdeacon T. C. Hammond, M.A. Th.D.
One of the broadcasts in the "Case for Protestantism" series.

We need to be very careful in our definitions if we are to avoid useless recrimination. The word idolatry has a very unpleasant sound and we agree that it is a very unpleasant thing. Strictly it means the worship of an image or an appearance of any kind. It rapidly came to mean the worship of false gods because most of these gods were represented by images, or by sensible appearances such as the sun, holy wells, mountains and so on. The most direct form of idolatry is the worship of a false god. This was the form against which the early Christians struggled. We were all at one, therefore, in contending that worship addressed to Jupiter, or Venus, or Minerva, or even the little god Cupid, is nothing more than idolatry. It is the worship of an appearance for the great Reality. And it is idolatry whether an image is employed or not. We can all agree with the Catechism of the Council of Trent that the first commandment: "Thou shalt not have strange

Gods before Me", was introduced "on account of the blindness of very many who of old professed to worship the true God, and yet adored a multitude of gods: of whom there were very many amongst the Hebrews themselves, who, as Elias reproached them with doing, halted 'between two sides' which the Samaritans did, who worship the God of Israel and the nations" (Pt. III ch. II Q.V.). We are all agreed upon that. No matter how much peoples of another religion may dislike the term, we call that idolatry.

Our Roman Catholic friends are often very indignant when the Mass is called idolatrous by Protestants. They should remember that they do not hesitate to call other people idolaters. Nor should they forget that the Bible does the same. Now Protestants are of the opinion that idolatry is a much more subtle thing than at first sight appears. They think it is a natural tendency of the human heart, because of our sinfulness, and that we need to guard against it very jealously. The German philosopher, Immanuel Kant, said that there were two sublime sayings which had never been surpassed. The Commandment which our Roman Catholic friends regard as part of the first commandment and which Protestants regard as the Second Commandment: "Thou shalt not make to thyself any graven image nor the likeness of anything in heaven above or in earth beneath; thou shalt not bow down to them or worship them." The other sublime saying is that of Isis: "No man hath lifted my veil." So a religion without imagery is a sublime religion in the judgment of Kant. Strangely enough, particularly when we see paintings of God the Father as a very old man in Roman Catholic works of art, we can table the Catechisms of The Council of Trent on our side here also. It tells us the Commandment is violated "If any one should attempt to form by any device a representation of the Divinity, as if He could be seen by corporal eyes, or could be expressed by painting or statuary . . . "where the Israelites who cried out before the molten calf: 'These are thy Gods, O Israel, that have brought thee out of the land of Egypt,' are called idolaters, because they changed their glory into the likeness of a calf that eateth grass. (Pt. III Ch. II QXVIII.) So there is a false worship of the true God as even the Catechism of The Council of Trent bears witness. The sad fact is that many Roman Catholics are unaware of the protest of their own teaching manuals and display representations of God as an old man with a white beard. It is something to know that they are called idolaters in an official text-book of their Church. We think the prohibition goes much further, but it is certain that many Roman Catholics offend in a manner that is directly condemned by the leaders in their Church. We have

a conviction that the Roman Church is not particularly easy about the prohibition contained in the Second Commandment, or if it is preferred, the latter part of the First Commandment. Very many Roman Catholics are unaware of the existence of this portion of the Ten Commandments. As we have mentioned, it was clearly indicated in the Catechism of The Council of Trent which saw the light in 1566. But as early as 1588 in "The Reformed Office of The Blessed Virgin", published by the order of Pope Pius V it was omitted. It had been frequently omitted in the Middle Ages. The full text of the Commandment appears for the first time after the lapse of six or seven centuries, in the Church of England Catechism of 1552. This is surely significant. Dr. Doyle, the famous Irish Roman Catholic Bishop who had the hardihood to say that a Pope's exposition of Scripture left him uncertain whether to weep or to laugh, nevertheless mutilates this Commandment and renders it: "Thou shalt not make to thyself any idol or any figure to adore it." Since this last nodding acquaintance with the commandment in 1843, one hundred years ago, every Irish Roman Catholic Catechism omits it altogether. If there were not something incongruous between the practice of the Church and the Commandment which, by consent, is directed against idolatry, there would not appear to be any reason for this curious treatment of it. And there are some practices in the Roman Catholic Church that are difficult to explain in the light of this commandment. We are told that the cross of the Legate, when carried in procession, should have "Latria", or the highest form of worship directed to it.

On this matter a distinguished divine of the Church of England, Dr. William Sherlock, who supported the Stuart cause for a time, but afterwards supported William and Mary, and was Dean of St. Paul's London, in 1691, has some strong things to say. He writes: "Another instance is the brazen serpent, which Moses set up in the wilderness, which was neither a god, nor the image of a god, neither of the Lord Jehovah nor of any heathen god; and was not first set up to be worshipped, but only to be looked on by those who were stung with fiery serpents. And was preserved as a kind of holy relic, as a lasting memorial of that deliverance God wrought for them by it. But when the children of Israel burnt incense to it, though they could intend to worship no other God in it, but the Lord Jehovah, who gave it that miraculous power, and could worship it only as a memorative sign of God's mighty power, yet Hezekiah destroyed it, with the other instruments of idolatry. II Kings XVIII 4. And yet I think I could make a much better apology for the worship of the brazen serpent than of the cross. For that was a type of Christ crucified, a

type of God's own appointment, a miraculous and wonder-working type, which I should think should as much deserve to be worshipped as the picture or image of the tree wheron our Saviour died. For if a memorative sign of Christ deserve such divine honour, let them give me a reason, if they can, why the type of a crucified Saviour ought not as much to be worshipped by the Jews in those days, as the figure of Christ's cross now (Gibson's Preservative, Vol. XI, p. 301).

Dr. Sherlock states the general argument very well. He writes: "God alone, who is a pure and infinite Spirit, is the sole object of our religious worship; and to worship God by an image is to reproach His Name, and to declare Him as low as matter: and to worship that which can be painted, is to worship a false object; for Christ as God, and so only He is the object of our worship, cannot be painted; and to worship any material image, though it be not made for the supreme God, is yet a reproach to the Divine nature, as it signifies that something which is divine, and a fit object of our adoration, may be represented by material images and pictures. (Ibid. P. 303.)

It is a strange thing that the same mode of worship which Hezekiah condemned when it was used towards the brazen serpent is freely employed by Roman Catholics and even Anglo Catholics to-day. "The Children of Israel did burn incense unto it." The good and righteous King called that ancient relic "Nehusthan", which means "a piece of brass". And is not that a correct name also for the image of a cross to which incense is burned to-day?

There is yet another particular to which we would advert that makes the objection to the Roman Catholic practice justifiable. Idolatry has often been defined as giving to a creature the honour due to the Creator. It is indignantly denied by the divines of the Roman Catholic Church that any such charge lies at its door. Much emphasis is laid on the distinction made between three forms of worship: *dulia*, *hyper-dulia* and *latria*. The last alone, we are told is given to God and therefore no charge of giving to the creature the worship due to the Creator can justly lie. Much might be said on this point and we will return to it in a subsequent broadcast. But we are now concerned to show that many infringements of the Divine prerogative can be discovered in the usages of Saint-worship as popularly practised.

First of all it is surely strange that the name given to the saints in the Roman Catholic system is the name given to inferior deities in heathen religions. If you turn up any Latin dictionary you will find that "Divus" is the name of that person who is divine, a god or a goddess. It is strange that the Vulgate name Sanctus should be abandoned for a term that was full of associations

with the heathen deities. No apology is ever offered for this most unfortunate deviation from New Testament and early Christian practice. The change of name suggests a change of purpose. The saints are exalted by it to a position which they should not rightly occupy. But someone is sure to quote Shakespeare and ask, "What's in a name"?—and so we pass on to show that not only in name but, in fact, the honour due to the Creator has frequently been given to the creature. The Jesuit Raynaud assures us that two leading authorities in the Jesuit Order, namely Mendoza and Suarez, state: "That by reason of her maternity, the Virgin Mary might be worshipped with the worship with which God is worshipped—the adoration of latria" (Raynaud, Vol. II, p. 229). That is a direct attribution of divine honour even on the principles of worship that have been laid down by the Church of Rome. Nor does this direct assertion lack very many startling corroborations. Bernadine of Sienna was canonised by Pope Nicholas V in 1450. A canonised saint is a person whose writings are certified to contain nothing worthy of censure. He uses the most extravagant language. He says: "All things, even God, are servants of the empire of the Virgin." (Works, Vol. IV, Sermon V, C.VI, p. 118). Again "of the monarchy of the universe Christ never made any testamentary bequest, because that could never be done without prejudice to His mother. Moreover, He knew that a mother can annul the will of her son, if made to the prejudice of herself. (Ibid.) Another Bernadine, Bernadine De Bustis, has the temerity to write: "The Blessed Virgin is herself superior to God, and God Himself is her subject by reason of the humanity derived from her" (Mariale: par. IX, Sermon II, p. 605). So much more could be said on this point that it will be necessary to defer further consideration to another broadcast.

It only remains at present to give the Protestant view as to the best means of avoiding idolatry in every form. We believe that religious prayer, as distinct from asking a favour, should be addressed to God only, the Father, the Son and the Holy Spirit. There is no instance of any prayer of this kind being addressed to any creature, however exalted, in the whole of the Old or New Testament. Instead of making minute distinctions as to the measure of religious devotion that may be apportioned to different persons, we prefer to divide worship in its wide sense into two distinct parts. Civil worship due to creatures and religious worship due to God only. In that way there is a difference made not of degree but of kind, and one form cannot pass over into the other. So all danger of idolatry is removed. Nor do we favour the use of images in worship. The Second Commandment in our reckoning stands firm against

the making of any image or bowing down or worshipping it. Many have departed from that custom and some are found in our own borders who fancy that they can escape the pitfalls of the past and use images, burning candles before them and censuring them. To us there is an imperative that we cannot disregard—God says: "Thou shalt not".

PASSING EVENTS—*cont'd. from p. 52*

purely Catholic community. On the contrary, they were often small minorities—the light shining in the darkness—the voice crying in the wilderness.

Greatness of the Pope.

"We are entitled to say", he said, "that the greatness of the present Pope was the frankness with which he recognised the changed situation, and on the question of tolerance they had the answer of the Holy Father that tolerance was something that they should not give grudgingly to those who did not wholly agree with them, but that they should urge those who did not accept the Faith to practice the religion in which they honestly believed".

Right Rev. Monsignor A. H. Ryan, D.D., Ph.D., Belfast, said that there would always be a debate and differences of opinion about the policy of the Church in regard to false cults in any particular set of circumstances. There was no reason for surprise that the debate continued, provided that those on either side did not take their own opinion as the exclusively orthodox one.

One organisation which made that mistake was Maria Duce. Maria Duce was one organisation about which the late Very Rev. Dr. Denis Fahy, C.S.Sp., often spoke and lectured. It was with the uttermost reluctance and distaste that he said anything against those views.

Undignified Protests.

Referring to Maria Duce's campaign against Article 44 of the Constitution, Monsignor Ryan said that the Constitution had had the blessing of two successive Irish Cardinals and the practically unanimous blessing of the Irish Hierarchy and no explicit disapproval from successive representatives of the Holy See in Dublin.

That organisation had also staged some protests, not all of them dignified, against visitors from other countries.

"That", said Monsignor Ryan, "reinforced the opinion of some of our critics that the 'alleged tolerance' of the Catholic Church, which has been so remarkable in the 26 Counties since we regained our freedom, is only a piece of calculated opportunism and that if the country was united that would sound the knell of civil and religious liberty".

He hoped that his remarks would not be taken

as criticism against their admirable zeal, but, he said, "speaking from the Belfast attitude, they have failed signally".

Monsignor Ryan added that there was a great deal more toleration and neighbourliness among all sections of the population in the Six Counties than one would guess from the general tone and temper of public controversies.

—"Irish Independent", 25/3/'54.

* * *

Niebuhr's "Confession."

Into the crossfire of controversy over Communism among the U.S. clergy jumped Protestant Theologian Reinhold Niebuhr. "It must be affirmed that there have never been many explicit Stalinists in the churches", Niebuhr writes in the *Christian Century*, "and to-day their number is . . . insignificant . . . Nevertheless, there are a few and we ought to admit it . . ."

Niebuhr condemns the "hysterical labors of the vigilantes" and believes that "the matter is beyond the competence or interest of a congressional investigation committee". But "while we deal with these issues among ourselves", he feels it should be admitted that there has been "a very considerable Marxist dogmatism in the 'liberal' wing of the Protestant churches". Niebuhr says that he and others used some Marxist doctrines as weapons against the smug, optimistic, individualistic form of Christianity the U.S. had inherited from the 19th century, and against certain economic injustices that happened under capitalism. But, he now acknowledges, "those of us who were critical of capitalism were . . . too uncritical of the Marxist alternative". This was true, says Niebuhr, even of those who "rejected the Communist version of Marxism" and sought "democratic Marxism". Niebuhr is "ready to confess to his complicity in these errors", but is still against "the ridiculous dogma of *laissez faire*".

Niebuhr attacks the frequent clerical fallacy that under socialism "motives of service" would supplant the "profit motive". That idea "invested a collectivist system with a moral sanction it did not deserve . . . The so-called 'profit motive' can hardly be eliminated under any system . . . Every parson who speaks grandly about supplanting [it] exemplifies it when he moves to a new

charge because the old one did not give him . . . a salary adequate for his growing family."

—"Time, U.S.A.", 24/8/'53.

* * *

The Pope's Responsibility.

Those who imagine that the Vatican has no responsibility for the persecuting policy of the Governments of Spain and Colombia would do well to ponder a Papal pronouncement reported in *The Catholic News*, organ of the Roman Catholic archdiocese of New York, of December 12th last. The journal reported an audience which Pius XII recently granted to a group of Italian jurists, in the course of which the Pope defined Vatican policy in regard to liberty of conscience and the toleration of "error". He said that a State may find it justifiable not "to impede error" if its suppression conflicts with "a higher and broader good". He suggested as a norm for States a regulation that "the exercise of their own beliefs and religious and ethical practices will be permitted to citizens of every member State in so far as these do not run contrary to the penal laws of the State in which these persons are found". *The Catholic News* goes on: "The Pope, recognizing the difficulty which may confront the Roman Catholics statesman in determining whether there is present in the concrete situation the higher and broader good which justifies him in not taking measures to suppress error, the Pope counsels him to ask for the judgment of the Church. And he refers to himself, the Roman Pontiff as the only one 'competent to speak in the last instance on such vital questions, which touch international life,' on behalf of the Church." Two things emerge clearly from that statement. First, the Papacy thinks it right for the civil power to suppress "error" (that is, of course, any religious beliefs and practices not in accord with Roman Catholicism) if it thinks it expedient to do so. Second, statesmen who are in doubt what course to pursue are expected to seek guidance from the Pope. Now we know where the ultimate responsibility lies for the persecution of Protestants in Roman Catholic lands. This information has reached us from the National Council of the Churches of Christ in the United States, which has issued a message strongly condemning the persecution of Protestants in Colombia.—"The Christian", 5/2/'54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Colombia, South America.

That the persecution of Protestants in Colombia will be continued on the most intensive scale is evident from a United Press dispatch from the capital, Bogata, which stated:

"The government has forbidden non-Roman Catholics in Colombia—specifically Protestant missionaries—to engage in any religious activity outside the precincts of their own churches.

"Interior Minister Lucio Pabon Nunez ordered provincial governors yesterday to protect the religious freedom of non-Roman Catholics 'provided their activities and worship take place in churches and chapels.

"Non-Roman Catholic foreigners living in Colombia enjoy complete freedom of conscience... Pabon's directive said, '(but) neither ministers, pastors, nor simple communicants may perform any religious activity or seek to propagate their faith outside premises reserved for worship.'"

Crim Record.

It will be recalled that the persecution of Protestants in Colombia has evoked severe criticism the world over. On Sept. 3rd last, the Colombian government announced that Protestant missionaries and pastors were to be expelled from 18 regions of the country having a combined area of three-fourths of the national territory, and within that area, no form of Evangelical Christianity should be per-

mitted. The order meant the abandonment of thousands of Protestant Christians who are left without the services of pastors, as well as the closing of dozens of primary day schools and health centres.

Over 100 Protestant schools with 3,343 enrolled pupils were forbidden to open for the last Fall term and construction of two new Protestant Churches in the Magdalena Valley has been halted.

Call for Prayers.

It was not surprising that the Evangelical Confederation of Colombia then called upon their Christian brethren in all parts of the world to pray that the churches in Colombia may be delivered from "the unjust and cruel intentions of the civil government, that Colombian Christians may be strengthened in their time of trial, and that by their witness the Kingdom of Jesus Christ may increase and shine throughout the world."

In view of this latest edict, which suppresses the activities of the Protestant churches in all parts of Colombia, prayers on their behalf are more greatly needed and sought now than ever before.

* * *

Right to Knowledge and its Free Use.

A pictorial exhibit, which has "Man's Right to Knowledge and the Free use Thereof" as its theme, was opened in Trinity College, Dublin, in honour of the bi-centenary of the Columbia University of New York. The exhibit was presented by the authorities of the college in co-operation with the United States Information Service.

The 24 panels illustrate, with quotations from the world's leading thinkers from Confucius to Radhakrishnan, various aspects and developments of a basic theme quotation from St. John's Gospel, "And ye shall know the truth and the truth shall make you free." They stress, among other things, the liberty of the Press, the importance of protecting man's right to dissent from the majority view and the responsibilities devolving upon those who possess knowledge to share it with those who need and desire it.

Opening the exhibition, the American Ambassador, Mr. W. H. Taft, said that, more than any other university in America, Columbia was a seat of learning for foreign students. "We do not yet attract and export as many trained people, relatively speaking in terms of size and student population, as you here in Ireland," he said, "but the United States has become a great disseminator abroad of knowledge".

Partial Right.

Throughout the whole of recorded history, said Mr. Taft, man had not the right to knowledge. And, that being so, it was most important

that we did not take for granted the partial acquisition of that right now obtained in many Western countries, such as Ireland and the United States, whose Governments were selected by the deliberate choice, and sometimes by the thinking, choice, of individuals expressing themselves as a majority.

Referring to "mass communication employed as propaganda", Mr. Taft said: "Truth is hard to come by, and only the man with the liberal education has some little chance in the long run to distinguish information from misinformation."

Mr. Taft added: "The right of the Press to be free helps, but does not, alas, guarantee knowledge. Newspapers deliberately stress some matters and some points of view to the detriment of other matters and other points of view, and what purports to be news does not add up to knowledge in the best sense.

Universities' Role

"Even if newspapers desired to present news impartially they could not; and this is no criticism of newspapers. Universities come closest to knowledge and closest to preserving the right to its use. Without their presence—not only as our teacher—but as a force for objective truth and its preservation, we could not maintain what, in the moral and cultural and physical world, humanity has acquired to its betterment."

He thanked Trinity College for making possible the present exhibit and the Department of External Affairs for their help.

The Vice-Provost and Librarian, Dr. H. W. Parke, who presided, referred to an Irish link with Columbia University, recalling that Bishop Berkeley, during his visit to America in the early 18th century, gave advice to those who were planning the foundation of what is to-day Columbia University.

Among those present were the Lord Mayor, Alderman Bernard Butler, T.D.; the Right Rev. Mgr. E. J. Kissane, President of Maynooth College; Dr. Thomas McGreevy, director of the National Gallery; Lord Wicklow, and the Argentine Minister, Mr. R. Fernando de Olano, as well as members of the board and staff of Trinity College, Dublin—"Irish Times".

* * *

References to Censorship Withdrawn from Exhibition.

Although none of the visitors to the exhibit, "Man's Right to Knowledge and the Free Use Thereof", in Trinity College, Dublin, recently, realised it, three panels which had been exhibited in other countries were missing from the Irish showing. The panels related to censorship, the banning of books and the proscribing and removing of books from libraries.

The decision not to display the three panels

was taken by Mr. Garland Routt, director of the U.S. Information Service, a short time before the exhibit was due to be opened, in order that no offence should be given to any authority in Ireland where censorship, such as the panels criticise, is, of course, in force.

The withdrawn panels were shown in other countries in a section titled, "Man's Right to the Free Use of Knowledge". The first was captioned with a quotation by Walter Lippmann—"No official born on this earth is wise enough or generous enough to separate good ideas from bad ideas, good beliefs from bad beliefs." In the original catalogue this comment was made: "One of the great threats to man's right to the free use of knowledge is the constantly recurring shadow of censorship established by governments. Officials sometimes think it needful to interfere with what people can read or write or see or hear or eat or drink. In every country constant vigilance is the price of the retention of freedom. Constant faith in the power of truth eventually to prevail and a conviction that all aspects and opinions must be freely presented and considered, are essential for a healthy society.

The illustration was a cartoon drawn by Rollin Kirby for the *New York World* "to drive home the human unattractiveness of the censor-type".

The second missing panel quoted A. Whitney Griswold, President of Yale University: "Books won't stay banned. They won't burn. Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost. The only sure weapon against bad ideas is better ideas."

The illustration for the panel reproduced an altar piece by Alonso Berruguette (c. 1480-1561) for the cloisters of Santo Tomas in the Prado of Madrid the subject matter being a legendary event involving St. Dominic and the Albigenses.

The comment in the original catalogue was: "Man's right to the free use of knowledge has been infringed by the burning of books as well as by their banning from libraries and bookstores. President A. Whitney Griswold, of Yale University, has expressed his faith in the quotation set out above. In earlier centuries, God was appealed to, in the ordeal of fire, to corroborate man's decision as to which book deserved destruction and which preservation. In all periods of history, including the present, men have burned books in the belief that the authors of these books could be disgraced thereby, or that their ideas

(Continued on p. 96.)

DOUBTS ABOUT ST. JOAN OF ARC.

[The following appeared some years ago in "The Sentinel", Toronto. We wonder if any

reader can tell us if the theory has been proved baseless or if it has been upheld by other evidence in the field of historical scholarship.—Ed.]

The position of Joan of Arc in the calendar of Saints of the Roman Catholic Church is a peculiar one. If what history states is true, the part played by that church is inglorious to say the least. It was ecclesiastical condemnation which drove her to the stake and, as George Bernard Shaw maintains, the Maid must take her place as one of the first Protestant martyrs in history. All this pomp and circumstance displayed by Rome in her honour may be regarded as the expression of the guilty conscience of Roman Catholicism in that connection.

Apart from all this, there are those who refuse to believe in the authenticity of the martyrdom of Joan of Arc, despite the evidence of history. And it does seem a little strange that though "The Maid of Orleans" was said to have been burnt in the early part of the 15th Century, her canonization by the Roman Church was a comparatively recent occurrence, taking place so late as 1920. Whether the delay was due to misgivings on the church's part regarding its contribution towards her death or doubt as to her actual martyrdom we do not know, but it will be of interest at present to examine the case, first presented by M. Octave Delepierre, denying the tradition that Joan of Arc was burnt at Rouen for sorcery. We are indebted to A. C. Santer, of Regina, for the following article from "The Leader", London, England, on the subject:

"No Saint, No Martyr."

Joan of Arc, we must remember, is a "Canonized Saint", who was supposed to have been burnt alive. But according to the following she is really no saint, no martyr:

Joan of Arc was not martyred by frenzied English soldiery at all! This astonishing fact is revealed through important discoveries that have been made.

A million history books all over the world, in a hundred different languages, tell how the maid perished amidst the blazing faggots in the Market Place of Rouen. Novels have been written round the same theme, and Bernard Shaw's famous play reaches its dramatic climax with the burning of Saint Joan.

But now these have been found to be wrong, and English honour has been vindicated. Saint Joan was never burned to death, but died peacefully in her bed.

The discoveries that have been made suggest that Saint Joan, far from perishing at the stake, was alive and happily married several years after the accepted date, May 30, 1431, of her execution at Rouen. Even the marriage contract has been found. The most startling of the evidence exists

in the official registry of the City of Metz, in Lorraine, the scene of Joan's greatest glory.

These records show that in May, 1436, five years after her supposed execution, Joan the Maid arrived in the city, stating that she had come from France. The local magistrates, to make certain that she was really the Maid, sent for her two brothers, Pierre and Jean, who recognized her immediately.

Proved Identity.

Saint Joan further proved her identity, say the records, by certain signs and documents. There can be no doubt about the authenticity of her identity, for she was provided with a horse by one of the nobles of Metz, a hood by another, and with leggings by a third.

When asked what had befallen her since her capture, she is said to have replied "in parables" as, in fact, she always did—and to have declared that her power would not be restored to her until the feast of St. John the Baptist.

A few days later, accompanied by her brothers, she left Metz and went to Erlon in the Duchy of Luxembourg, where she was the guest of the Duchess of Luxembourg. It was here that she formed a romantic attachment with the Chevalier Robert d'Armoise, a member of one of the most famous families in Luxembourg.

After a visit to Germany she returned to Erlon and married the handsome Chevalier, by whom she had several children, and afterwards lived in or near Metz. It is in this particular marriage contract between "Robert d'Armoise, knight", and "Jeanne d'Arc, La Pucelle d'Orleans," which has been discovered.

Payments Made.

Further remarkable discoveries have been made in the archives of the city of Orleans, where Joan of Arc had, of course, her chief associations. They show a record in the City Treasurer's accounts for 1435 of 11 francs and 8 sous, paid to persons who had brought messages from "Joan the Maid", while under the date of 1436 there is another entry of 12 livres paid to Jean, brother of Joan the Maid, to go to see her.

The entries in the Orleans archives thus correspond with and confirm the one in the registry at Metz, which states that the magistrates of the latter city sent for Joan's brothers to identify her.

These entirely independent sources of information corroborate each other in an even more extraordinary fashion, for in the Treasurer's accounts of Orleans for the year 1439 there are entries of different sums for wines, banquets, and public rejoicings on the occasion of Robert d'Armoise and Jeanne his wife visiting the city. Even more significant, there is also a memorandum that the council, after lengthy consideration, presented Jeanne d'Armoise with the sum of 210

livres "for the good she had done the city during the siege".

"These discoveries are nothing less than sensational", the article concludes, "They absolutely disprove the world famous story of the burning of Joan of Arc".

A Formidable Case.

This is the case for the refutation of Joan of Arc's martyrdom, and it is a formidable one. In addition, it may be said, M. Delepierre has brought forward a host of other documents to corroborate the same fact and show that the tale of her burning was invented to throw odium on the English. For a long time a sermon was annually preached in France toward the beatification of "the Maid", who eventually was to become in 1920 the patron saint of that nation, and make Shakespeare a true prophet in the words:

"No longer on St. Denis will we cry,

But Joan la Pucelle shall be France's saint."

[It would be much to the point to have the report of paleœographic experts on the documentary records at Metz and Orleans as forgery was a common mediæval pastime.—Ed.]

THE STORY OF A PRIEST: A CURIOUS CAREER*

By J. B. S.

This is an Autobiography, and I think it curious because after twenty-five years of (as far as one can judge) enthusiastic monasticism, it ends in an entirely unexpected anticlimax. When the man who had been making and hearing confessions all his life—at any rate up to his middle years—came to die and was asked if he would have a priest to prepare him for his end, he exclaimed: "Good heavens No!" Such was the end of the spiritual Odyssey of John Tettermer.

Perhaps some of the antinomies in his life may be accounted for by his parentage. His father was a Pennsylvania Dutchman and a Presbyterian, his mother a Kerrywoman and a Roman Catholic. Some time after their marriage the father became a Roman Catholic with all the zeal of a proselyte and they brought up their children in the standard Kerry tradition. But it is hard to conceive of Tettermer senior as a successful Kerryman! The Kerry peasant's religion is a form of routine superimposed upon a character of natural and habitual kindness; so it is rather acquiescence than conviction. It knows nothing and cares nothing for theology of any kind. It accepts its religion as it accepts its farming or its housekeeping, as traditional. There must be no break with ancestral customs—in fact there is an

Irish proverb greatly observed and honoured: "Don't break a custom and don't make a custom." One finds it rather difficult to fit a Pennsylvania Dutchman into this pattern. It is a Kerry heritage; Dutch Presbyterians may fall in with it, but their absorption in it must be rare and difficult and perhaps incomplete.

John was a good boy. His brother became a priest (secular), and his own ambition was to be a monk; and as he wanted to be a good monk, he chose the Passionist Order, because this Order had adhered to strict rules and avoided the laxity and frivolity of other Orders. Of course his little Irish mother was delighted. She would be! In due time he "joined up", and most of this book is made up of his encomiums on the monastic life and on the Passionist Order in particular. He gives his reader a very satisfactory account of the activities and ideals of a monk, and with much respect, and (if you are built that way) of admiration, for the monastic life at its best.

Here one may make one observation. The monk would seem at first sight to live a very hard and unnatural life. He can have no property, no friends no social contacts. He has but poor accommodation, and has to keep uncanny hours. Like Mungo Parke "He has no mother to bring him milk, no wife to grind his corn". His life is devoted to prayer and routine duties of various kinds, and to studies of a restricted kind. He reads Philosophy, Casuistry and Theology, but it seems that his conclusions from all this reading must conform to the pattern laid down for him. On the other hand, as compared with those poor who have not elected for poverty, but come by it in the common course of experience, he is not so badly off. He may have but an indifferent bed, but there are thousands who have no bed at all. He has no home of his own, but wherever he goes, his community have a home awaiting him. He can always count on a sound roof and regular meals provided for him with no worry or trouble to himself. He has no pocket-money of his own, he doesn't need it for all his expenses are paid. He has no nagging wife nor noisy children; no household cares, no worries of an economic kind. Rises in the cost of living (or the cost of dying for that matter) don't affect him at all. He has the use of farm and garden which are cultivated by free labour, so he has no fear of strikes or trade-unions or the general unsatisfactoriness of employees. In fact he is a fortunate Communist like the fowls of the air or the beasts of the forest! Yes; there is much to be said for the monastic life, when one compares it with the life of the ordinary citizen. And one gets accustomed to routine work, even to tedious prayers, futile confessions and petty penances. Only one wonders—at least we of the outside public may wonder—

* "I was a Monk" John Tettermer, London, Heinemann, 1952.

if this is what God created man for. If so, what if we all became monks and nuns? Then we would all be extremely pious and good, and this sinful world, this "old unquiet earth" would come to an end with our generation. Celibacy would destroy the human race as effectively if not as rapidly as the dreaded Hydrogen Bomb!

Tettermer was in America (in Kansas) teaching when he was ordered to Italy again in 1914 to become Consultor General of his Order, the next but one to the very highest office in it. He was offered a bishopric in the Balkans, and was told confidentially that he might be made a cardinal. He enjoyed the admiration and confidence, and even the affection of his brotherhood and of all concerned. And then—He was ordered to Switzerland for his health, and there things began to happen to him mentally. All his life so far he had been as he says, dealing only with the ideas of others; now he had time and opportunity to examine his own mind, and there he made the interesting discovery, that "the Church" had long been giving dogmatic answers on matters about which it knew nothing. The splendid "cocksureness" of Roman Catholics under infallible guidance has been boasted by certain controversialists in contrast with Protestant uncertainty and groping for the light. Now it was this very cocksureness which drove Tettermer out of the Church. We think of matters like the Immaculate Conception, Purgatory, the Limbus Infantum (where children are supposed to go when they die), the nature of Adam before the Fall and many such-like problems which it has not pleased God to reveal to us, but which the Church of Rome bravely answers as if she knew. Tettermer decided that she didn't know but hadn't the modesty to admit her ignorance. Especially (p. 249) he decided that neither Plato nor Aristotle nor Averroes nor the Pope nor anybody else knew "the ultimate nature of things", however they pretended to do so. It seems curious that this should strike him as a new discovery. I suppose that most thinking people even from their schooldays had decided that though we are aware of the *manifestations* of Life, of Electricity, of Light, Heat and so on, we do not know what these things are *in themselves*. And "so is everyone who is of the Spirit". The Church had all the answers, and he could no longer believe in a Church or anybody else who had all the answers. Yes, pretend as it will, it cannot solve the mystery of life nor deal with ultimate reality (p. 248). And so Father Ildefonso sloughed his monkish robes and became John Tettermer again. He quietly slipped out of his Order and out of his Church, went back to America to Hollywood, to matrimony and to family life. He "came to himself".

What is the explanation of John Tettermer? He

himself did not know, and presumably nobody else can. There is no evidence that he objected to any of the usual teachings of the Roman Church. He does not seem to have been troubled by that sense of sin and the consequent frustration which drove men like S. Paul, Luther, Loyola and millions of others to seek for peace of soul where they could find it—and that was not in Hollywood! Converts normally leave their churches because of some doctrine to which they object, or some deficiency which their consciences cannot condone. Tettermer's difficulty was purely philosophical—but it was sufficient. Intellectually it was only Rome's boasted but ill-founded certitude that repelled him. Is this all the truth?

At the risk of exposing myself to the charge of futility or absurdity, I would venture to hazard an explanation for what it is worth. He says (p. 225) "We are persons of mystery even to ourselves and do not understand what goes on in our lives especially in our unconscious deeps. The impresses left upon our soul by heritage . . ." And so on. An illustration may help. I knew a man whose father had very fair and his mother very dark hair. He himself was fair-haired like his father. But at the age of about twenty, as a consequence of typhoid fever his hair all fell out, and when it grew again it was dark and remained so. Now I think something corresponding to this in the intellectual sphere, happened in the case of Tettermer. There were in his life two strands woven together, the Celtic and the Teutonic up to middle life the Celtic asserted itself. He was of the pietistic acquiescent all-obedient Kerry type like his mother. But tied up with this "too intermingled and complex to be clearly traceable for evaluation" (as he puts it) there was the assertive questioning independent Teutonic strain, and when he got away from his customary routine, and had opportunity and leisure to think his own thoughts without a monk or church ceremonies or the Devil at his elbow to stop him, this Teutonic strain asserted itself. Holland triumphed over Kerry and Protestant over Papalist. Reason asserted itself over emotion. He may be called a congenital convert. There had long been what he calls "subterranean influences at work" in his mentality, and though he does not seem to have been at any time aware of it, what he says about "heritage" leads one to think that he probably suspected it.

Whatever way one looks at it, his may truly be described as a curious career. We also think that his life was a portent of what Rome may have to face when people are gradually weaned from tradition and discipline and begin to think their own thoughts and to live their own lives. Then we may have fewer Fathers Ildefonso, and more John Tettermers.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

THE GREAT EASTERN SCHISM.

We have already given a general account of the Schism of the Church in A.D. 1054. It was the result, as we saw, of soaring ambition in conflict with the spirit of pride and independence. Rome, leader of the West, wanted to dominate the churches of the East, and in particular the Church of Constantinople. Constantinople wanted to maintain its ecclesiastical status as the Church of the Empire's capital, and to crush the aspirations of the barbarian West. Old Rome versus new Rome; East versus West; culture versus barbarism; the ecumenical patriarch versus the universal pope; Greek versus Latin;—all tends to show that the conflict was inevitable. The Western Protestant is tempted to say "A plague on both your houses", and we will not blame him too severely if he yields to the temptation. Nevertheless we believe that for the anti-papalist the schism is a matter of great importance, for we can point out that the rejection of papal claims in the sixteenth century was no novelty: that in the eleventh century the Eastern churches rejected the usurped claims of the Bishop of Rome—that the mother-church of Christendom, the church of Jerusalem, was party to that rejection, and that the old Catholic faith was vindicated to the extent of asserting that the mediæval papacy was an encroachment on the right of Christians everywhere, and that it had no true foundations in history or scripture.

The excommunication of Patriarch Michael Cerularius—Cardinal Humbert's memorandum. "A brief and succinct remembrance of the things done by the commissaries of the holy Roman and Apostolic See in the royal city, and in what manner they anathematised Michael and his followers." By Humbert, bishop of Silva Candida, and Cardinal.

"In the eleventh year of Emperor Constantine Monomachus, on the day of the nativity of St. John Baptist there arrived the commissaries of Pope Leo IX. of the holy Roman See—Humbert, Cardinal Bishop of Silva Candida; Peter Archbishop of Amalfi; and Frederick Archdeacon and Chancellor. They came to the Studite monastery in the city of Constantinople. Nicetas a monk, also called Pectoratus, anathematised in the presence of the said emperor and his nobles, at the insistence of the Roman nuncios, a certain writing under his name which was aimed at the Apostolic See and the whole Latin Church, and was called "on Unleavened Bread, the Sabbath, the marriage of priests" moreover, he anathematised all who deny that the Roman Church is the first of all churches, and who presume to censure its always orthodox faith.

"Immediately after this, in the presence of all, and at the suggestion of the Roman nuncios the same orthodox emperor ordered the writing to be burnt, and so they departed.

* * *

"On the following day Nicetas left the city and visited the legates at the palace of the Springs. When he received from them a complete solution of his problem he again freely anathematised all words, deeds, or attempts against the first Apostolic See. He was received into communion by them and became their close friend.

"Moreover, the words and writings of these nuncios against the different calumnies of the Greeks, and especially against the writings of Michael, bishop of Constantinople, against Leo, bishop of Ochris, and against the monk, Nicetas, were ordered to be translated into Greek at the Emperor's command and safely kept in the city.

* * *

"Nevertheless, since Michael avoided the company of the legates or any talk with them, and persevered in his folly, the said legates on the 17 Kal. Augusti (16 July) went to the church of St. Sophia and lamented over his obstinacy; and as the clergy and people were ready for the Mass (it being the third hour on the Sabbath) they placed on the chief altar a letter of excommunication beneath the eyes of the clergy and people who were present. They soon went out thence to shake off the dust from their feet as a testimony against them, shouting out 'Let God behold and judge'.

"The churches of the Latins in Constantinople

were ordered to observe this, and all were anathematised who henceforth should communicate at the hand of a Greek who censured the Roman sacrifice.

"Having received permission from the orthodox Emperor in the Kiss of peace, and imperial gifts for St. Peter and for themselves, they were making brisk preparations to return home on the 15 Kal. Augusti (18 July), but the very pressing prayers of Michael, then at last undertaking solemnly to debate with them (under pressure from the Emperor), led to their recall, 13 Kal. Augusti (20 July).

* * *

"On this day they hastened back and came to the palace of the Springs. When the said Michael, the heresiarch, learned that they had returned, he tried to gather a sort of council in St Sophia's Church on the next day, so that he might display the letter of excommunication, badly mangled in its translation (into Greek), and thus discredit them completely in the mind of the people. But the prudent Emperor, taking precautions, would not have a council, [Note—Michael himself gives a different account, he says the legates always declined a council, and were excommunicated by imperial order] unless he himself presided over it. But Michael opposed this by every means, so the Emperor ordered the nuncios to resume their journey at once. This they did. From that time on Michael was in a frenzy at the failure of his schemes, and stirred up against the Emperor the greatest disloyalty among the people since he had wished to co-operate with the nuncios. So the Emperor was compelled to hand over to Michael the interpreters of the Latins, Paul and his son Smaragdus, blinded and tonsured, and thus he settled that disturbance.

"However, the Emperor, after the nuncios had sent an exact copy of the excommunication, exhibited it to the citizens, and at length he proved and established that Michael had falsified the letter of the legates. The Emperor was so aroused that he deprived Michael's friends and kinsmen of their honours and got rid of them from the palace. Against Michael he kept his anger burning till now."

* * *

Humbert then appends to his "Commemoratio" what he describes as an exact copy of the letter of excommunication he laid on the altar of St. Sophia. (It will have been observed that the problem of translation of the Latin into Greek added to the difficulties. The fact that the bishop of Rome's legates knew no Greek, and the leaders and people in Constantinople knew no Latin shows how matters had changed. Once the popes were Greek by speech and race, and the Constantinopolitans knew Latin, but that day was

over, and the gulf had been widening for centuries). It may be remarked that the document scarcely called for any falsification on Michael's part. It was bad enough as it stood. Even a humbler prelate than Michael would have taken umbrage. Michael who had just missed being Emperor before he turned Patriarch had plenty to complain of.

"Humbert, Cardinal bishop, and Peter, archbishop, and Frederick, chancellor, to all the sons of the Catholic Church. The Holy Roman See to which belongs, as head, the care of all the churches especially, has designated us as its commissaries to this royal city for the sake of ecclesiastical peace and service; so that as it is written, we might come down and see whether the clamour may be ended, which unceasingly comes up to our ears, or if it is not so, that Rome may know.

"We want the rulers, clergy, senate and people of Constantinople to know how much we are concerned whether we are to rejoice over great good, or if we shall be saddened by great evil. For as far as the pillars of empire, and the honoured counsellors are involved the state is most Christian and orthodox. But as far as Michael, improperly styled patriarch, and the promoters of his folly are involved, they are daily sowing too many tares of heresy in its midst. Because as Simoniacs sell the gifts of God; as Valesians they mutilate strangers and not only promote them to clerical status, but to the episcopate; as Arians they rebaptise those already baptised, especially Latins; as Donatists they claim that, except for the church of the Greeks the church of Christ with its sacrifice and baptism, has perished throughout the world; as Nicolaitans they permit fleshly marriages to the ministers of the altar; as the Severians they call the law of Moses evil; as Pneumatomachi or God-fighters they cut out of the Creed the procession of the Holy Spirit from the Son; as Manichaeans they hold, among many other things, that what is fermented is alive; as Nazarenes they so pay heed to the carnal nicety of the Jews that they speak against baptising dying children who are less than eight days old, and prohibit women in childbirth to receive communion, or if they were heathen, to be baptised, and they cultivate hair and beard, and will not receive to communion those who shave their beards after the practice of the Church of Rome.

"Though our Lord Pope Leo wrote letters to Michael on account of these errors and other deeds urging him to his senses, he disregarded him.

"Moreover, though we, as the Pope's nuncios, were willing in a reasonable manner to put an end to the cause of these great evils, Michael refused to see us or to confer with us; and prohibited

churches from having Masses, as for instance he had closed the churches of the Latins calling them "Azymites". He was oppressive everywhere by words and deeds, inasmuch as he anathematised the Apostolic See in its children; and in opposition to it he now describes himself as the oecumenical patriarch. As a result, we do not tolerate this unheard of calumny of the holy Apostolic See, and do not await the undermining of the catholic faith. So by the authority of the holy Trinity and of the Apostolic See whose delegation we exercise and of all the orthodox fathers, we thus write to Michael and his followers as our most reverend pope likewise threatened if they did not repent.

"May Michael, improperly called patriarch, and in religion solely through fear of men, and now disgraced by the worst crimes, and with him Leo, bishop of Ochris, and his chaplain, Michael Constantine, who trod underfoot the sacrifice of the Latins, and all their followers in the aforementioned errors be anathema, along with Simoniacs, Valesians, Arians, Donatists, Nicolaitans, Severians, Pneumatomachians, and Manichaeans and Nazarenes and with all heretics along with the devil and his angels,—unless they repent. Amen."

"Whoever contradicts the faith of the Apostolic See, let him not be taken for a Catholic Christian, but anathematised as a 'Prozymite and heretic. Let it be done; let it be done; let it be done'". (Translated from the Latin in Migne's *Patrologia* vol. 143.)

CHURCH OF ROME AN ITALIAN MISSION.

By CANON LINDSAY, F.R.G.S., F.T.S.C.

The preacher's text was from 1 Peter III., 15-16: "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence; having a good conscience; that whereas they speak evil of you as evil doers they may be ashamed that falsely accuse your good manner of living in Christ." He said there were three good thoughts dominant in the text which should never be separated in the life of the Christian. The first was the duty of personal sanctification, i.e., Religion in the inner life—"Sanctify the Lord God in your hearts". The second was the duty of each individual exercising the right of private judgment—"Be ready always" (not merely on special occasion, but always) "to give an answer to every man that asketh you a reason of the hope that is in you", i.e.—Religion in the intellectual life. The third was the duty of Christian consistency; "Having a good conscience that whereas they speak evil of you as of evil doers, they may

be ashamed that falsely accuse your good manner of living", i.e., Religion in the outward life:—Religion in the inner life; Religion in the intellectual life; Religion in the outer life.

"If we Protestants would keep these three duties in mind", continued the preacher, "we would be better understood by each other and we should be better understood by our fellow Roman catholic countrymen". It is with the second duty I am concerned this evening; namely, the duty of religion in the intellectual life; "Being always ready to give an answer to every man that asks us a reason of the hope that is in us." In principal, Father de Bruno in his "Catholic Belief"—a book which seems to be got up specially for the perversion of Protestants from their faith—admits this. He says that "To be in a position to judge fairly of any case a person must hear both sides". Very well, then, Father Kerr's side is best expressed in those sentiments of his which bemoan us as the "direful legacy" of the Scotch Plantations with an "alien civilisation", an "alien religion".

"The Direful Legacy."

Now, I don't want you to misunderstand Father Kerr. I darsay he does not want you to misunderstand himself. Father Kerr is not against "legacies" no more than we are ourselves! What Father Kerr specially mourns over is that the "direful legacy" of Protestantism "is with us still". He would like us to get out; and it would appear he is already preparing us for our general exodus—hence his use of the terms "direful legacy", and "alien religion". I have been looking up the word "direful" in Chamber's etymological dictionary, and he gives the meaning of it as "dreadful", "calamitous in a high degree". So you see, the Very Rev. Father is anything but complimentary to us! His terms are anything but the charitable terms of a Christian Catholic heart.

And wherein lies the "calamity" of "the Scotch Plantations"? Is it in our ship-building, or rope works, our tobacco factory, our linen and various other industries, etc., which give employment to Roman Catholics as well as to Protestants? Apparently not, but solely because we, as Protestants, stand for three things—first, the open Bible; second, freedom to think and act as individuals for ourselves under the personal guidance of the Holy Spirit; third, because we will not have a religion so "alien" to the teaching of the New Testament, so "alien" to Divine faith, and so "alien" to sanctified common sense as that presented to us by the Roman creed.

Astonishing as it may seem, we Protestants are too Irish to allow ourselves to be governed by an Italian, hence we never go "cap in hand" to the Vatican and ask him to make our archbishops and bishops, etc. We "select", we "choose", we

"appoint", we "make" them ourselves!

Father Kerr looks upon the Protestant religion as "alien". Why? Is he aware that the whole of the Protestant religion is found in the Roman Catholic Bible, whereas not one of the doctrines rejected by Protestants can be proved from the same source?

What Dr. Walsh Said.

Even the late Dr. Walsh, Roman Catholic Archbishop of Dublin, is quoted in the "Freeman's Journal" of March 9, 1891, as having stated that "There is hardly a doctrine of the Protestant religion that they (Protestants) do not hold in common with Catholics; Protestants hold, for instance, the doctrine of the Blessed Trinity, the doctrine of the Incarnation, the doctrine of Baptism, the doctrine even of the 'Blessed Eucharist, the inspiration of the Scriptures and the precepts of the Decalogue. Almost all the doctrines of the Protestant religion are held by Catholics.

So Dr. Walsh said. And this is a grand admission of the positive aspect of the Protestant religion. Yet the Very Rev. Father Kerr, C.S.S.R., who is neither an archbishop nor a bishop, states in the presence of eleven other bishops that ours is an "alien religion"! While Father Furness, in his Catechism for children, says—"The Protestant religion was made, not by Jesus Christ, but 1,500 years afterwards by a wicked man called Luther, who confessed that he made the Protestant religion to please the devil and spite the Pope." Did Luther make the Roman Catholic Bible, where all our Protestant doctrines are found? Did he make the three ancient Catholic creeds—the Nicene, the Athanasian, the Apostles'—which contain the Protestant Faith? Did he make those doctrines which, with Roman Catholics, "we hold in common"? O, well did Lord Bacon say:—

"He that can not reason is a fool,

"He that will not reason is a bigot,

"He that dare not reason is a slave."

Well did our Lord say:—"Why even of yourselves judge ye not what is right?" (Luke xii., 57), and St. Paul:—"I speak as to wise men; judge ye what I say" (1 Cor. x., 15). When I am asked, "Where was your religion before Luther, Henry the VIII., and Elizabeth?" I answer, in Irish fashion, by asking, "Where was your face before it was washed?" The answer is "Where it always was; where it is now, and that is where yours is not—in the sacred Word of God as contained in the Bible. As long as the essential facts of our common Protestantism are contained in the Bible and ancient creeds we have no right to be scornfully dubbed as "aliens" nor reproached as "direful legacy" especially when Roman Catholics themselves have tagged on to

these ancient creeds the alien religion of the creed of Pope Pius the IV. in the year 1564.

"Traditions" Before Scripture.

The 1st Article of this "alien" creed puts "traditions" before the Scriptures. It says:—"I most steadfastly admit and embrace apostolic and ecclesiastical traditions"; etc. Yet this is what the Saviour Himself condemned the Pharisees for doing. He says; "Ye make the Commandments of God of non-effect by your traditions. In vain do they worship me, teaching for doctrines the commandments of men" (Matt. xv., 3, 6, 9). The 2nd Article of this "alien" creed limits the meaning and use of the Holy Scriptures. It says; "I also admit the Holy Scriptures according to that sense in which our Holy Mother the Church has held and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." And yet she has given no "true sense and interpretation", and it is impossible to find the unanimous consent of the fathers on some of her most controversial texts.

Take St. Matt. xvi., 18—"Thou art Peter and upon this rock" . . . Even the French priest, Monsignor Lannoy, says: "44 of the fathers say it means one thing, 17 of them say it means another, and 16 another".

Look at the note on Revelation (or Apocalypse) xxii., 10: "As to the time when the chief predictions should come to pass we have no certainty—as appears by the different opinions both of the ancient fathers and late interpreters." Many think one thing, and others another (see Douay Testament). So, you see, her condition of interpretation makes the Bible absolutely useless as far as her chief basic texts are concerned. Article III. says—Christ instituted seven sacraments; when in actual fact the New Testament shows he only instituted two—"Baptism and the Lord's Supper" as such.

Article IV. deals with "original sin" and justification.

The Consecrated Elements.

Article V. states "that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and dead, and that in the most Holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ and that there is made a conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire and a true sacrament." "The flesh profiteth

nothing; the words that I speak unto you they are spirit and they are life." That is to say, they have a distinctly spiritual meaning and St. Paul calls the consecrated elements, "bread" and "the cup" three times after consecration which he could not have done had Transubstantiation taken place; and John xix. 30, where Christ on the Cross says, "It is finished".

Article VI. says there is a Purgatory in the after life. Hebrews i., 3, says, "Christ by Himself purged our sins", and the note in the Douay Bible agree with this, "making purgation", i.e., "having purged away our sins by His passion". Article VII. says, "The saints reigning with Christ are to be invocated", though Hebrews vii., 25; 1 John ii., 1, 2, and 1 Timothy ii., 5, 6, point to Christ as our ample Intercessor, Advocate, and Mediatrix, and He was never known to turn away a sinner who came to Him direct.

Article VIII. says "that images of Christ, the Blessed Virgin Mary, and the saints are to be retained, honoured, and veneration given them". The second Commandment in the Decalogue, as given in the Douay Bible, Exodus xx., but not found in the Roman Catholic Catechism, would seem to point the other way.

Article IX. says, "Indulgences are most wholesome to Christian people". The opponents of Martin Luther and Wycliffe, no doubt thought them so, though St. Peter says, "we are bought with the precious blood of Christ", and when speaking to Simon Magus who thought to buy the gift of God with money he said, "Thy money perish with thee" (Acts viii., Douay Bible).

The Church in Jerusalem.

Article X. says "I acknowledge the Holy Catholic, Apostolic, Roman Church for the mother and mistress of all churches". But Acts, chaps. ii. and xv., show that the church in Jerusalem was the "Mother Church" and Paul distinctly says in Gal. iv., 26, "Jerusalem is the mother of us all." The Christian Church can't have had two mothers, an Italian and a Jewish. Besides, here the phrase "Roman Church" shows it is more "alien" than the "Scotch Plantations". Article XI. has more anathemas than blessings, while Article XII. closes the whole thing with a promise, a vow, and a prayer and, of course, not without "a swear" as the grand finale! Such is the nature of this "alien" creed of Pope Pius IV. binding on the conscience of Irish Roman Catholics. The difference between its teaching and that of the New Testament is that in the former the Pope and the church appear to have the supremacy, while in the latter the supremacy is solely Christ's—as Paul puts it, "That in all things He (Christ) might have the pre-eminence".—Col. i., 18.

And as Rome is "alien" in her creed she is

also "alien" in her conduct. Read the "Thanksgivings for favours received" as published in the Roman Press. All the Saints thanked are foreigners such as St. Anthony of Padua, St. Therese, The Little Flower of Lisieux, St. Philomena, etc. You never see St. Patrick or St. Bridget, or St. Columba or any Irish Saint thanked.—(By author's permission. Also in "Ulster Protestant").

PINNACLES OF THE POPES.

By the late Very Rev. R. W. Inge, D.D.
(Reprinted from "The Evening Standard" by "The Vigilant," Melbourne.)

The Papacy is the one political institution which will probably survive even the British monarchy, which might conceivably be upset by a very self-willed or imprudent King. "Never" is a word which a wise man will never use; otherwise we might predict that a time will never come when there will be no Pope.

The choice of the Supreme Pontiff by the College of Cardinals is now as good a guarantee against a bad ruler as could be devised. But it has not always been so.

I have been reading "The Triple Crown," by Valerie Pirie. It is an account of the Papal Conclaves from the fifteenth century to the present day. The greater part of the book is an amazing story of shameless intrigue, corruption, perfidy and crime.

Some of the mediaeval Popes were blackguards of the deepest dye, sunk in debauchery, gluttony, avarice, and every other vice. The word "nepotism" preserves the memory of the practice of almost all of the Popes, to enrich the young men who were politely called their nephews. It was a recognised thing that a new Pope should at once make his nephew a Cardinal. Paul III bestowed the hat on several of his grandsons, the eldest of whom was fifteen.

The avarice of the Popes in the Middle Ages was insatiable. All ecclesiastical dignities were openly sold; taxes on disorderly houses brought in a steady revenue; and there was a tariff for the absolution of all crimes, to which Sixtus IV added a plenary indulgence to anyone who killed a Venetian. In the reign of Leo X the magnificent Medici Pontiff painted by Raphael, indulgences were staked for in gambling hells.

It has been argued that only a divine institution could have survived such scandals. But Dante was nearer the mark when he said that Constantine did the Church infinite harm, not by being converted, but by making the

Popes rich. Before the end of the fourth century the streets of Rome ran with blood at the election of Pope Damasus, nicknamed "the ear-picker of ladies," and the Prefect of Rome said that he would himself turn Christian if they would make him Pope.

The romantic proceedings at the Conclave are well known—all doors locked and sealed, all outlets boarded up. Gregory X made a rule that if the Cardinals could not agree within three weeks, they were to be reduced to bread and water, but this was soon repealed. Scrutinies of the votes are taken twice a day, and the crowd outside watches for the smoke which rises from a certain chimney when the voting papers are burnt. Finally, one of the Sacred College appears on a balcony, and announces in Latin, "I give you good tidings of great joy. We have a Pope." the name follows.

The sovereigns of the chief Catholic countries had a right to veto one candidate. This right was last exercised by Francis Joseph of Austria, who forbade the election of Cardinal Rampolla. Pius IX was elected in a hurry to forestall the Austrian veto, which duly arrived just too late.

In 1458 Pius II needed one vote to make up his two-thirds majority. Cardinal Colonna, a supporter of the Archbishop of Rouen, who had just, as scrutineer, falsified the numbers, was preparing to change over when the Archbishop of Rouen and one of his friends flung themselves upon him and tried in vain to prevent him by main force from voting. The next moment, since Piccolomini was now Pope, they all fell on their faces before him in homage.

In 1513 many of the Cardinals, wishing to temporise until they knew which way the wind was blowing, began by voting for the most impossible outsider in the College. Unfortunately, thirteen of them selected the same nonentity, who was very nearly elected.

Some of the Cardinals had never been ordained. The astute minister of Pius IX, Cardinal Antonelli, was in this position, which, considering his private life, was perhaps just as well.

Did the people of Rome resent being under such unworthy rulers? Sometimes they did, but they did not always hate the worst of them. In 1522, by a strange oversight, the College chose a Puritan escetic, Adrian VI, who was quite wrongly suspected of being a miser. When he died the Romans put up a statue to his physician, and inscribed on it the words, "To the saviour of his country." But the cruel persecutor, Paul IV, was detested as he deserved, and the corpse of the

horrible Borgia Pope was dishonoured. The warlike Julius II seems to have been rather popular.

My taste for vital statistics has led me to a curious inquiry. Between 1455 and 1600 there were twenty-four Popes, who reigned on an average six years each. It is true that some of them were elderly men, and that the habits of many of them were not conducive to longevity. One of them, Alexander VI, was poisoned, or rather poisoned himself accidentally? But did the others all die natural deaths? I think anyone familiar with the subject would say that it is impossible. Several Popes were almost certainly poisoned.

This may seem incredible, when we remember the sanctity attached to the Pope's person; but it is far from being so in reality. Poisoning in Renaissance Italy was a fine art. About 1600 a man confessed voluntarily that he had poisoned two Popes. The priest withheld absolution till he had consulted the Pope, Clement VIII. The Pope allowed him to be absolved, but thought it prudent to remove him from further temptation, so he was handed over to the inquisition.

Times are changed when we come to the gentle Pius VII, whom Napoleon bullied and insulted, and to the long and inglorious reign of Pius IX.

He was an ignorant man of blind, uncritical faith; no hoax was too gross for his acceptance. In his later years he posed as "the prisoner of the Vatican," and received welcome tributes of money, especially from South America. In reality he was not a prisoner at all.

His successor, Cardinal Pecci, who took the name of Leo XIII., restored to the Holy See all the respect which it had lost. He was a scholar, a statesman, and a man of high character. From his pontificate dates the increased influence of the Roman Catholic Church, which is especially noticeable in the Protestant countries, England, Holland, Germany and the United States.

The compromise which has at last been reached between the Vatican and the Italian Government leaves the precincts of the Vatican as a tiny independent State. The Holy Father owes allegiance to no man; his authority over his world-wide subjects is not complicated by any embroilment with secular politics.

Never before, since the conversion of Constantine, has his position, as a spiritual ruler, been so favourable as it is now. Even if Italy were engaged in an unjust war with another Catholic Power, he could maintain a dignified though embarrassed neutrality.

The Eternal City will never again be a world-capital, and the dream of a universal Church is as unsubstantial as that of a universal empire. But this unique institution still has a great future before it.

It knows that human nature does not change; and whenever hopes are disappointed, whenever popular catchwords such as democracy, socialism, humanism and progress lose their attractiveness and begin to sound hollow, many will take refuge under the shelter of a tradition which touches human nature at so many points.

"The Church", said Theodore Beza to a monarch of this day, "is an anvil which has worn out many hammers".

PASSING EVENTS—*cont'd. from p. 86*

could be removed from circulation. Russia, Ireland, Germany and even the United States, with its two centuries of tradition in freedom, have witnessed the occurrences within recent decades. Two burnings took place in the United States during 1952; one was of books selected from a high school library, and the other (done with a blow torch) was a newly revised edition of the Holy Bible."

The third panel which was withdrawn from the exhibition featured a quotation of the American Library Association: "Books or other reading matter of sound factual authority should not be proscribed or removed from library shelves because of partisan or doctrinal disapproval."

—"Irish Times", 24/6/'54.

* * *

Christian Heritage "Endangered by McCarthyism"—Strong Criticism by Church of Scotland.

A strong criticism of "McCarthyism" as a threat to Christian values is contained in the report of the Church of Scotland's Committee on Church and Nation, to be presented to the General Assembly when it resumed its meeting at Edinburgh.

The report refers to the threat to Christian values from those who exploited the fear of communism "for sinister political ends", and continues:

"The emergence of McCarthyism can no longer be regarded as a merely temporary phenomenon of national hysteria. Our Christian heritage of truth and freedom is endangered by a movement that is having evil repercussions throughout the world, and incidentally tremendous damage is being done to the alliance of free nations."

The Hydrogen Bomb.

On the question of the hydrogen bomb, the re-

port states that it might be contended that no new moral or spiritual issue has emerged. The hope had even been expressed that the existence of this terrifying weapon might prove a deterrent to aggressive policies. If there was any reality in this hope it derived from the fact that potential enemies were more or less equally equipped with the powers of destruction. For this reason, in addition to its impracticability, the proposal formally to ban such weapons could only be misleading, and might have fatal consequences. The weak were a continual temptation to the strong.

The report urges that the use of atomic energy for peaceful ends should be developed with all possible speed. If wisely used, it might prevent the destruction of the complex civilisation upon which multitudes depended for their very existence, and which otherwise was inevitable within the not too distant future.

Contending that a condition for the survival of Britain, at least as a significant world Power, was the immediate development of atomic energy, the report points out that the British economy runs essentially on coal, which was going to be increasingly difficult to mine in adequate quantities.

Christians, the report goes on, must not allow themselves to adopt a merely backward-looking and hostile attitude to the problems created by advances in science and technology; and should be conscious that these advances must be balanced by other interests if they were not to prove destructive of civilisation. "By itself science, and even more, technology, can easily dehumanise men and produce a new barbarism, the more devilish because of the vast command of natural resources which it would have at its disposal."

Commercial Television.

The committee expresses its belief that the commercial television would change the "whole atmosphere and ethos" of broadcasting, as the chief motive would become the profit of the advertiser instead of the service of the public. The report urges:

1. That advertising charges should be kept at the lowest possible level in order to open television advertising to the greatest number of interests and firms, and to discourage extravagance in the provision of programmes.

2. That certain objectionable types of advertisements, such as of narcotic drugs, liquor, patent medicines, and all forms of gambling, should be excluded.

3. That there should be careful and precise allocation of time between advertising, cultural programmes, and religious services and talks.

—"Manchester Guardian", 24/5/'54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Presbyterian Church in Ireland—Assembly Reference to "Martin Luther" Film.

The film "Martin Luther," which was the subject of some pointed remarks by the Very Rev. Principal J. E. Davey at the General Assembly of the Presbyterian Church in Ireland, has found a distributor. The Rank organisation refused to handle the film. It was learned that British Lion have agreed to distribute this film about the life of the famous Protestant leader. A spokesman of the company said that he did not anticipate any difficulty in finding cinemas to take the film. He added that, according to present plans, it would be seen in the West End in the autumn before being generally released in the United Kingdom. In spite of some Roman Catholic protests in America, the film was a success there and took nearly £1,250,000 at the box office. It was banned in Quebec because the censors thought it might cause "undue antagonistic sentiments."—"Belfast Newsletter," 15/6/54.

* * *

Trinitarian Bible Society—Austrian Eagerness for the Scriptures.

The 123rd annual meeting of the Trinitarian Bible Society was held at Caxton Hall, Westminster, on May 25th, with the Rev. W. Dodgson Sykes, president of the Society, in the chair. It was reported that the income from all sources during the past year was, save for 1952, unequalled in any year of the Society's history. The outstanding demand for Bibles or portions of the

Bible had been from Israel, to which country over 10 tons of the Scriptures had been sent. The Society's total distribution during the year had comprised almost two million copies of the books of the Bible—regarding the entire Bible as 66 separate books—which was 84,219 more than the previous year.

A remarkable address was given to the meeting by Pastor A. E. Pokorny, founder of the Austrian Bible Mission. He said that he had spent six years in a Roman Catholic monastery, and he never saw a Bible before 1933. At that time he went to spy upon certain missionaries to find out all about them, and there he saw a copy of the Bible for the first time. But it was in English, and he could not read it. He had heard about the Bible while he was in the monastery, but he had been told that it was so holy that ordinary mortals could not read it. He was determined out of curiosity to possess himself of a copy which he could read and he sought out a missionary who gave him a German translation, and, as he read, the Word of God was opened to him, and he became an agent for the distribution of Bibles in his country.

Religious Liberty.

Since 1945 in Austria there had been religious liberty, and now no law could prevent the Bible from being read or sold or distributed from door to door. Pastor Pokorny furnished many evidences of the desire of Austrians of all ranks of life for the Scriptures. Within one week, in response to a two-line advertisement, he received 120 letters and postcards asking for the Bible. In Austria also there were a quarter of a million displaced persons—refugees from anywhere between the Baltic and the Balkans—and the Bible was being taken to their camps and most willingly received.

Other inspiring addresses were given at the meeting by Pastor B. S. Brunning and the Rev. J. W. Rowlands.

* * *

Open-Air Gospel Meetings in Eire—Reformed Church Report.

Reports of missionary work were presented at the Synod of the Reformed Presbyterian Church in Ireland which met in Belfast.

A Church Worker from Eire told the Synod that open-air meetings were being held regularly in Dublin, and many personal contacts had been made. Roman Catholics were showing a willingness to hear the Gospel.

Mr. Habeeb Khuri, a Syrian, who formerly was connected with the Church's mission school and now is a student at Queen's University, gave an address on mission work in Lebanon.

Mrs. Harold Holmes, of Ballymoney, president of the Women's Missionary Union, spoke of the

good work done throughout the Church by women.—“Belfast Weekly Telegraph”, 25/6/'54.

* * *

Clerical Warning.

“Crockford's Clerical Directory” costs, alas, £5 10s. and not many readers, especially among the clergy will be able to enjoy the delights of its latest “Preface” unless, as it should be, it is reprinted as a tract. For four centuries the English have enjoyed the acerbities of theological disputation, and all the more when good, hard knocks are given to prelacy and ecclesiastical presumption. Crockford's anonymous prefaces are famous, but the latest (published in June by the Oxford University Press) is as good as any before it.

(Continued on p. 107.)

ROMAN BROADCAST.

Millions of listeners heard, last Sunday evening, 25th July, a Roman Catholic service broadcast on the Home Service of the BBC. The preacher was Fr. Gordon Albion. No personal criticism attaches to him: he followed a usual Roman line. He spoke with particular reference to the forthcoming œcumenical conference at Evanston, and sought to show why Rome, although “deeply interested,” must hold aloof from all such gatherings. In the very first sentence of his introduction to the service, Fr. Albion distinguished “Catholic” from “Anglican.” He continued throughout his sermon, to lump all non-Roman Christians together in one indiscriminate mass of heretical sects. On the one hand, he set the one and only Catholic Church of Rome: on the other, the “one hundred and sixty Christian denominations meeting at Evanston.” Again and again, he used the word Catholic as being, without question, synonymous with Roman. In one passage, he even went further. “The Catholic Church,” he said, “is acclaimed ‘the Mother and Mistress of Christendom’ even by those who do not give her allegiance. And she, in her turn, regards as her children all who are truly baptized in the faith of Christ, for there is but ‘one Church, one Faith, one Baptism.’ And, therefore, her affectionate and prayerful care extends to all those who have strayed from the unity of the fold and are now seeking, in ways however diverse, to restore that unity.” This comes impertinently close (like other recent Roman broadcasts) to the staking of some sort of claim by Rome over all Christians who are not of papal obedience.

Implicit Attack.

There was nothing new or startling to informed hearers in this preacher's statement of Roman claims. It was the familiar stuff of

propaganda, prejudiced in the interpretation of the Scriptures, regretfully, but rigidly, intolerant of all Christians everywhere who dare to challenge the pretensions of the papacy, quietly contemptuous of any part of the Church except the preacher's own. But on the simple and uninstructed, such skilful propaganda may have considerable effect, unless it is promptly encountered and denied. If the BBC is to allow such sermons as this, it should take care to invite the Church of this land to make clear, quickly and beyond all misunderstanding, that it absolutely denies all these Roman assertions. We understand that the BBC warns preachers against making any “attack” on other Christians. On the other hand, it is willing to provide opportunities for “positive statements” of a particular Church's position. But what if such a positive statement necessarily does involve and imply an outrageous attack on the Church of the land? Rome's position postulates this. We, therefore, question most strongly the propriety of the BBC giving facilities for any such sermon as last Sunday's. Roman Catholics in England are a tolerated minority. They are rightly tolerated, but only so long as they themselves do not show intolerance. They do not constitute the Catholic Church of this country: nor would they even if the Church of England were dis-established. They have no right, and should be given no opportunity through the official agency of the BBC, to commit the effrontery of denying the whole status of *Ecclesia Anglicana*. This is to presume too far.

This Church and Realm.

We hope that vigorous representation will be made from the highest quarters to the authorities of the BBC against further publicity for such patronizing Roman propaganda. In particular, a reminder appears to be necessary that there is only one Church in England which has a responsibility to the whole nation, and it is not the Church of Rome. The Church of England established in this land has a completely distinctive and unique position in the realm of England. It is not, in any sense in the same position as the communion which owes allegiance to the Vatican, nor with the other various Nonconformist bodies. Neither the BBC nor anyone else should treat the Church as if it were so. The Church may, and should, preserve relations of charity and understanding with all other Christians. But she would be false to herself, to her own true Catholic nature and her historic function, if she allowed herself to be patronized by Rome or confused with Protestant Nonconformity.

This Church of England contains within herself all the authentic treasures which Rome possesses, and yet is free from Rome's gross errors of doctrine and government. There is every reason in the world why the Church should be supremely confident as it faces all other Christians bodies to the right hand or to the left. That confidence ought to be reflected clearly in the public utterances of the Church's leaders. They should be as ready and forward to-day as were their predecessors in past generations to maintain, against all comers, the unique position of the Church of this land.—“Church Times,” 30/7/54.

JEWISH MISSIONS TO-DAY.

The Lord Bishop of Rochester.

There is, indeed, this door of opportunity in Israel, and in other lands where the Jews live: and there is the great need of seizing the opportunity which God is giving us in these days. It is really God Who is encountering us, and He is encountering us with a challenge. The question is, what will be our response? Mr. Yorke has referred to the fact that in my diocese of Rochester we are celebrating the 27th Jubilee of the founding of the diocese. We thank God for thirteen and a half centuries of unbroken Christianity in West Kent, for, practically speaking, the Rochester diocese is as old as the Church of England. And Islam is about as old as the Church of England. When you look back, and remember that if the Church had been true to the worship, and doctrine and witness of that Early Church, about which we read in the New Testament, there never would have been any Islam at all: nor would the Jew, coming to Christian lands, have been hardened in his heart against Jesus the Messiah. Our impotence against Islam, as it seems, and our impotence against the hardness of Jewry, is something for which we have to prostrate ourselves in confession and penitence before God; for we have, indeed, failed.

Now the opportunity is being presented to us to-day. I believe, not only with regard to Islam—but more especially with regard to Jewry. In the May/June issue of “World Dominion,” there is a most interesting and penetrating article by a former missionary of the C.M.J.—Rev. H. L. Ellison. He speaks of the turning-point having now come in Christian Jewish relationships, and that God is working, through world affairs, to give us, and is giving us the opportunity. For centuries the relationship between Jew and Christian was vitiated by prejudice, hatred and persecution, then about 150 years ago the situation,

mainly for two reasons, began to change. On the one hand, as a result of the gradual separation of Church and State, and the growth of religious toleration, Jews could meet Christians as fellow citizens. Jew and Gentile mixed in schools, in universities, and in other quarters, and they thus grew to know each other better. Then there was also that great re-awakening of Christianity which began 150 years ago, and is signalised by these three Jubilees which are being celebrated just about this time. The C.M.S. has celebrated their Jubilee: the British and Foreign Bible Society is celebrating its Jubilee this year, and we of the Church Missions to Jews are looking forward to celebrating ours in four years' time. And that awakening of missionary interest meant a new approach to the Jew, but it was an approach that was most difficult. For even when, as Christians, we were impelled to go and help the Jew in his need and poverty, it meant that the Christians approached those who hated them. When they helped them by means of their Hospitals, the Jews called it sheer bribery: that they were trying to proselytize them, and to persuade them to alter their faith. But now there has come a change again. Israel now possesses a country. Their nationhood does not depend solely on their religion. And they are meeting in their country peoples of other faiths, and this has inclined the Jew to look at the Scriptures objectively: and in that way he is beginning to have a new conception of Christ. Only this morning I received the quarterly “News Sheet” of the Christian Approach to the Jew, which quotes what the great Jew, Martin Buber, thinks of Christ: and I should say that Mr. Ellison would agree that it was an attitude held by many Jews to-day, possibly secretly, but which is more and more becoming the attitude to Christ especially on the part of young Israel. He says: “The New Testament has been the chief object of my study for nearly fifty years and I think I am a good reader who listens without prejudice to what is said. From my youth I have already regarded Jesus as my big Brother. The fact that Christianity looks upon Him as God and Saviour has always seemed to me a fact of the highest importance, which I must try to understand for my own sake as well as for His sake. I am more certain than ever that He deserves a great place in religious history of Israel and that this place cannot be described in any of the usual categories.” Therefore there has come a new feeling towards Christianity. Christianity is not now something which persecutes the Jews, and which regards them as the murderers of God, dis-

persed abroad, with no country, because of the Judgments of God upon them. Now it appeals to them with something of pride, that a Jew, the Lord Jesus Christ, has become the great Prophet and divine leader of the Western world.

If we now have that change of atmosphere, bringing this new hope to us, what are we going to do about it? Now I would say that there are two matters about which we ought to pray most earnestly. One is this. At the present time, I suppose in Israel there is only one Jew in four thousand who is baptized and witnessing openly to his faith in Christ. There are, doubtless, many other secret believers. In such cases as that we realise that we have a long way to go before we attain what we realise we must have, and that is an indigenous Christian Church of Israel. But how is that to come about? It will not be as a direct result of the work of English missionaries. It will only be achieved by Jewish "St. Pauls" and we have to be the "Stephens." It is the converts, the "St. Pauls" who will build that indigenous Church. There is, as we know, amazing power, and strength, and intellect in the Jewish race. If only we can bring about the conversion of one or two leading Jews, men of wide culture, of high intellectual ability, and, above all, men of burning faith, to go out and seek to win Israel for Christ.

The second thing for which we have to work and pray is that we may all realise that this work lies at our own door. We do not need to go to Israel, or to Tunis, to find the Jews: they are in our own parishes. What are we doing about them? We might find a St. Paul in this land, who could be sent out. I was so glad to read in the Report that during this year several requests had come into Headquarters, asking for information as to how to prepare certain Jews in different parishes for baptism, and reporting that there were more Jewish children than ever before in our Sunday Schools. I hope more and more that our Church Missions to Jews will become the Society prepared to give this information to our clergy and lay people in the parishes of our land. This work lies at our very doors and we need to pray for guidance as to how to approach the Jews who are already in our midst. In that way, if we can play our part, each one in seeking to win for Christ those of the Jewish race with whom we ourselves come into contact, and then by prayer and thought seeking to send forth to Israel and to other lands the very best missionaries that we can, then we shall indeed, be meeting this challenge which God is confronting us with to-day.

May I close by making one suggestion. Saturday is the Jewish Sabbath. Let us, as Christians, pray for the Jews on the Jewish Sabbath.—"Jewish Missionary News," Aug., 1954.

EPISTLE TO THE EPHESIANS. Summary of Calvin's Commentary.

(Continued)

Chapter 5, verse 19:—"Speaking to yourselves in psalms and hymns and spiritual songs"—The commentary on Ephesians does not offer an explanation of the distinction between these, but the commentary on Colossians does (on Col. 3. 16). There Calvin writes "Under these three terms Paul includes all kinds of songs: a *psalm* is that, in the singing of which some musical instrument besides the tongue is made use of: a *hymn* is properly a song of praise, whether it be sung simply with the voice or otherwise: while an *ode* contains not merely praises, but exhortations and other matters. He would have the songs of Christians to be *spiritual*, not made up of frivolities and worthless trifles."

* * *

Verse 20:—"Giving thanks always" He means that this is a pleasure which ought never to lose its relish; that this is an exercise of which we ought never to weary. He reminds believers that it will argue ungodly and disgraceful sloth if they shall not always give thanks—if their whole life shall not be spent in the study and exercise of praising God.

* * *

[The next passage, verses 21 to 27, treat of the interdependence of Christians "in the fear of God", and in particular of the relationship of husband and wife from the standpoint of Christian obligations and responsibilities. The measure of the true relationship is "husbands, love your wives as Christ loved the Church".]

In verse 26 the phrase "washing it (the Church) with the washing of water" is interpreted to mean that "a pledge of sanctification is held out to us by baptism". Here it is necessary to guard against unsound interpretation, lest the wicked superstition of men change a sacrament into an idol. When Paul says that we are washed, by baptism, his meaning is, that God employs it for declaring to us that we are washed and at the same time performs what it represents. If the truth, or exhibition of the truth were not connected with baptism, it would be improper to say that baptism is the washing of the soul. At the same time we must beware of ascribing to the sign or to the minister what belongs to God alone. We must not imagine that washing is performed by the minister, or that water cleanses the pollutions of the soul, which nothing but the blood of

Christ can accomplish. In short, we must beware of giving any portion of our confidence to the element or to man; for the true and proper use of the sacrament is to lead us directly to Christ and to place all our dependence upon Him.

Others again suppose that too much importance is given to the sign, by saying that baptism is the washing of the soul. Under the influence of this fear they labour exceedingly to lessen the force of the eulogium which is here pronounced on baptism. But they are manifestly wrong: for in the first place the apostle does not say that it is the sign which washes, but declares it to be exclusively the work of God. It is God who washes, and the honour of performing it cannot lawfully be taken from its Author and given to the sign. But there is no absurdity in saying that God employs a sign as the outward means. Not that the power of God is limited by the sign, but this assistance is accommodated to the weakness of our capacity. Some are offended at this view, imagining that it takes from Holy Spirit a work, which is peculiarly His own, and which is everywhere ascribed to Him in Scripture. But they are mistaken; for God acts by the sign in such a manner, that its whole efficacy depends upon His Spirit. Nothing more is attributed to the sign than to be an inferior organ, utterly useless in itself, except so far as it derives its power from another source.

The grace of God is not confined to the sign so that God may not if He please bestow it without the aid of the sign. Many receive the sign who are not made partakers of grace: for the sign is common to all, good and bad alike: but the Spirit is bestowed on none but the Elect, and the sign has no efficacy without the Spirit.

Verse 26:—"By the Word"—This is not a superfluous addition; for if the *word* is taken away the whole power of the sacraments is gone. What else are sacraments but seals of the Word? This single consideration will drive away superstition. How comes it that superstitious men are confounded by signs, but because their minds are not directed to the Word which would lead them to God? Certainly when we look to anything else than to the word there is nothing sound, nothing pure: but one absurdity springs out of another, till at length the signs which were appointed by God for the salvation of men become profane, and degenerate into gross idolatry. The only difference between the sacraments of the godly and the contrivances of unbelievers is found in the Word.

* * *

By the Word is meant the promise which explains the value and use of the signs.

* * *

Verse 27:—"That He might present it to Him-

self"—He declares the design of baptism and of our being washed—that we may live in a holy and unblamable manner before God. We are washed by Christ, not that we may return to our pollution, but that we may retain through our life the purity which we have once received.

The word "present" implies that the Church ought to be holy in the eyes of the Lord; for Paul says "that He might present it to Himself" not that He might show it to others. Pelagians were wont to quote this passage in order to prove the perfection of righteousness in this life, but have been successfully answered by Augustine. Paul does not state what has been done, but for what purpose Christ has cleansed His Church. We do not deny that the holiness of the Church is already begun; but, so long as there is daily progress there cannot be perfection.

Verse 32:—"This is a great mystery" (the preceding verses have likened true marriage to the union between Christ and His Church, or, the union of Christ and His Church is likened to true marriage). No language can express this adequately. For my own part I am overwhelmed by the depth of this mystery, and am not ashamed to join Paul in acknowledging at once my ignorance and my admiration.

* * *

We cannot avoid admiring the acuteness of those who conclude from the word "mystery" that marriage is one of seven sacraments. They enumerate seven sacraments, while Christ has instituted no more than two; and to prove that matrimony is one of the seven they produce this passage. On what ground? Because the Vulgate has adopted the word "Sacramentum" as a translation of the word mystery. As if "Sacramentum" did not frequently, among Latin writers, denote "mystery", or as if "mystery" had not been the word employed by Paul in the same epistle when speaking of the calling of the Gentiles.

The present question is, has marriage been appointed as a sacred symbol of the grace of God, to declare and represent to us something spiritual, such as Baptism or the Lord's Supper? They have no ground for such assertion unless it be that they have been deceived by the doubtful signification of a Latin word, or rather by their ignorance of the Greek language. If the simple fact had been observed, that the word used by Paul is "mystery", no mistake would ever have occurred.

The correction is immediately added "I speak concerning Christ and the Church". He intended to give express warning that no man should understand him as speaking of marriage. The great mystery is, that Christ breathes into the Church his own life and power.

(to be continued)

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

ORIGINS OF UNITARIAN IDEAS IN IRELAND.

Unitarianism has never had much influence or significance in Ireland, but it has been part of the issue whether churches should have credal statements or not. As a theology it has never had much appeal to the people of these islands, who readily recognise that if they are to profess Christianity it must be full-orbed and complete. It must be biblical, and expressive of the saving and renewing power of the Gospel.

The following notes contributed to this issue show that Unitarianism here arose in the slack and tepid half-century before the Evangelical Revival. That Revival, under way from 1750 or thereabouts, gave it a death-blow.

* * *

The historical enquiry need not go back beyond the close of the 17th century for I have detected no worthwhile trace of heterodoxy any earlier. The Revolution Settlement of 1690 or thereabouts was a settlement of more than political affairs. It introduced a new liberalism of thought, and the advent of William, Prince of Orange, to the throne of England, made England, Scotland and Ireland aware of the advances in religious opinion which marked the theological schools of Holland. Men were weary of the contentious earnestness of the Puritans and weary too of the Caroline theology. Deism had begun its campaign for reason against faith, and many sober men were reacting against credal rigidity, and were anxious

to work out an easier Christian system. The pioneer in Ireland was Thomas Emlyn. His history is curious, a little surprising, more than a little sad.

Emlyn was born in 1663 in Lincolnshire and worshipped in early life under a divine who denied the doctrine of "the eternal generation of the Son". His influence, potentially heterodox, may have affected the young impressionable mind of his pupil.

At a dissenting Academy in Islington he had as a fellow-student the famous commentator Matthew Henry; would that he had followed him! He became an English Presbyterian ministerial candidate and was appointed Private Chaplain to a Presbyterian lady, the Countess of Donegal, in 1683, succeeding in that office a Dr. Boyse. She brought Emlyn to Belfast and in the relaxed religious atmosphere of that town he preached frequently in the Parish Church, the Vicar Claudius Gilbert, being glad to have him. The Bishop of Down, Dr. Hackett licensed him to preach, though a lay nonconformist: (the least of Hackett's faults).

Owing to the outbreak of the Jacobite war in 1688 the household in Belfast broke up, and Emlyn went back to England. He was a while in Liverpool, and the Rector of Liverpool seeing him standing at a hotel door in a black suit requested him to preach in the parish Church, which he did on several occasions so effectively that when the Rector died suddenly the parishioners wanted him to receive the living.

We need not regard this as a case of false pretences, for it was commonly expected that the fall of the Stuarts would bring in a new comprehension, and modify the Act of Uniformity so as to bind up the wounds inflicted on St. Bartholomew's Day 1662.

In 1690 Dr. Sherlock, a Church of England divine, published his "Vindication of the Doctrine of the Holy Trinity", the very title indicating the nature of the discussions taking place in learned circles. Sherlock's position was really Tritheistic, not Trinitarian, a defect from which the lectures on "The Trinity" of the present Divinity Professor at Oxford, Dr. Hodgson seem not to be entirely free. A re-action from this book brought Emlyn to a semi-arian position, that is, to the view advocated by the two great Church of England divines, Dr. Whiston translator of Josephus, and Dr. Saml. Clarke who led the fight for broadened terms of subscription in the Established Church.

In 1691 Emlyn was ordained as colleague to his friend Boyse who was now settled in Wood St. Presbyterian meeting in Dublin. He preached a tolerant ethical Christianity, and having confided his views to Boyse was by him delated to the

Dublin presbytery, and by it deposed. He then published a "Humble Enquiry into the Scriptures account of Jesus Christ".

Presented to the Grand Jury of Dublin for blasphemy, on the plea of the Attorney General, Rochfort, he was granted bail, but afterwards convicted and sentenced to a year's imprisonment and £1,000 fine. The Solicitor General Broderick appealed to him to retract, as did Humphrey Jervis, foreman of the Jury and Lord Mayor, and Bishop Wetenhall, but he would not.

He was allowed to preach in jail, and at length the Lord Lieutenant reduced the fine to £70, and he was released in 1705.

Emlyn lived in England till 1741 and was an occasional communicant of the Church of England. His influence was felt in Belfast where a learned Presbyterian, Mr. Abernethy set up a Belfast society of ministers which laid the foundation of the anti-Westminster Confession and Subscription movement.

After twenty years of contention over subscription to the Westminster Confession among the Presbyterians the non-subscribers were segregated in the Presbytery of Antrim. They had no longer any part in the proceedings of the Synod of Ulster, but continued in ministerial communion with the rest of the church, which then gradually gave up imposing the Confession on ministers and licentiatees.

The history of subscription among Irish Presbyterians is not without interest. The early Scots settlers had as their formula of faith the Scots Confession of 1560, but did not enforce subscription to it. Of the ten original Presbyterian Congregations in Ireland, six are still non-subscribing.

After 1690 better organisation prevailed, and in 1692 the first General Synod of Ulster was set up. In 1698 licentiatees were expected to sign the Westminster Confession, and in 1705 a further effort was made to make it a condition of ordination, so that the so-called "New Light" might be quenched and the "Old Light" burn more brightly.

* * *

This subscription controversy was not peculiar to Irish Presbyterianism. Among English dissenters the growth of Arianism was suspected in some Presbyterian congregations in the Western counties and an appeal for investigation and settlement was sent to a group of ministers in London. This led to the famous Salters' Hall controversy. Some wanted the doctrine of the Holy Trinity affirmed as the essential bond of faith and communion; while others held that "human interpretations" of the Scripture (by which they meant the Creeds) should not be made a text of Christian fellowship. The meeting

was perhaps less turbulent than the ancient General Councils; and when the house divided on the vote the liberals went to the gallery and the conservatives remained on the floor—the cry was "those against persecution come up", and "those for the Trinity stay below". The progressives had a majority of four, and thus the old Presbyterianism of England went on the slippery path of Unitarianism. Not till well into the 19th century did a new English Presbyterian Church arise having to-day about the same number of charges as the Unitarians, but far more numerous, and owing most to Scottish residents.

* * *

In like manner the subscription controversy raged in the Church of England under the leadership of the Court Chaplain Dr. Samuel Clarke, but deriving much strength from the very moderate principles of Dr. Benjamin Hoadly, who as Bishop of Bangor engaged in controversy with the non-juror Wm. Law. It had the support, until his deprivation, of Wm. Whiston the successor of Isaac Newton, and both a mathematician and student of Christian origins, a combination of interests reproduced lately in the distinguished former occupant of the See of Birmingham, Dr. Barnes.

Whiston was a Eusebian, or Semi-Arian, who recommended Samuel Clarke for preferment, perhaps because he learnt that Clarke had only once, and that by mistake, read the Athanasian Creed in Church!

* * *

Clarke was anti-metaphysical in thought and while devotionally as loyal to the Son of God as any, taught that honour paid to the Son and to the Holy Spirit tends to the honour of the Father by whose good pleasure we are redeemed and sanctified. Clarke treated the Early Fathers not as authorities but as illustrations, and claimed to base his faith solely on Scripture, which was of course the claim made by all non-subscribers, Irish and English, until the rise of 19th century biblical criticism.

Part of the policy of Clarke and his friends was to unite Dissenters with the Church on a liberal basis. He revised the Prayer Book in an Arianising direction and hoped that this, with modified subscription to the 39 Articles, would encourage men to do away with all obstacles to union.

* * *

Clarke's modified Trinitarianism brought him into conflict with the great Archdeacon of Middlesex, Dr. Daniel Waterland, the most distinguished defender of the orthodox position in the 18th century. Waterland wrote against what was called "Arian subscription to the Articles" by which the subscriber made his views on the Sixth

Article control all the other 38 (Art. 6 declares that Holy Scripture is *The Rule of Faith*).

* * *

The Church of Ireland was not untouched by these controversies. The Church here felt the influences of Presbyterian non-subscription at home, and Anglican non-subscription overseas. Emlyn's trial roused interest in his opinions; and there were "liberal" bishops like Wetenhall of Kilmore and Hort of Tuam and Hoadly of Ferns and Rundle of Derry. Rundle had been thought too unorthodox for the See of Gloucester, and so was comforted by appointment to the best bishopric in Ireland. These men represented a liberal and rational strain in the Irish episcopate, and we may suppose that the clergy under them suffered little enquiry into their opinions.

* * *

A striking instance of this sort of liberal opinion among the Irish clergymen is provided by William Robertson who was born in a Presbyterian family in Dublin in 1705 and educated at Glasgow college. He studied divinity there under John Simson who taught nearly a generation of Presbyterian students who entered the ministry of the Irish Presbyterian Church, until suspicion that he was an Arian led to his well justified suspension.

Robertson fought against the Principal of Glasgow College in order to wrest from him the appointment of the Lord Rector whose election by right belonged to the students. For this temerity he was expelled, and being a friend of young members of the family of the Duke of Argyll he took his grievance to London and secured a Royal Commission to investigate the affairs of the College, with the result that he was restored to his degree and won the day. The Duke's brother introduced Robertson to Benjamin Hoadly who became Bishop of Bangor as we have noted in connection with the Clarkean movement. This bishop, whose brother became Archbishop of Armagh, introduced Robertson to Archbishop Wake of Canterbury and to Josiah Hort bishop of Ferns. He also met Peter, Lord King, who was Lord Chancellor. Hort had been a Presbyterian minister in the West of England where the controversies had arisen which led to the Salters' Hall Conference. He conformed to the Church of England in 1704 and was ordained in 1705. He came to Ireland as chaplain to Lord Lieutenant in 1709, and after holding two deaneries was made Bishop of Ferns in 1721 and Archbishop of Tuam in 1742.

In such liberal circles Robertson had no difficulty in conforming to the Established Church, and John Hoadly, later Lord Primate, who succeeded Hort in the See of Ferns brought him to Ireland, and ordained him. For some years he

was rector of Rathvilly and curate of St. Luke's Dublin.

In 1759 he felt he could not remain in the Church and resigned. He wrote a book entitled "An attempt to explain the words 'Reason' and 'Substance'" and put forward a plan for a comprehensive established Church in which assent to the Bible only should be required. The Prayer Book was to be freed from all controverted points.

He left Ireland in 1767, and having spent a while as a schoolmaster joined Theophilus Lindsay as assistant in Essex St. Chapel, London in 1778. Lindsay had been a parochial clergyman for many years who became Arian and began the Essex Chapel as a non-Trinitarian place of worship. He hoped that a succession of clergymen of the same views would follow him. Lindsay always called Robertson "the father of Unitarian non-conformity" by which he meant that Robertson's resignation of his Irish living led him to resign his Yorkshire one.

* * *

We have mentioned a few "liberal" bishops in Ireland in the 18th century, but must give a little space to the most outspoken of them all, Robert Clayton who was in turn Bishop of Killala, Cork, and Clogher.

Clayton had been a Fellow of Trinity College, Dublin in 1714. On marriage he lived for a time in London where a female relation was intimate with Queen Caroline. This Queen was liberal in her religious views, a lax Lutheran, and a patron of the Irish deist John Toland. Through this relative Clayton came under the influence of the queen's chaplain Samuel Clarke, and on his return to Ireland devoted much of his energy to propagating Clarkean views. He was a keen defender of the Bible against the sceptics, and a pioneer of Biblical Archaeology. [In this connection it was appropriate that he should have been a Fellow of the same college as Edward Hincks, one of the greatest scholars in the Church in the 19th century.]

As a disciple of Clarke, Clayton wrote in 1757 "an Essay on Spirit". It is avowedly Arian, and its purpose was to attract to the Church of Ireland the liberal and non-subscribing Presbyterians. He was on friendly terms with many of them, and wrote in his essay that "all points of doctrine should be as plain, as few, as fundamental, as possible". Not till the Council of Nicara, he said, was subscription demanded to the doctrine of the Consubstantiality of the Son and the Father—"I apprehend", he wrote, "that the Church of Ireland doth not set up for Infallibility—I do not think she requireth any other kind of subscription that such as is necessary for peace and quietness." Assent, he held, should be

to the *use* of the Book of Common Prayer, which was the original purpose of the Act of Uniformity, not to the truth of every statement therein. A study of the pre-Nicene Fathers would show, he thought, that the doctrine of Arius is either a truth, or at least, no damnable heresy! The Reformation, he felt, had not gone far enough, and he developed this by a reference to Chillingworth, who said that the doctrine of the Trinity is as certainly revealed in Matt. 28, 19 as the doctrine of the Eucharist is in Matt. 26, 26; but the Scriptures are as silent about the Consubstantiality of the one as about the Transubstantiation of the other—whence came these doctrines? From the papal chair!

This Essay, published in 1757 prevented Clayton receiving the Archbishopric of Tuam. Yet he persevered, and made a speech in the House of Lords urging that the Nicene and Athanasian Creeds should be deleted from the Prayer Book. He declared that the Nicene Fathers were not infallible; and that it is absolutely contradictory of the fundamental principle of the Reformation to have any doctrine established as a rule of faith which is founded upon Tradition and not plainly revealed in Scripture.

He declared further that the Athanasian Creed is too metaphysical for public services. This objection was accepted by the Church of Ireland more than a century after, when at the Revision (1878) the rubric directing the saying of this Creed was rescinded.

Clayton's chief opponent in the House of Lords was the Primate, George Stone.

* * *

When this storm died down Clayton published a criticism of a Deistic work by Lord Bolingbroke, and in it vigorously attacked the doctrine of the Trinity. This led to a decision on the part of his fellow bishops to have him deposed, but he died suddenly. Whatever we may think of Clayton's theology we can scarcely endorse the attack on him made by the Bishop Warburton. "The bishop of Clogher or some such heathenish name in Ireland has published a book. It is made up out of the rubbish of old heresies of a much ranker cast than common Arianism. This might be heresy in an English bishop, but in an Irish one it is only a blunder."

* * *

About the beginning of the 19th century a curate of Bangor, Co. Down, a Mr. Armstrong left his benefice, having turned Arian. In his retirement he entered into a correspondence with the notable ex-Roman Catholic priest Joseph Blanco White who at the time was tutor in the family of the Archbishop of Dublin, Dr. Whately. His influence led White to withdraw from the Church into Unitarianism. Armstrong later be-

came a Unitarian minister in the West of England, and a disciple of the great American Unitarian, W. E. Channing.

* * *

As the century advanced the Presbyterians began to be anxious, under the evangelical influence of the Seceders who had come from Scotland, about the Arians in their midst, and led by Henry Cooke entered into a conflict to secure control of the Belfast College in which ministerial candidates were trained. A large influence in the College was exercised by the Arian minister of Dunmurry, Henry Montgomery, who was the natural, life-long rival of Cooke since the day they had been candidates for a call to the Church of Donegore, in which Cooke had been victorious.

Dr. Cooke devised a Code of Discipline which made subscription to the Confession of Faith compulsory. Politics were involved too, for Cooke was conservative and against Roman Catholic Emancipation, while Montgomery was liberal and for a time the bosom friend of O'Connell, or so O'Connell said. (See Montgomery's Reply to O'Connell—Crozier's Life of M.)

* * *

The history of the time is well-known: Cooke carried the day, and seventeen ministers who voted against the Code, withdrew from the Synod of Ulster to form the Remonstrant Synod of non-subscribers. Yet not all of them were Arian, but rather anti-Calvinistic.

The great speech-making contest between Cooke and Montgomery took place in Lurgan, then regarded as a stronghold of Arianism. Yet the Lurgan minister and elders subscribed. That was what Montgomery expected, for he said men might change their vote but not their convictions; and Arianism did not quite die out and non-subscribers continue in Congregations attached to the former Synod of Ulster.

The 1859 Revival no doubt re-evangelised many, and gave the majority of Presbyterians a fervour they have kept.

The Remonstrants of 1830 did not join forces with the non-subscribing Presbytery of Antrim but pursued an independent course. Freedom from creeds had disadvantages, and Presbyterianism by its very nature regards a Presbytery as a Church, so that it came about that the old Presbytery of Antrim, strictly non-subscribing, fell apart by the secession of a number of Congregations about the middle of the century. They formed the Northern Presbytery of Antrim, taking as their ground the affirmation "we put prominently forward a principle which Antrim presbytery deems unnecessary in the terms of their corporate union, that without faith in Christ and Revelation our ministry would be a mockery and our position a snare".

The Northern presbytery rejoined the old presbytery after some years, and about thirty or forty years ago Antrim and the Remonstrant Synod combined to found the Non-Subscribing Presbyterian Church. Its constitution declares the Scriptures to be the Rule of Christian faith. It speaks of Christ as Lord and Master, and thus remains true to the Irish history of non-subscription, that is, it avoids the drift to mere theism and rejects the outlook of much U.S.A. Unitarianism which attaches no special importance to the teaching of Jesus.

* * *

But surely non-Subscription is not enough. We need a positive conviction about Jesus Christ. Call Him "Lord and Master" if you will, but this need only mean that we defer to His opinions, and try to save ourselves. Call Him "Saviour", and that means sharing in a victory over sin and death which He alone could win. The Incarnation and Atonement are the vital beliefs of the Christian. They convert, they inspire, they sanctify. They have been and always will be the true incentives to Christian witness in this World of sin and ignorance.

REVIEW.

The Oxford Group.

("Inside Buchmanism" Geoffrey Williamson. Watts & Co., London 1954. 227 pp. 12/6).

This book is described by the author as "an independent enquiry into the Oxford Group Movement and Moral Re-Armament." It is timely, and interesting, for the general reader. For those who know something of modern religious movements and the effectiveness of personality the book may be a little disappointing. If so, the reason probably is that the author is on unfamiliar ground, and a little bewildered by religious phenomena. Yet we think he has done the job better than a theological writer would have done. He is an experienced journalist; but he has not missed the point as experienced journalists often do when they write about religious matters.

About twenty-five years ago we were all sitting up, and taking notice of the "Oxford Group," a new religious drive led by Dr. Frank Buchman, an American Lutheran who had been a missionary. We remember how it set out to change the lives of all sorts of people—to free them from fear, frustration and sin. Its method was largely "sharing" of experiences. This form of open and public confession was supposed to liberate the emotions and "cleanse the stuffed bosom of that perilous stuff that weighs upon the heart." It led to

some painful exhibitions, or so we heard at the time.

Then on the positive side the movement urged upon all the duties of absolute honesty, absolute love, absolute purity, absolute unselfishness. Absolutes are very difficult of attainment, but the effort must be worth while, and no doubt great numbers of people benefited greatly, and thereafter led more useful, happier, and better lives.

The movement began with strong and positive claims to be Christian. Its later definition of itself as "A First Century Christian Fellowship" affirmed that; for "a first century fellowship" claimed to reproduce the spiritual faith, experience, and life of the twelve apostles and their followers.

Further, the movement was strong in individual "guidance." It was believed that God promptly gave directions in answer to individual enquiries, and raw young men and women could readily solve the spiritual problems of the ages. Perhaps we ought not to be too severe in criticism, for most spiritual ferments settle down, and if they hold fast to the Scriptures as their Rule of Faith do good work. But it seemed to us that there was a great lack of humility about the Group movement and a sad misunderstanding of the patient continuance in grace and well-doing which has marked God's people everywhere and always. Because **they** did not boast, Groupers felt called to teach them how to do it.

Again, it seemed to us, and this is also Mr. Williamson's impression, that the movement "dearly loved a lord:" that people of rank, wealth and title were publicised unduly if they adhered to the Groups. Someone quoted by Mr. Williamson described the whole thing as "the Salvation Army in evening dress."

With the outbreak of war in 1939 little was heard of the Oxford Groups. Dr. Buchman had returned to America, and was often remembered in Great Britain as the man "who thanked God for Hitler." It appears that this was an unfair use of his words, for the whole dictum was to the effect that he thanked God for Hitler having erected a barrier against Communism.

However the movement reappeared as M.R.A. (=moral re-armament). It acquired a vast hotel at Caux in Switzerland and uses it regularly for international assemblies. Wide varieties of people attend, and Mr. Williamson was commissioned to write about Moral Re-Armament for his newspaper, and was consequently invited to be present in 1949. He describes the stay he made at Caux and the

impressions he received. But he tells that after his return to London he set about clarifying his impressions and then found several remarkable things—

In 1933 Archbishop Lang of Canterbury, and Bishop Ingram of London commissioned large numbers of Groupers as evangelists; holding that they were doing what the church exists to do; "changing human lives." In Europe and North America the activity of the movement in preaching Christ was extolled. In 1938 Dr. Buchman, speaking of the state of Europe, said "the crisis is fundamentally a moral one. The nations must re-arm morally. Moral recovery is essentially the forerunner of economic recovery." Thus the slogan "Moral Re-Armament," was launched.

In July 1946 the first World Assembly for Moral Re-Armament was held. Each year since one has been held, and Mr. Williamson says "the anti-Communist note is being sounded more strongly every year." He also says that since the second world war the Group campaigns have been of a political character. The movement is incorporated in England as "The Oxford Group Ltd." for "the advancement of the Christian religion," but it is incorporated in Switzerland as "The Foundation for Moral Re-Armament," and Mr. Williamson at Caux read an abundance of pamphlets on the movement which had no mention whatever of "the advancement of the Christian religion." M.R.A., he says, "is now held out as something acceptable for people of any race or creed."

"One gets the impression that, for all their sincerity, the Buchmanites are playing at evangelism and dabbling in world politics."

Still, in answer to this Mr. Williamson was told at Caux that religion is still the basis: that the teachings have never wavered, and that the essence is "God-control."

How is Caux financed? The hotel cost £80,000, and the furnishings and food are still those of a first-class hotel. The generosity of sympathisers, rich and poor, in Switzerland and elsewhere enables this luxurious setting of M.R.A. to prosper.

In England the movement is maintained by gifts and legacies, and its assets are held for the movement and its aims.

Mr. Williamson gives a valuable chapter to Dr. Buchman himself. M.R.A. etc., may now have outgrown the founder, but we may note his words at Visby, Sweden, in 1938 "I am tremendously interested in how to save a crumbling civilisation."

There have been rifts in the lute of Groupism.

The late U.S.A. national headquarters was for long at Calvary Episcopal Church, New York. The rector, the Rev. Samuel Shoemaker was one of Buchman's first adherents, and wrote some striking books, but now he has said "When the Oxford Group Movement was, on its own definition, a movement of vital personal religion, working within the churches to make the principles of the New Testament practical as a working force to-day, we fully identified ourselves with it. Certain policies and points of view, however, have arisen in the development of Moral Re-Armament, about which we have had increasing misgivings," so Calvary Church is no longer available for Group use as headquarters.

Mr. Williamson has written a worthwhile book on an important movement. He says "I have always believed in God," so he is not *a priori* antagonistic.

PASSING EVENTS—*cont'd. from p. 98*

Even when one disagrees one must admire the gusto, the neatness of the thrust, and the hard common sense. It will be read with mixed feelings by diocesans and deans, though the lower clergy (unless they be High) may rejoice. The most impressive section is the warning to the Church of England in the dangers implicit in the proposed revised Canon Law on marriage and divorce. There have been few more searching examinations of the arguments behind the rigorist view to which the revised canons would bind the Church. It deserves close study. But, the interpretation of disputable texts apart, the writer is surely right in contending that persistence in the attempt to give this view the status of the law of the land "promises the probability of a serious clash between Church and State".

"The City of Vision had twelve gates and it is not wisdom to bar any of them with rigid regulations; the Church of England will be forsaking her genius and lose her distinctive value should she do so."

The lesson of Parliament and the revised Prayer Book in 1927 and 1928 must not be forgotten. Its rejections "were directed neither against religion nor against the Church, but against a particular type of religion and a particular conception of the Church. The one thing, more than any other capable of dispersing to a sufficient degree and for long enough to be effective the 'ataraxia' or insensibility of public opinion to ecclesiastical affairs is prelatial and clerical dictation, or what could with plausibility if not with truth be represented as such. To ignore this is to live in a fool's paradise, a pleasant

abode, perhaps, but only so long as it is habitable; and it is one of which the Church has only a leasehold terminable by others without its consent."

These things may pain, but it is good that the warning should come from inside the Church.

—"Manchester Guardian", 10/6/'54.

* * *

Prayer Defeats Persecution.

The sufferings of our Evangelical brethren in Colombia, South America, have weighed heavily on the hearts of Protestants in Britain and the United States. Reference was made recently in our Notes to the Two Articles recommended for insertion in a Revised Constitution: the Articles were meant to make Protestant worship and education well-nigh impossible. On April 1st, Governor Castillo issued the following Articles: 1.—From this date Protestant pastors . . . are prohibited from celebrating religious services except in church buildings, from public distribution of literature favouring any religion distinct from the Catholic, and in general from any proselytism or public worship of their sect; 2.—This prohibition includes the obligation of Protestant Pastors not to open the doors of their chapels when they celebrate any religious service of their sect. The pressure from Protestant churches in Britain and America through diplomatic channels has now called a halt to Roman Catholic intolerance. A delegation of American Protestant Churchmen called at the Colombian Embassy in Washington on May 12th to plead that Latin American countries should guarantee the same religious freedom to Protestant minorities, as the United States grants to her Roman Catholic minority. Mr. Charles Taft, the spokesman, expressed concern over the Two Articles and the proposed revision of the Colombian Constitution; he said the changes would conflict with the Colombian and United States Treaty of 1846, also with the statement on religious freedom in the United Nations Universal Declaration of Human Rights. So great has been the power of Protestant influence from Britain and America that the Constitution Assembly has been postponed until later in the year. This is regarded by our Evangelical brethren in Colombia as "an answer to prayer". The Protestant schools, accommodating 600 scholars, which were closed, have now been re-opened. Two leading newspapers severely condemned their closure. One influential daily said: "To leave 600 children without schools is as serious an act as it is censurable. The establishment by Decree, of one religion over another, can be the source of undesirable conflicts and disturbances." The re-opening of the schools "is taken as a further answer to prayer". Our brethren

still suffer, and the Evangelical Union of South America appeals to all Evangelicals everywhere to join in prayer on June 15th that "full freedom of religion" and education may soon be extended to persecuted Protestants.—"The Christian", 11/6/'54.

* * *

"The Twelfth of July."

We excerpt the following from "The Irish Press", 12/7/'54.

"If the Orangemen were allowed to look with unprejudiced eyes at the Twenty-Six Counties they would see that Protestants enjoy equally with Catholics the rights of the citizen: freedom of worship and education, access to all posts in the public services. Foreigners coming to this country with open minds, find Protestants enjoying certain obvious social and economic advantages. That can surprise them if they have been led by anti-Irish propaganda to expect to see the religious minority the victims of discrimination. Anyone with a knowledge of our history knows that those advantages had their origin in days of Protestant ascendancy; but since the achievement of independence for the Twenty-Six Counties no one has even thought of attempting to alter those special circumstances. Penalisation and partiality do not exist."

[We pause at the words "access to all posts in the public services", for it will be within the memory of most of us that a Protestant was rejected as candidate for a public librarianship in Eire. It was deemed improper that a Protestant should manage a library most of whose readers are Roman Catholic. Other instances in public service are known.

Protestants "enjoy certain obvious social and economic advantages"—It is a pity that we were not told what these "advantages" are. This sort of talk is misleading, for it corresponds to no realities we hear of.

"No one has even thought of attempting to alter those special circumstances". If they no longer exist, how can they be altered?

It is to be remembered that the organisation "Maria Duce" exists in Eire, and one of its objectives is to deprive Protestants of the religious recognition accorded them in Art. 44 of the Constitution of Eire.

We do not hesitate to acknowledge the goodwill and fairness shown to the Protestant minority by successive governments in Eire. At the higher levels of public life what the "Press" says is true. At lower levels there is room for improvement at times. Perhaps in this imperfect world it is the same everywhere.]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Colombian Constitution.

The Colombian Assembly is to meet this month to consider the reform of the Constitution. A preparatory Commission has been sitting some time to recommend changes in the Constitution, and two Articles which are proposed are vital to the existence of Protestantism. Article 18 deals with the preaching, teaching, worship and "proselytizing" activity of non-Catholics, which will be permitted *inside* churches and buildings set apart for worship, on condition that they are not contrary to Christian (Catholic) morality or the law. Article 19 recommends that public education shall be Romanist education. Private schools, exclusively for non-Catholics, will be permitted. If any Catholic pupils attend these private schools they must receive a Catholic education. These two Articles have much in common with the Concordat negotiated recently between Franco and the Papacy. They were recommended by eight votes to six for consideration by the Assembly in May. During discussion in the Commission it was said these Articles "could have effects in lands with which Colombia has treaties of friendship and where the Roman Church is a minority". A leading newspaper, *El Tiempo*, stated on April 1st "No Colombian ignores the repercussion which certain unfortunate acts of religious sectarianism, in cases of fanatical persecution of Evangelicals, have had in the United States and Great Britain". Another member of the Commission said the Protestants were considered worse enemies than Communists. Dr. Alzate, a leading Conservative politician, added

that if the Articles "were applied to the Roman Catholic Church in countries where it is a minority, it would place that Church in grave difficulties". Let all Evangelicals who can, protest against the Articles 18 and 19 by communicating at once with The Evangelical Alliance, 30 Bedford Place, London, W.C.1.

—"The Christian", 7/5/54.

* * *

Worker-Priests Issue.

Paris, February 23.

Three more worker-priests have added their signatures to the original letter of protest against the hierarchy's decision to wind up their mission, thus bringing the total number up to 78.

M. Mauriac explains in this morning's "Figaro" that in his article last week he was trying to envisage the problem in general terms and not really suggesting, as he seemed to do, that the negotiation of a new concordat was possible. The rest of his article is devoted mainly to stressing the tragic gravity of the decision to be taken by the worker-priests in the course of this week, at a time when the Church is deprived of the Pope's guidance owing to his illness. This M. Mauriac uses as an argument for a more conciliatory attitude on both sides. He concludes:

"Can so grave a blow, which would echo in the spiritual history of France and the world, be delivered at a moment when Peter is not at the tiller—as when the Lord himself was prostrate and asleep in the middle of the storm? Would it not be right to wait until he awakens and can speak himself to the wind and the sea? Then perhaps there might be a great calm."

M. Mauriac seems to express the hope that the decisive date of March 1 may be postponed until the whole question can be re-examined by the highest Catholic authority.

Limoges Priests Submit.

Paris, February 23.

Worker-priest at Limoges have agreed reluctantly to obey the Church and abandon their missions. They stated their intentions in a letter to their bishop. But, they added, their decision did not indicate their endorsement of the Vatican's decision to end the worker-priest movement in its present form—British United Press.

—"Manchester Guardian", 24/2/54.

* * *

East German Lutheran Church Congress.

Leipzig, July 11

A five-day rally of the All-German Evangelical Church ended to-day with a last service in the centre of this East German city which is believed to be the biggest ever held in Germany. The police estimated the crowds as between 300,000 and 500,000, at least three times as big as Dr. Billy

Graham's final rally in the Wembley Stadium.

The enormous congregation spread out in a semi-circle in front of a white cross more than 30ft. high. The singing of hymns and recital of the Lord's Prayer could be heard miles away. The people were led by a thousand brass instruments. A collection was taken by hundreds of white-hooded sisters of charity in white aprons. They carried it in a long procession to three large boxes in front of the cross.

Speakers at the rally have repeatedly played on the theme that the Christian Gospel comes ahead of political beliefs, Communist or other.

At a stormy meeting last night, the East German Culture Minister, Herr Johannes Becher, was (according to the West German newsagency) told by a middle-aged woman that in the East German plebscite on the European Army last month she was forced to falsify the count. The agency said she asked Herr Becher to make sure that "Christians are not again asked to go through such an ordeal of conscience".

The agency also reported that the East German Deputy Premier, Herr Otto Nuschke, said to-day that East Germans who expressed anti-Communist views "may be summoned to a questioning" but would not be punished. He said those who opposed the Government needed to be persuaded not punished.

A Swedish Bishop, Dr. John Cullberg, conveyed the greetings of the World Council of Churches and the Lutheran World Union to the rally. He said the German Evangelical Church had remained internally unshakable throughout a period of trial and suffering in recent decades. He assured them that whatever might come they were not alone.—Reuter.

Bonn, July 12.

The great Evangelical Church congress in Leipzig last week-end which ended with extraordinary scenes on Sunday night has left a deep impression in Western Germany reflected in the most stirring accounts of the devotion of the 350,000 persons which it is said were there.

There is part of one account from the chief Frankfurt paper's special correspondent. "The faithful have been marching through the Leipzig street and gathering in the open squares of the second largest city in the Soviet zone in order to proclaim the word of God at eleven different points, and to sing and praise congregationally. A special feature has been the mission for children. Boys and girls from 12 to 14 have been gathering in the racecourse to hear the word of God. "The purpose of the mission has been to raise this youth from the status of a mere object to that of Christian activity."

At the closing scenes on the Rosental Meadow, 300 church banners rimmed with black, red, and

gold, gave solemnity to the scene and a cross was erected 20 metres high. Hymns and chorales were being sung everywhere including the tramway cars. All this fervent singing culminated with Luther's hymn "Now thank we all our God" to the accompaniment of a quarter hour of bell ringing from all the church towers of Leipzig. The congress President, Pastor von Thadden-Triglier, said in his concluding words:

"This has been the most impressive of all annual assemblies since the beginning of the German evangelical laity movement. This congress is surely going to remain written in German church history."

Among the concluding messages there was a fraternal greeting from the woman president of the 1952 Catholic Congress of Berlin, Frau Hedwig Klausener.

One of the most picturesque contributions to proceedings was a speech by the Pomeranian nobleman, Klaus von Bismarck-Villingst. On this theme: "Am I still an East German Junker or am I an exile who might manage in the bourgeois West to recreate an existence for his family?" This, one of the most controversial utterances heard by the congress, is described by West German journalists as containing barbed criticisms of a social-ethical character at the expense of East and West and also of the church as a property owner.

"I see no way of getting back to my Pomeranian property unless through fresh wars and terrors," said the former Prussian landlord. "In my view, history—of which God is the Lord and Master—has already changed the conditions of property in that land." He then appealed for "brotherly understanding" and for God's support to be granted to all those who after losing lands and possessions had chosen to make their lives henceforth as agricultural labourers.

There is little attempt yet to assess this extraordinary religious event in its significance for Germany's territorially and politically sundered condition. What is the meaning of an occasion at which the Speakers of the Parliaments of both the Germanys, so deeply differing in character and professed ideals, have been jointly present, and also the Deputy Premier of the Soviet zone, Otto Nuschke, speaking conciliatory words? All this will evidently need a good deal of digestion by thoughtful people.

Bonn, July 13.

The meaning of the Leipzig Evangelical Church congress is the great discussion of the day. The Speaker of the Federal Assembly, who met his East German counterpart there, rendered explanations at a press conference in Bonn to-day.

Dr. Ehlers was accompanied at this press con-

ference by deputies from both the C.D.U. and the Social Democratic party who had been to Leipzig. He described the congress as the biggest all-German event since 1945. He said he had thought it right and natural upon the invitation of the president of the congress to take part in a luncheon attended by the Speaker of the East German Assembly, Herr Johannes Diechmann, and with the East German Vice-Premier, Herr Nuschke. He pointed out, on the other hand, that he had refused an invitation from the Leipzig City Council.

At the table, Dr. Ehlers went on, there had been no talk of German unity or about the means to its achievement, no dwelling upon the theme of "all Germans sitting together at one table". He denied reports that he had prayed jointly with Herr Diechmann; they had stood with bowed heads together, but it would have been no catastrophe if they had joined in prayer. Of course an important political significance could not be denied in this manifestation of unity in church matters.

"Basis For Co-operation."

The participation of West German politicians had diminished the apprehension of the East German population that they had in effect been written off by the West. If there had been propaganda intentions on the Soviet side, these had miscarried. In conclusion, Dr. Ehlers paid tribute to the efficiency and good behaviour of the People's Police at the congress, and said that the making available of the Soviet Pavilion for the proceedings had been "worthy of respect". Yet a certain reserve was not out of place.

One of the Socialist deputies, Herr Metzger, said that at Leipzig he had found Christian conceptions offering a good basis for co-operation. Differences were not so wide as was often believed. It was plain fact that at the congress Christian and Soviet symbols had stood side by side.

Another of those present was the Federal Minister of Cults, Dr. Tillmann. He said that the political significance of the congress lay precisely in the fact that it had no political significance. The Soviet zone authorities, he believed, had intended something very different from what had actually come to pass. At a Cabinet meeting to-day Dr. Tillmann and a colleague who had been to Leipzig gave assurances that no political discussions had been conducted in the course of the religious proceedings.

—"Manchester Guardian", 12, 13, 14 July 1954.

* * *

Holy Virginity.

On April 30th the Vatican made public an encyclical on priestly celibacy and religious chastity—with the title "Holy Virginity". The encyclical

explains the Roman Catholic teaching of the superiority of celibacy and virginity over the married relationship. It is claimed that monks and nuns possess a higher degree of sanctity than the sanctity of marriage and the home. The present encyclical is a warning to the neo-modernist movements in Italy and France: all younger priests are warned against attending cinemas or reading novels, on the pretext that to do so enables them to understand what the modern world is thinking and doing. This present encyclical is clearly inspired by the Jesuit idea of celibacy—that not only must the monk and the nun forsake the world and retire into a monastery or nunnery, but the priest must also renounce every contact with the world as far as it is possible. This double standard of purity and piety as taught by the Roman Church is unscriptural. To teach that Christian marriage relegates man and wife to a lower state of piety and morality, is nowhere supported in the New Testament. Moreover, the regarding of the monastic as the perfect type of Christianity, and the marriage relation as the imperfect type, has been harmful down the ages. The monk and the priest are not more holy in the sight of God than the Protestant minister or the faithful factory worker. The nun is not on a higher level of piety than the Christian mother. We honour the men and women who remain unmarried that they may serve their Lord and Master, but such men and women do not claim for themselves a higher state of holiness. The final condemnation of this double Christian standard of piety is the history of monasticism. This judgment is not to deny the presence of saintly men and women in the monasteries and nunneries.

(Continued on p. 119.)

DR. JOHNSON'S DEATHBED.

Every reader of James Boswell's "Life of Dr. Johnson" knows that Johnson was a devout and practising member of the Church of England: it is generally known too that there is a little volume of prayers and meditations composed by Johnson which reveals his sincerity, humility, and unaffected devotion. It is not difficult to form an impression of his spiritual outlook.

One feature of Johnson's later years was recurrent fear of death. This is in no way remarkable if we recognise, first of all, that there is a judgment; and secondly, that Johnson was temperamentally of a melancholic disposition. The great man was conscious of his sins; and a sense of unworthiness (the result of taking the Christian faith seriously) always occupied his thoughts. We might say that his faith **ought** to have given him a more confi-

dent attitude to judgment, and relieved him of any uneasiness. But he believed that God is holy and just. He could not compromise in that, and he was not as familiar as we are with the assurance that Jesus Christ is the Lamb of God who took away the sins of the world. Perhaps he ought to have enjoyed more solace from his religion. But it is not given to everyone to be free from doubts and uncertainties.

* * *

Nevertheless we have dependable information that Johnson had much religious comfort given him from many sources, and that his death was calm, trusting, and gentle. Lord Macaulay (who had close contact with the Johnson circle through Hannah More) wrote—"His temper became unusually patient and gentle: he ceased to think with terror of death and of which lies beyond death, and he spoke much of the mercy of God and of the propitiation of Christ. In this serene frame of mind he died."

This reference to Lord Macaulay we owe to a most interesting and enlightening article which appeared in the "Evangelical Quarterly" (vol. 16, Jan. 1944)—"The religion of Dr. Johnson" by W. T. Cairns, D.D. Dr. Cairns also accepts a story of the influence on Johnson of letters from an evangelical clergyman named Winstanley, and of conversations with a Mr. Latrobe. These brought Johnson to "the renunciation of self, and a simple reliance on Jesus as His Saviour."

* * *

In his prayer composed for the last time he received the Sacrament of Holy Communion (a week before he died) he asked God "to forgive and accept my late conversion." This, of course, is expressive of regret that in earlier life he had not displayed the faith and repentance he had always known he ought to have. This prayer (quoted by Dr. Cairns) shows a sound evangelical faith in no way inconsistent with the loyal adherence to the Church of England which always marked his life.

* * *

Dr. Cairns rightly emphasises the robust and wholesome Christian influence Johnson exercised upon worldly and often rakish contemporaries. In a dissolute society he was a courageous exponent of Christian morality.

* * *

Boswell in the "Life" gives some particulars he gleaned about the last days of Johnson. He records that Johnson was solicitous about the spiritual state of others and urged them to reflect on the truths of the Gospel. He spoke of "the necessity of faith in the sacrifice of

Jesus as necessary beyond all good works whatever, for the salvation of mankind."

* * *

Aware of these matters and holding Johnson in high esteem, we were surprised to read in a recent biography of James Boswell (D.B. Wyndham Lewis—"A short life of James Boswell, 2nd ed., 1952—first ed. with title "The Hooded Hawk" 1946) a very curious account of Johnson's death.

Mr. Wyndham Lewis writes of Johnson's dread of death and judgment. He says "Some of his friends gave him what comfort and encouragement they could: nobody seems to have reminded him from the lives of the saints of the joy with which so many of the servants of God welcome their summons from this world. Johnson's friends did their best but no one who loves the Doctor can help deploring the meagreness of the assurances they gave him. A Challoner by his bed-side could have saved him many a bout of misery."

Now here we have just a piece of Roman Catholic pleading forced into a book which is not about Johnson at all, but about his biographer. Johnson's faith and death are irrelevant to Wyndham Lewis's narrative. He quite gratuitously belittles the spiritual ministrations of Johnson's clergyman and friends. He insults the Gospel of Our Lord Jesus Christ if he applies the word "meagre" to the assurances drawn from the Holy Scripture about Christ as our Redemption. For Boswell records that "For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith and his trust in the merits and propitiation of Jesus Christ."

Why turn to the Lives of the Saints when Johnson, like us, had access to the fountain-head? Why overlook the comforts and assurances of Holy Scripture, and the Saviour's words "I go to prepare a place for you; I will come again and receive you unto myself?" That promise was as familiar to Johnson as to anyone, and he died calmly for he believed it.

As to fear of death: it has generally been more a Roman Catholic emotion than a Protestant one. If Dr. Challoner (an English Roman Catholic bishop and editor of the Rheims-Douay Bible) had been present with Dr. Johnson the comforts he could have given must have been "outside the church no salvation!" or else the protracted tortures of Purgatory—to our mind far less comforting than St. Paul's "with Christ, which is far better."

* * *

Mr. Wyndham Lewis has used his opportunities in this readable book to further his

Roman Catholic cause by putting in bits of propaganda. It is pathetic to read his observations about Johnson: if only we could hear Johnson's verdict on him! Johnson is once on record as answering Boswell's objection to Roman Catholicism: but Boswell knew his friend well enough to remark that "if one had taken the other side he might have reasoned differently!"

EPISTLE TO THE EPHESIANS.

Summary of Calvin's Commentary.

(Continued).

We pass over the practical exhortations of Chapter 5, 19 to end, and Chapter 6, 1 to 9. We come then to the supreme message of discipleship, to the equipment, vocation, and victory of the Christian. St. Paul impresses on the reader that the enemy of the Christian Soul is spiritual. So he cannot be overcome with earthly weapons.

Chapter 6, verse 10:—"Be strong"—Calvin points out that our strength is "in the Lord". "If the Lord aids us by His mighty power we have no reason to shrink from the combat. Paul reminds us to ask from God a supply for our own deficiencies, and promises that, in answer to their prayers, the power of God will be displayed".

"The whole armour"—"The Lord offers us arms for repelling every kind of attack. It remains for us to apply them to us, and not to leave them hanging on the wall".

"Paul describes our enemy as formidable: not to overwhelm us with fear, but to quicken our diligence and earnestness. By speaking of the power of the enemy, Paul labours to keep us more on the alert.

"Against principalities"—the darkness of these means unbelief and ignorance of God with the consequences to which they lead.

By calling it "wickedness" he denotes the cruelty and malignity of the devil. The utmost caution is needed to prevent him from gaining the upper hand.

An argument drawn from this passage by the Manicheans to support their notion of two "principles" is easily rejected. They supposed the devil to be an antagonistic deity whom the righteous God would not subdue without great exertion. For Paul does not ascribe to devils a principality which they seize without the consent, and maintain in spite of, the opposition of the Divine Being,—but a principality which, as Scriptures everywhere asserts, God, in righteous judgment, yields to them over the wicked.

* * *

Verse 13:—"If we only put on the whole ar-

mour of God and fight valiantly to the end we shall certainly stand."

"There will be no danger which may not be successfully met by the power of God; nor will any who with this assistance, fight against Satan, fail in the day of battle."

The armour and weapons are there described—"the most necessary instruments of warfare—a sword and a shield—are compared to faith and to the word of God. In the spiritual combat these two hold the highest rank. By faith we repel the attacks of the devil, and by the word of God the enemy himself is slain. What shall we say of those who take from a Christian people the word of God?"

* * *

Verse 17:—"The helmet of salvation"—"The head is protected by the best helmet when, elevated by hope, we look up towards heaven to that salvation which is promised."

* * *

Verse 18:—"Praying always for all saints"—"Are we to pray for believers only? The Apostles does not exclude others. Yet in prayer as in all other kind offices, our first care is due to the saints."

* * *

Verse 19:—"And for me"—"Does not Paul discover unbelief when he entertains doubt as to his own steadfastness, and implores the intercession of others? No. It is the command of God that believers shall pray for one another. If in addition to all the other manifestations of His kindness, God were pleased to declare that He will listen to the prayers of others on our behalf, would it be proper that this bounty should be slighted?"

"Paul, when he resorted to the intercessions of his brethren, was influenced by no distrust or hesitation. His eagerness to obtain them arose from his resolution that no privilege which the Lord had given him should be overlooked."

* * *

Verse 24:—"Grace be with all them that love our Lord Jesus Christ in sincerity".—"The meaning is ". . . with a pure conscience." The word signifies "incorruptness". Paul intends to say that when the heart is free from hypocrisy, it will be free from all corruption. Let there be no hypocrisy: for most men while they are not unwilling to make some professions of religion, entertain exceedingly low notions of Christ, and worship Him with pretended homage. I wish there were not so many instances in the present day to prove that Paul's admonition is as necessary as ever—i.e. to love our Lord in sincerity."

The end.

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, OCTOBER, 1954.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

BIBLE AND CHURCH.

One evening recently we walked along O'Connell Street, Dublin (formerly Sackville Street), and at the corner of Middle Abbey Street we found on one side an open-air meeting conducted by the missionaries of the Dublin Y.M.C.A. Evangelistic Scheme, and on the corner opposite a stall of Roman Catholic pamphlets staffed by young people who, no doubt, were prepared to explain how wrong the missionaries were; how wrong it was to listen to them, and how right they themselves were. They were doing no competitive preaching, but over their stall was a banner with an inscription more or less as follows—"If you reject the infallible church how can you have an infallible Bible?"

It is a fair question, and a fair challenge from the standpoint of those who make it. They believe that the Bible is only the Bible because the Roman Catholic Church says so: without the testimony of the church, they have been told, there is no way by which the Old and New Testament writings can be guaranteed to be "the Word of God."

We were glad to see, in the Dublin Evening Mail of the following Saturday that the Rev. T. R. Horan was to preach on this theme on Sunday evening. If any of the people concerned with the bookstall had the courage and candour to go to hear Mr. Horan we are sure that they soon discovered that their naive

slogan was not as self-evident as they thought. In short, it is extremely easy to make these tremendous assertions; but it is not so easy to prove them. The simple and uninformed may be impressed by apparently logical argument, but if intelligent questions are asked it soon appears that such claims are illusory.

* * *

As we went on our way that evening we said to ourselves "John Warren had an answer to that challenge." We have always found that what the late Rev. John Warren, B.D. wrote is very satisfying. He had learning and could apply it aptly to such problems. It was most unlikely that he would have ignored or neglected such a topic. So we searched our shelves, and ran to earth in "The Evangelical Quarterly" (vol. X, January 1938) an article by him with the business-like title "Our Alleged Debt to Rome for the Bible." We knew then that we had got what we sought and needed.

* * *

Mr. Warren's career in the ministry of the Church of Ireland (he was Rector of parishes in Co. Kerry and later in Co. Waterford) gave him extensive acquaintance with popular Roman Catholicism; while his mature scholarship in the best traditions of Trinity College Dublin in the days of Provost Salmon, justified confidence in his handling such a subject. Two of his books, in particular, ought to be treasured—"Ireland and Her Fairy God-mother" and "The Emotions in the Religious Life." The second of these is a remarkable piece of work, and is unfortunately unobtainable. We may say in passing, that we know nothing quite like it. The subject has been handled by men with well-known names, and able to use the phrases of modern psychology, but there is still much to be profitably read in Mr. Warren's book. This however is a passing tribute to the man's work in general. We must return to the article on Rome and the Bible:

* * *

Mr. Warren asks, first, "how is Rome, in keeping with her own axioms, going to prove that she is the true church, or, for that matter, that there is at all such an entity as a church, true or false. From the Scriptures will she say? But it is her axiom that to get the sense and meaning of Scripture we need, and must go to, the true church which is the very thing we are out to find and identify!"

Then he reminds us that "from its own very outset the Christian Church was nurtured upon a Bible—the Old Testament. The O.T. was the Bible constantly appealed to by and quoted

by Our Lord. The O.T. books were 'the Holy Scriptures' which, along with the single but significant addition of 'faith in Jesus Christ,' were extolled by St. Paul as being 'able to make wise unto salvation'—2 Tim. 3, 15."

We do not suppose that the Roman Catholic Church claims to have written the Scriptures of the Old Testament, or even to have translated them from the Semitic tongues into the Greek in which the first Christians knew them. Still less can it be claimed that the acceptance of the Old Testament among Christians is due to any decisive step taken by Rome, or to any influence exercised by her. The Churches of the East, in early centuries the greatest and weightiest part of Christendom used the writings of Evangelists and Apostles and Apostolic men without reference to Rome or any dependence on her.

* * *

But someone may say that the authority for the Christian use of the Old Testament is its authentication by the New Testament, and that the New Testament owes its compilation and authority to the church. Mr. Warren goes on to consider that.

He says that it is quite true that the Christian Church existed before the New Testament Word took on its written form. "But anterior to both its written form and the church there came the **spoken** New Covenant Word, communicated through Christ and His Spirit-taught apostles after Him. That Word of God, proclaimed and brought home by the Holy Ghost created the church: the church was simply the body of those that believed in that Word. As to that, the Nicene Creed can testify: which is it: Scripture or Church—that gets first place there, as to order of mention, and as to date of insertion as well?"

"Suppose some savant or reformer were to deliver a course of lectures, and a society sprang into being for the purpose of propagating their teaching, and twenty or thirty years later, published them in book form, could it be properly said that they were the offspring of the society?"

Mr. Warren points out that St. Paul's second epistle to the Corinthians shows that the apostle is vehemently asserting his apostolic status against a strongly hostile opinion throughout the church; "Yet, forsooth the church it was that produced that epistle!"

* * *

Next Mr. Warren points out that "Athanasius (A.D. 365) seems to be the first to set forth a list precisely identical with the present agreed N.T. Canon." Of the ancient church we can know little or nothing apart from what

has come to us through surviving writings of its scholars, clergy, etc. It may well be claimed that bishops and people all over the church, East and West, believed as Athanasius did, moreover, they no doubt believed it quite independently of the influence of Athanasius. Anyhow, Athanasius was a bishop and theologian of the East (Alexandria), not of the West, or of Rome. So also with Epiphanius, who gave the same sort of list in A.D. 370. Other Easterns followed, publishing lists in agreement with each other. We do not find that they waited dutifully to believe or obey a book until Rome had spoken.

On the other hand, in the West, that is, in the areas in which the bishop of Rome had most influence the list of canonical writings in use omitted the Epistle to the Hebrews, the Epistles of James and Peter II, and probably, or better, possibly, included a work called "The Shepherd" of one Hermas. Hence it seems clear that when St. Jerome and Bishop Damasus of Rome in A.D. 382 accepted the list of New Testament writings as we now have it, they were correcting the usage of the West by the wiser and more comprehensive usage of the East. Far from this showing leadership on the part of Rome, it shows imitation. A great deal of the development of papal claims had yet to come!

Of course Rome accepts the books we call "Apocrypha" as part of the O.T. canon. The one real Biblical scholar Rome had in early centuries, St. Jerome, took the view the reformed churches take, which is the view the Jewish church always took. Many things in the contents of the Apocryphal books show the wisdom of Jerome in not reckoning them to be canonical.

Of the N.T. Mr. Warren writes "What took place was a more or less imperceptible trend towards unanimous acceptance and inclusion of **this** book, and unanimous disregard and exclusion of **that** book, among the general aggregate mass of the church's widely scattered members. Such turned out to be the Divine Spirit's sovereign mode of appointment."

* * *

"It was" says Mr. Warren, "the church Catholic—not the Roman church—which, informally and unofficially was Divinely used under a genuine inspiration, to establish the Canon of Holy Scripture." He refers to the witness of St. Augustine—"we have repeated assertions of his to the effect that the tests of canonicity were apostolic origin and acceptance by the bulk of the churches, with no reference whatever to Papal adjudication."

We make the same point by saying that a

century, and longer, before a Council of the Church set down any canon of Scripture, the ancient Christian writers had been quoting the books which form our New Testament as authoritative and inspired writings. They had no council under the Pope's direction to instruct them. for in their days there was no Pope (only a not very important patriarch in Italy), and probably no council (if we think of a council as a gathering like Nicaea or Ephesus).

Further, in early centuries there were many Gospels and many Epistles of great interest to Christians, but gradually Four Gospels stood out as inspired, and the rest faded away. Of the other once valued writings only those now forming part of the New Testament established themselves as genuinely inspired. It is plain that what God wanted us to have as Scripture we did recognise and accept through practical experience, and if a council in the fourth century put out a list of canonical books, it was not **its** decision which gave the books authority. They had established themselves; and the council (whether of Hippo A.D. 393, or of Carthage, A.D. 397, or of Pope Damasus, A.D. 382) only concurred in the decision reached by Christian opinion, under the Spirit's guidance, of course.

We do not for a moment deny that the New Testament grew up to canonicity (i.e. to recognition of its divinely inspired character) within the ancient Catholic Church. We do deny that the Roman Church under its bishop had any deciding voice. It should always be remembered that the great councils of the church which settled the Christian expression of our faith in the Holy Trinity and the Incarnation were all Eastern, and not papally guided — Nicaea, Constantinople, Ephesus, Chalcedon, recall Greek, not Latin Christianity. No oecumenical council of the church ever was held in Rome.

* * *

Mr. Warren puts the further point — "If Rome claims to have given us the Bible, what has she done to conserve it, and to foster it?" He replies that Rome did nothing to preserve the oldest extant MSS. of Greek and Hebrew Scripture. The famous Greek Codex now in Rome, and called "the Vatican Codex," did not reach Rome till after A.D. 1475. When, at the Renaissance, Greek and Hebrew texts began to be brought forward they were suspect and disparaged. It is true that a Cardinal (a Spaniard) did prepare a Polyglott Bible — Latin with Hebrew and Greek on either side (1522), but it was not thought improper to

liken the sacred Latin thus placed to Christ crucified between two thieves!

* * *

With such devotion to the Latin Vulgate (due to St. Jerome in the fourth century) we would expect to find a desire and effort to keep it correct. But so careless were they of God's Word, that the Latin theologians allowed the text to become very corrupt. Only in this century have we seen a serious and sustained effort to settle the original text of Jerome through the Vatican Biblical Commission. Its progress is very very slow.

* * *

If we owe to the Roman Catholic Church the body of inspired Scripture, we ought to find that there is an obvious and "unanimous consent of the Fathers" as to its meaning. This is not so. Dr. Wm. Barry, a learned English Roman Catholic scholar of our day has said "diversities make the unanimous consent of the Fathers in an identical exegesis rare" ("Tradition of Scripture," p. 15).

* * *

The supremacy of Holy Scripture is no longer a doctrine of Roman Catholics. At the Council of Trent in the sixteenth century the supremacy was denied by putting the traditions of the church on an equality with the Bible.

Indeed it appears that from this point of view Scripture could be dispensed with. Fr. Hunter, S.J. in his "Outlines of Dogmatic Theology," page 197 (as quoted by Mr. Warren) says "The church could dispense with the Holy Scriptures." The Scottish Roman Catholic Bishop Graham (in his "Where We Got Our Bible: Our Debt to the Catholic Church" says (page 55) "We are independent of it, and would be just as we are, and what we are, though there were no Bible at all." The Protestant reader will say "Alas, too true." This statement of Bishop Graham confirms what we often heard Dr. N. J. D. White, Professor of Divinity in Trinity College, Dublin, and an old pupil of Dr. George Salmon, say, that the Roman Catholic Church had done with the Bible: that it had long extracted from it what it wanted, and could lay it aside.

Yet it is only fair to recognise that there is nowadays a good deal of sound Biblical scholarship in some quarters in the Roman Catholic Church. Perè Lagrange of the Dominican Order, and Mgr. Kissane, President of the Irish Seminary of Maynooth, the distinguished commentator on the Hebrew of the prophet Isaiah, occur to one's mind, as well as

the Vulgate translator in England, Mgr. R. A. Knox.

* * *

Also, if we owe the Bible to the infallible church, can we say that the church has done much to make it known? We find that **authorised** translations (apart from the Vulgate) are and have been rare. The late Cardinal Gasquet attempted to claim for his church the English translations which had always been associated with the name of John Wyclif. Miss Deansley (in her "Lollard Bible") easily exploded that claim.

We have before us a leaflet entitled "The Catholic Church—the Mother of the Bible" (by the Rev. J. A. O'Brien, Ph.D., Univ. of Notre Dame, U.S.A.). In a table this leaflet says that there were 17 editions of the Bible printed in German before Luther's translation in 1522. Dr. O'Brien does not tell us, but leaves us to suppose, that these seventeen were approved translations. Mr. Warren refers to them thus: "It is audacious for the modern polemic to claim as official all pre-Lutheran versions of the Bible, of which, according to G. G. Coulton, 21 are known, and not one duly approved by the church!"

Dr. O'Brien in his leaflet sets out the translations — "1522 Luther's translation; 1582 Rheims-Douay (R.C.); 1611 Authorised Protestant (nearly 16 centuries after Christ)."

The impression here created is that there was no authorised Protestant English version of the Bible till 1611, whereas in fact, "The Great Bible" of the time of King Henry VIII was official, and its version of the Psalms is still in the Book of Common Prayer. Its date is 1539. Probably Dr. O'Brien is unaware of this; an American Roman Catholic is not likely to look into such a subject. Yet it is but one instance of how inadvertent misleading can arise. The Rheims-Douay R.C. version was not the pioneer translation of the Bible into English.

* * *

Dr. O'Brien also says that there are 626 "Catholic" editions of the Bible printed in all languages. This is a very poor record for the "Universal Church" when we contrast it with the achievement of a single Protestant Bible Society. The British and Foreign Bible Society can surpass that.

* * *

We hope that we have shown, with the help of what we have quoted from Mr. Warren's article in "The Evangelical Quarterly," that we do not depend for the Bible on the vouchers of the infallible church. The banner we referred

to at the outset must appear in many places as well as the streets of Dublin. Its challenge is deceptive, for there was no concept of the infallible church in the days when by trial and error the Christian community under the Spirit's guidance came to its conclusions about Holy Scripture.

When at its best and purest the church has never wanted to be superior to the Bible: it has always turned to the Bible for its own correction and reform.

A REVIEW.

"Jehovah's Witnesses."

("Jehovah's Witnesses," Royston Pike, London, Watts & Co., 140 pp. 10/6).

The religious sect called by this name is of quite modern formation. It is the creation of Pastor Russell (1852-1916), and has been known by several names—"The Bible Students' Association," "Millennial Dawnism," "Watchtower Bible and Tract Society." Perhaps the adherent of Russellism to-day prefers the grand title "Jehovah's Witnesses," though there are many who do not admit that Russellites have any monopoly of witnessing to Almighty God.

What strikes us in reading Mr. Pike's excellent little book is the self-confidence of the people he describes. They are second to none in their assurance that they are perfectly and completely right. Of course they are not the only sect which holds that it has 1. the whole truth, and 2. that no one else has it, and 3. that everyone else is wrong. In a world replete with religious error one would think that a cautious approach to divine truth is advisable. Not so the Witnesses: they can't be mistaken!

This opinion is, no doubt, an immense asset to their cause. To have all the answers puts one in a strong position in pressing one's claims upon the unwary, the partially educated, the disappointed, and the maladjusted. To promise that a good time is coming (after Armageddon) and that millions now living will experience and enjoy it is likely to be a popular message. To-day some half-million people profess to believe the creed of the "Witnesses."

* * *

What is their origin?

They originated in a Bible study circle held in Pittsburgh by C. T. Russell, a commercial traveller, about eighty years ago. (It is not without interest to note how many sects have come to us from America: Christian Science, Mormonism, Seventh Day Adventism, Pentecostalism, and several forms of Spiritism and

Theosophy). Russell was of Ulster descent. He had a religious upbringing, but said that as a youth he lost his faith. He regained it (in part) by coming into contact with Adventism. Attracted by the possibilities in the interpretation of Bible prophecy Russell tried his hand (or head) at it, and found that the calculations of Adventism (Miller) had been thirty years out in fixing the date of Our Lord's return. Russell's date was 1874. His conclusion was that Our Lord had actually arrived! But it was a spiritual, not a physical manifestation. As supporters were found, pamphlets, and later books were issued and sold in large quantities. In 1881 Zion's Watch Tower Tract Society was formed. In 1896 the name was changed to "Watch Tower Bible and Tract Society," and this continues to be the controlling organisation of the Witnesses.

Russell's followers became so enthusiastic that the movement was assured of success. Some even regarded him as foretold in the Gospel (Matt. 24, 45 "The faithful and wise servant" cf. also Rev. 3, 14 "The faithful and true witness").

Much uncertainty exists over the extent of the movement in Russell's day, but it grew, and attacks on Russell probably served to intensify interest. In 1914 "the International Bible Students' Association" was formed to spread the message overseas.

* * *

Russell was succeeded as leader by J. F. Rutherford, popularly called "Judge" Rutherford. (He was a lawyer, and had in fact served as a Missouri circuit judge for a short time). He was the author of a long series of books—"The Harp of God," "Creation," "Deliverance," etc. He also had to do with a theory that the patriarchs, King David, and other Old Testament worthies would return to dwell on earth, and for their reception a house was erected in California "Beth Sarim," its gardens appropriately planted with date palms.

His books had a vast circulation, due to the salesmanship of the agents who took them from house to house. Rutherford's activities swamped the name and literary labours of Russell, who is well-nigh forgotten. Oddly enough, according to Mr. Pike, the books written by Rutherford are being allowed to drop out of sight.

Under Rutherford (in 1931) the movement assumed the present title it bears. Whether the name will change again is hard to say. Rutherford died in 1942.

* * *

The present head is Nathan Knorr, born 1905. Organisation and administration have

developed, and the Witnesses in many places suffered persecution for their opinions, especially during the last war. In Great Britain they refused to do military service, not because they are pacifists, but because the only war they are interested in is Jehovah's which will culminate in the battle of Armageddon.

* * *

What do they teach?

Mr. Pike gives a fair and factual statement, as far as we can judge. Plenty of Rutherford's books are available in the second-hand book stalls (at least in Dublin) to show us. They teach a most bitter enmity to all sorts of clergymen, accusing them of monstrous things—only the Father of Lies could inspire some of the things said, for while we attribute no perfection, still less superiority to criticism, to any body of clergymen, the charges brought against them by these people are plainly the fruit of envy and malice. They teach that the great angel Lucifer decided to wrest from Jehovah the kingship over man when man was created. Hence the fall, and hence Lucifer becomes Satan. They say another great angel. Our Lord Jesus Christ (who is Michael) re-deemed those who were the victims of Satan. He is not, however, God the Son, for the Witnesses are very strongly Anti-Trinitarian, and call the doctrine of the Holy Trinity "God-dishonouring."

They claim that the only way God's Kingdom can be realised on earth to take the place of all present governments is by their destruction in the battle of Armageddon.

They teach that the "Little Flock" is the 144,000 elect who are to be associated with Christ in ruling God's Kingdom (cf. Book of Revelation, the "Sealed"). They are not to live again on earth as human beings in the millennial age, but are to be members of the "Body of Christ." They are being resurrected now, and the number is being completed.

Some Witnesses now alive on earth believe they are of the 144,000. As such they alone partake of the Bread and Wine at the Memorial (the Witnesses' name for their observance of the Lord's Supper). To the non-Witness this is a confused topic, but no doubt among themselves the Witnesses believe that they understand it.

* * *

There is a great deal more than this of course, and Mr. Pike seems to have done his best to be objective and fair. He refers to the treatment of Scripture, and to the pretentious translation of "the Greek Christian Scriptures" with its foolish attempts to alter the meaning of certain passages. We are not told

what Mr. Pike himself believes, or whether he is to be considered a Christian in faith, but we think his book will enlighten readers, and also prepare them should they be accosted by any of the persevering young disciples of Pastor Russell and his successors. It will be regretted that these good young people do not put their faith and energy into a true form of evangelical Christianity.

PASSING EVENTS—cont'd. from p. 111

These institutions have separated two passions from all the rest: they have existed to fight the lust of the flesh and poverty, while the sins of the mind and the spirit grew. God created man and woman in His own image—but the monk and the nun have violated their instincts which are God given. As surely as monks and nuns have fled from the world and the devil, they have carried their instincts into their loneliness—and so often those instincts have taken a fearful revenge upon them as the history of the double standard of piety in monastic institutions proves.—“The Christian”, 7/5/54.

* * *

U.S. Conversions to Protestantism—4 Million Claimed in Ten Years.

From “The Times”, 27th March, 1954.

From our own correspondent

New York, March 26.

The Protestant magazine “Christian Herald”, in its April issue, makes the sweeping assertion that more than four million Roman Catholics in the United States were converted to Protestantism in the past 10 years. Its conclusion was based, it states, on replies to a question paper sent to 25,000 of the 181,000 Protestant ministers in this country.

A projection of the figures supplied by the ministers produced “the startling nation-wide figure of 4,144,366 Roman Catholic-to-Protestant converts”. The magazine added: “With allowance for error, the total national figure could not be less than three million . . . and in all probability runs closer to five million.” It says also that the Roman Catholic Church had reported that 1,071,897 Protestants were converted to Catholicism in the same period.

The editor of the “Christian Herald”, Dr. Daniel A. Poling, who is head of World Christian Endeavour, an interdenominational Protestant youth organisation, said that the survey was undertaken because wide publicity about Catholic conversions of Protestants had led many persons to believe that inter-faith conversion was a one-way matter.

The reason for conversions to Protestantism

advanced in the magazine article were “intellectual differences with Roman Catholic dogma . . . the need for greater freedom of personal belief and interpretation and the desire in mixed faith marriages of one spouse to change to the religion of the other.” With reference to the last-mentioned reason, the magazine said: “Contrary to widespread public opinion, the report revealed that it is the Catholic rather than the Protestant who adopts the faith of his mate and is converted to Protestantism.”—Quoted in “The Churchman’s Magazine”, London, May, 1954.

* * *

Irish Presbyterian General Assembly on Colombia, and on the Martin Luther Film—Efforts to meet Roman Catholic Primate and Nuncio described.

The immediate past-Moderator of the General Assembly of the Presbyterian Church of Ireland, the Very Rev. Principal J. E. Davey, told the General Assembly, in Belfast that the Papal Nuncio in Dublin, the Most Rev. Dr. O’Hara, and the Primate of All Ireland and Archbishop of Armagh, Cardinal D’Alton, would not consent to meet representatives of the Assembly to discuss the persecution of Protestants in Colombia, South America.

The Assembly decided to make representations to the British Foreign Office and to the Colombian Ambassador in London about the persecution. The former Moderator said that Cardinal D’Alton was “a kindly, literary man and a humanist, and a most unlikely man to wish to persecute anyone.”

Principal Davey went on to say: “But, unfortunately, the policy of the Church is not dictated by humanists, but by the Vatican.”

Cardinal D’Alton was asked, added Principal Davey, for dates on which representatives of the Assembly could meet him, but the Cardinal offered no suggestions in his reply. The Assembly then sent the Cardinal a copy of the latest reports available on persecution in Colombia.

When the Assembly wrote to the Papal Nuncio in Dublin, Principal Davey continued, the Nuncio might well have refused to reply as the Assembly did not represent any Government. The Nuncio did reply, however, and questioned the allegations of persecution in Colombia, but did not offer to meet representatives of the Assembly. “We sent him a copy of the latest report on persecution—an even later one than we sent to the Cardinal,” the past-Moderator observed. “The Nuncio in reply, said that the report would be sent to the

proper quarters, which probably means Rome: There was still no meeting."

In England, the authorities of the Roman Church did meet Protestant Church leaders, Principal Davey remarked.

The Persecution.

The Rev. S. J. Knox, of Abbey Church, Dublin, gave details to the Assembly of the persecution of Protestants in Colombia. In one case, he said, a church was dynamited. In another, a group of 60 worshippers were attacked by a mob led by a priest.

A Protestant school was closed, and the Roman Catholic Church ordered that Protestant schools should not be permitted to operate in mission areas. The Protestants in Colombia had asked that their case be brought before the United Nations.

The report of the Continental Mission, which gave details of intolerance in Spain was presented by the Rev. Ray Davey. It was "received" by the Assembly.

The report included the following passage about conditions in Spain:

"No external sign can mark a Protestant sanctuary; no publicity can be given to the services; no literature can be published by the congregation. Protestants cannot propagate their faith, nor can they have schools for their children and, what is worse, they cannot, in many regions of Spain, have any religious service for the burial of their dead. In certain districts only the closest members of the family are allowed to attend the last rites for a deceased loved one.

"But still more terrible—because it affects the living and not the dead—only in rare instances can people be legally married if one of the two should happen to have been baptised a Roman Catholic. In Madrid, there are at present only two judges who have the courage to perform civil marriage services for any man or woman who has left the Catholic faith."

In Public Schools.

The quotation from the report went on:

"In the public schools there is discrimination against Protestant children. It is impossible for a Protestant to become an officer in the Spanish army. A Protestant cannot become a lawyer, because in all the educational institutions of the nation Roman Catholic dogma is taught and every student must give nominal assent, at least, to the Roman Catholic Faith. In a word, the attempt is being

made to stifle the Protestant movement. In spite of all they have endured the numbers of the Protestants are increasing and the influence of the Church grows. The rank and file of the Spanish people admire the Protestants. In their eyes they are the only people in the national community who have been able to maintain their unity and integrity under a régime which is the most hated in Spanish history."

Assembly told of Attempts to Stop Showing of Film.

Later the past-Moderator said that inter-denominational efforts may soon be made in Northern Ireland to secure a general release in the United Kingdom of the Protestant film, "Martin Luther." Attempts were being made to prevent the showing of this film in Britain and in Northern Ireland, although it had enjoyed enormous success in America.

Principal Davey said: "This film had actually greater attendances in America than the Coronation film, and it is natural that we should expect to see it here.

"It looks as if the Roman Catholic Church decided that they would ignore the film at first, but the success was so great that they apparently got frightened, and had an amazing success with people in Britain claiming to be Protestants in getting the film not shown here.

"They say they would not make enough money on it; but I suggest that, in view of the American success of the film, that could not be so. They also say it might cause disturbance. I do not think it likely."

Principal Davey continued: "We have never agitated against Roman Catholic films and there have been a great many and a great many good ones."

He mentioned particularly, "Going My Way," "Boys' Town," "Fighting Father Dunne," "The Song of Bernadette," "The Keys of the Kingdom" and "The Miracle of Fatima."

He then told the Assembly: "We have been tolerant. I think we have every right to expect that Protestant films will also be admitted, especially a great film like this one, which apparently has been a great eye-opener to Roman Catholics in the United States."

Of the two leading men in control of the British film industry one had definitely turned the film down and the other had not decided, principal Davey concluded.—"Irish Times," 9/6/54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Marriage and Emigration in Eire — Commission Report.

The Commission comments: "There is something gravely wrong with a community where there is such widespread frustration of natural expectation, and in our considered view the low marriage rate is one of the country's two great population problems, the second being emigration, the primary cause of the fall in the rural population."

Development of land and industry was the remedy for Eire's problems, the Commission considered.

The country, the report says, has an exceedingly high percentage of young unmarried people and people who never marry.

They are 56 per cent. of males over 14 years unmarried. The average marriage age for men is 33 years, for women 28 years. The average age of farmers at marriage is 37 years, and of their wives 30.

Labourers, with low wages, marry much younger than any other section, which, comments the report, shows that social custom in those groups was more important than income.

The Commission rejected what it referred to as a fairly widespread belief that the poor marriage background was partly attributable to the fact that, since the great majority of the population are Roman Catholic, marriage to them was an indissoluble contract and family limitation by

contraception was against the moral law.

The report points out that marriage rates in other Roman Catholic countries are markedly higher than in Eire.

It says that in Northern Ireland, where only one-third of the population is Roman Catholic, the marriage rate was also exceptionally low.

The Commission was told that the discouragement of social mingling among young people, because of the moral risks said to be involved, might lead to fewer marriages.

Understandable.

The report comments that while economic circumstances in rural areas remained unfavourable to marriage, it was understandable that parents should discourage young people from mixing freely.

It was found that the late and low marriage rate over such a long period had an unfavourable effect on the outlook of young people, and had contributed to discontent, unsettlement and emigration.

People left the country for better prospects, as well as for the prospect of marriage, says the report.

The report comments that while emigration was not confined to any particular place, it tended to be somewhat greater from counties where the rural population was high and where small holdings were predominant. Social amenities were an important factor, although the fundamental causes of emigration were economic.

Dull and Drab.

High standards of organised entertainment, with a wide range of recreational facilities, had developed in modern urban life, and by contrast, particularly to the young mind, rural areas appeared dull, drab, monotonous, backward and lonely.

Tradition and example had also been powerful influences. Emigration by some members of the family had become almost part of the established custom of the people in certain areas.

For many emigrants there was a traditional path from the "known to the known"—from areas where they lived to places where their friends and relations awaited them.

The report adds: "Recent emigration to Great Britain is building up centres of attraction in that country, and because of the facility of movement between the two countries, there is a danger that these may become magnets as powerful as the Irish centres in the United States in the 19th and early 20th centuries."

The Report adds: "It is hardly surprising, however, that a proportion should tend to give up the practice of their religion and to fail in the matter of sexual morality. It is impossible for us to estimate what this proportion is. We con-

sider that there is a good deal of exaggerated comment on the point."

The Commission suggests that not all emigration is bad. Much of it is involuntary and some unnecessary. When it reaches high figures it is a matter of public concern.

Emigration must be referred primarily to economic causes, and the remedy must be sought mainly in the economic field. Its volume could be reduced through economic and social programmes with that end in view.—"Belfast Weekly Telegraph", 16/7/'54.

* * *

Evangelicals in Brazil.

The tragic death of Dr. Vargas, President of Brazil, is sad evidence of the political and economic unsettlement of the country. For 25 years he had been the outstanding statesman of Brazil, but his constructive leadership created many enemies. "I have struggled month after month", he wrote, "resisting constant and increasing aggression, enduring in silence, forgetting, and resigning myself to defend the people who are now left helpless. I have struggled against exploitation in Brazil, against exploitation of the people." Under Dr. Vargas, Brazil had moved far toward religious freedom and tolerance. The Baptists have made notable progress in Brazil during the last 50 years and the Baptist Missionary Society has lately planned for the expansion of work there. It is sorrowful news that attacks by Roman Catholics were made against the Amazonas Baptists while holding their Convention in July—Baptist and other Evangelical churches were plundered and dynamited. But such persecution, we are assured, is not due to any change in Government policy. An expert writes: "If there had been any changeover in the Government's attitude toward Evangelicals as a result of the disturbances culminating in the suicide of the President, the Evangelical Union of South America would have heard of it. It is fairly safe to assume that these are purely local disturbances, the sort of thing that might happen at any time through the bigotry of local Romish priests. As a whole, Evangelical Christians are esteemed and respected by the population, and the Brazilian Government has been very tolerant to Protestant and Evangelical work."—"The Christian", 3/9/'54.

* * *

Bias Found in History Books—Survey Made For Church Leaders.

A research group investigating the fairness of history text books used in schools reports to-day that every sectional interest, every set of beliefs and every nation will find something to regret. But the standard is generally good.

The inquiry was carried out for the Council of

Christians and Jews. The report was written by Mr. E. H. Dance, senior history master at Wolverhampton Grammar School.

Joint presidents of the Council are the Archbishop of Canterbury, Dr. Fisher; the Archbishop of Westminster, Cardinal Griffin; the Moderator of the Church of Scotland, the Rev. Professor Pitt-Watson; the Moderator of the Free Church Federal Council, Dr Martin, and the Chief Rabbi, the Very Rev. Israel Brodie.

53 Examiners.

A total of 100 text books for 11 to 15-year-olds were examined by 53 critics, most of them teachers. They found bias most common in writing on religion. Roman Catholics and Jews felt they had not "their due share of the national tolerance, or at any rate of the national sympathy".

Most Roman Catholic criticisms were of explanations of the Reformation and the Roman Catholic Church's attitude to the Bible. Some Protestant critics said there was a complementary bias in favour of the Roman Catholic Church in other books.

The chief complaint about writing on Jewish contributions to history is that they are usually ignored. One Jewish teacher said: "It always looks as though the Jews had done their duty to history after they had presented Jesus Christ."

Text books emphasised the importance of Greek and Roman poetry, though few people read these classics and most Christians sang Hebrew psalms. Plato and Aristotle received more credit than all the Hebrew prophets put together.

No Clear-cut Answer.

Mr. Dance says no categorical decision can be made whether text books give fair and adequate treatment to different groups. But among his general conclusions are:

History text-books have to be short, selection is made quite ruthlessly and inevitably there is inadequate treatment of many groups.

Some books concentrate too much on political and military aspects, ignoring the social;

The "tyranny" of public examinations has led to "cram" books which do scant justice to groups about which no questions are expected;

There is still a tendency to write history from a predominantly British point of view;

Differences about treatment of religion point the necessity for an inquiry into religious text books.

Mr. Dance concludes that there is need for wide cultural background among writers and teachers.

(History without Bias? A text book survey of group antagonisms. Council of Christians and Jews. 2s.)—"Daily Telegraph", 16/9/'54.

Bingo Games Cease—Orders to Priests.

Bingo (Housey-Housey) games have ceased in New York since the reduction in rank and retirement from the police force last week of Deputy Chief Inspector Goldberg. As reported in *The Daily Telegraph*, he angered his superiors by trying to enforce the anti-gambling law.

Since he was disciplined, the law is being observed. Officials of the Roman Catholic archdioceses of New York and Brooklyn have declined to comment on the fact that fund-raising games formerly held in Roman Catholic churches have suddenly stopped.

It is believed that orders were given to all parish priests to organise no more of these games, which were an important source of income for some charities. In one borough, Queens, a police officer, said: "Bingo is dead in Queens. There will be no more until the law is changed."

—"*Daily Telegraph*", 16/9/'54.

* * *

U.S.A. Lutherans.

The United Lutheran Church in America in its survey of its congregations, discloses that its church has gained four times as many Roman Catholics as members of its congregations in the United States and Canada, as it has lost to Roman Catholic churches through perversions.

Gains and losses in 3,726 congregations of the United Lutheran Church during 1952, showed that 1,017 pastors said that they received into membership one or more Roman Catholics for a total of 2,902. One or more members were lost to the Roman Catholic Church by 458 congregations, or about 2 losses per 100. 3,268 congregations reported that they had no losses. Lutheran pastors had solemnised 2,195 marriages, in which 850 brides or 1,345 bridegrooms were Roman Catholics. Roman Catholic priests performed 1,322 marriages involving 859 brides and 463 bridegrooms in the same 3,396 U.L.C.A. congregations.

The *Christian Herald* claims that a total of 4,144,366 Roman Catholics have become members of Protestant Churches in the United States during the last ten years.

More Protestants than Roman Catholics oppose "mixed marriages", and the Jews favour them least of all, declares a survey made for the *Catholic Digest*, which was published in St. Paul, Minnesota.

Eighty per cent. of Jews opposed such marriages, though 19 per cent. were not against them; 76 per cent. of Protestants were against them, while 21 per cent. felt "that it made no difference"; 73 per cent. of Roman Catholics opposed, while 25 per cent. did not mind.—"*The Protestant Woman*", Sept. 1954.

800,000 Protestants in France.

In a recently published and authoritative book on "The French Protestant", the author, Emile G. Leonard, states that about 800,000 of France's 42,700,000 people are now Protestants, but adds that about 60 per cent. of these 800,000 are seasonal churchgoers who "attend Christmas, Easter, wedding, baptismal and funeral services but almost never have recourse to their church at other times". (The same claim is often made of the Roman Catholic population in France.) Although Protestants represent only a small percentage of the population, Mr. Leonard states, "they are a strong spiritual and moral force in France to-day". The two largest Protestant churches in France are the Reformed Church of France with 350,000 members and the Lutheran Church of Alsace Lorraine (Augsburgh Confession) with 240,411.—"*Protestant World*", Sydney, June, '54.

* * *

Scottish Reformation Society—(From Annual Report—the 103rd).

The Autumn Conference, held in Glasgow last September, was not a whit behind any of its predecessors, either in the numbers attending, or in the quality of the speaking. In fact, there was an increase in the number present, and the speaking was of a high order. The guest speaker was the Rev. F. Rupert Gibson, B.A., of The Irish Mission of The Presbyterian Church in Ireland, whose theme was "Signs of the Reformation in Ireland To-day". In the course of his address Mr. Gibson spoke of the success attending the work of the agents of The Irish Mission. Bibles and Testaments were being sold in thousands, no fewer than half a million copies of the Scriptures having been sold to Roman Catholics during the past ten years. He stressed the importance of getting Roman Catholics to read the New Testament without notes or comments, for experience had shown that the reading of the Scriptures had created a longing for the knowledge of the true faith, and had been more useful than any other method in leading to a definite decision for Jesus Christ. He was hopeful of another Reformation in Ireland, but whether it would come through the witness of members from the Church of Rome, as happened in Czecho-Slovakia at the close of the Second World War, no one could say. The President of the Society, the Rev. Wm. J. Baxter, M.A., D.D., followed with a brief address in which he said that the way to win Roman Catholics was not by condemnation or persecution, but by doing to them what we would have them do to us.

* * *

The Piltown Hoax.

Our Lord when on earth acknowledged Satan's

efforts to mislead men. To-day his wiles are plain for all Christians to see. Romanism, Christian Science, Jehovah's Witnesses, Evolution, Spiritualism, Modern Theology are all cunningly devised Satanic schemes evolved to deceive, if possible, the very elect. The Geographical Society has now decided that "Not a single piece of all the 'prehistoric' remains found in the gravel-pit at Piltdown, Sussex, by the late Charles Dawson, solicitor and clerk to the Uckfield Bench, was genuine". Yet one remembers how elated the Evolutionists were when the "discovery" was made. But still the Bible lovers clung "old-fashionedly" to God's Truth and will continue to do so in spite of all the "brainy" arguments of those who want to believe that man has "evolved" and was not made in the image and likeness of God. Now one learns that the "Abominable Snowman" has not been traced in spite of the costly expedition to the Himalayas. It is not known who planned the clever hoax at Piltdown but it is good to know that at long last it is proved to have been a trick. Is it not time that those people who are hoaxed by Judge Rutherford, Mrs. Eddy, the many Popes and others who trade on the credulity of unthinking people dusted their Bibles and searched the Scriptures for themselves? Truly, our Lord said: "Ye do err, not knowing the Scriptures".—"The Churchman's Magazine", Aug. 1954.

* * *

The Roman Church Attacks Protestant Leaders.

In the book "Christian Denominations", by Rev. Vigilius H. Krull, containing the Imprimatur of Bishop Hermannus Josephus, Protestants can find the official Catholic attitude regarding their respective denominations. Let us turn to the Presbyterian Church, of which the President and his wife are members. According to the author, John Knox, disciple of John Calvin who founded the denomination, was:

"a degraded apostate priest . . . who agitated with might and main against the Catholic Church . . . In his fury against the Church, he roused the people by inflammatory harangues to a pitch of frenzy, encouraged them to enter the churches by violence, to break the images of the saints and even those of our Lord, to sack the churches and set on fire the monasteries."

Calvin fares little better. He is chiefly accused of rank blasphemy for allegedly making God the author of the sin of Adam because of his promulgation of the doctrine of predestination.

The Episcopal Church is accorded no charity. It assertedly started "with the complicated love-story of an indecent, lustful, ruthless, and brutal king . . . An immoral king caused the secession of England from the true Church . . . All Anglicans who sincerely wish a reunion of the

Episcopal with the Catholic Church, must return unconditionally to the Church, from which their good ancestors were forced to separate themselves by a brutal king and then again by a wicked queen, 'the notorious Queen Elizabeth', and an unscrupulous Parliament."

The Lutheran Church evokes the greatest outburst of calumny and is allotted the most space as well as invective. Luther, "an apostate, a sinful, insubordinate, excommunicated man, the Father of Protestantism", left the wake of his . . . so called reformation . . . rebellion, bloodshed and licentiousness. No true historian can ever cheat himself into the conviction that Protestantism brought peace and happiness."

On the contrary, "by his incentive talk and venomous pen" he "destroyed peace and harmony throughout the Fatherland". "Where formerly people had lived peacefully together, there rebellion and hatred entered, and despotism ruled with an iron hand. This universal cause of discord, devastation and despicable barbarism was the result of revolt against the Church."

That this attitude towards Protestantism in general and Lutheranism in particular, still obtains is indicated by an article on the recent, widely publicised film "Martin Luther". The November, 1953, issue of "The Sign", national

(Continued on p. 131.)

A MESSAGE FROM THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES.

Evanston, August 1954

To all our fellow-Christians, and to our fellow-men everywhere, we send greetings in the Name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sins we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies

of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power, He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

This is the hope of God's people in every age, and we commend it afresh to-day to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of His brethren. Thus our Christian hope directs us towards our neighbour. It constrains us to pray daily "Thy will be done in earth as it is in heaven", and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbours shall hear the voice of the one shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience, and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God, and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?

The Church of Christ is to-day a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord.

Therefore we say to you: Rejoice in Hope.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, NOVEMBER, 1954.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

A CHANGE FOR THE BETTER.

Since the beginning of this century we have had, on the one hand, a decline in Protestant interest in the Reformation, and, on the other hand, a more vigorous repudiation of the idea of a Reformation by Roman Catholics. Many causes can be indicated to explain both attitudes. Among them we may point to the change in outlook in the last half of the nineteenth century. Thoughtful and educated Protestants were turning to the new sciences, and to the new discoveries, and intellectual energies were no longer being confined to the older channels. The Darwinian theory of evolution tended to reduce the interest in the spiritual nature of man, while the novelties of Biblical criticism weakened the faith in revealed religion.

There was also a new conception of history. The new school writers tended to view the conflicts of the past coolly and rationally. They claimed to have a scientific approach to history, and in order to get away from the old explanation of the Reformation on religious grounds, they would even suggest that it could best be explained by economic causes. Much importance for example, was attached to the effect on Europe of abundant imports of silver from Peru! The new wealth altered the old stable level of prices, and caused unrest among the production classes, and this unrest was made articulate in the sphere of religion. So some said, and this attitude grew until one was almost afraid to hint at a spiritual cause of the Reformation.

* * *

Of course it was all reaction: the swing of the

pendulum. From generations which learnt their Reformation history from Foxe's "Book of Martyrs" we passed to a generation which thought that the martyrs of Smithfield and elsewhere were an awkward lot who need not have taken things so much to heart. It was realised also that a good deal of human weakness and sinfulness: of self-interest and greed, lay behind the legislation of the sixteenth century. Yet it should be proclaimed everywhere that if certain great families of these islands had the foundation of their fortunes laid in the loot they secured from the disbanded monasteries and plundered churches, no one can accuse Latimer and Ridley and Cranmer and Bale, and the numerous others such as Tyndale and Coverdale in England, or Luther, or Calvin, or Knox, of enriching themselves or founding wealthy families. These men, and their fellows in the various lands of Northern Europe, and not the greedy nobles (who were the successors of generations of feudal robbers in mediæval Europe, from whom they differed only in this, that they did not die fortified by the rites of Holy Church), were the true reformers, and the true agents of spiritual and moral progress. If their professed followers did not always emulate their earnestness and devotion the fault was not the reformers, but was due to the frailties of our nature.

* * *

We must point out also the influence of the Oxford movement (as far as the Church of England is concerned) in weakening the interest in the Reformation. From the time when Hurrell Froude declared that he hated the Reformers the whole course of his friends was set to disparage the Reformation, and to get the Church of England as far away from it as possible. This resulted in a great deal of distorted history. It was alleged that the reformation of the Church of England was so slight as to be nearly imperceptible, apart from the temporal effects of sixteenth century legislation. People were encouraged to glamourise the Middle Ages, to have nostalgic dreams about monasticism, to add plausibility to their fancies by seeing them in "a dim religious light". In short they tended to imagine that the only thing that distinguished them from Rome was that they had dispensed with the Pope.

* * *

We could dwell upon the many vast advantages of the Reformation—the Word of God open to all by means of faithful vernacular translations: in England, for example, Tyndale's and Coverdale's work; the "Great" Bible of Henry VIII; the Bishop's Bible; the Geneva Bible; the "Authorised Version"; the restoration of the Lord's Supper, Eucharist, Holy Communion,—Call it what you will—to its proper use and

character; the Cup no longer kept from the Communicant; the realisation that the Sacrament is not a propitiatory sacrifice for the living and the dead, but a communion Feast and Fellowship with the Ascended Lord and a memorial of His meritorious death for us; the abandonment of the profitable but unscriptural Purgatory; the acquisition of a plain dignified Biblical Liturgy; the honest right of the clergy to marry and rear families in the fear and nurture of the Lord; the foundation of the rights of conscience at least laid even if the full recognition thereof was delayed; the truth that we are justified by faith creating a higher obedience and spirituality. Much might be added to these: yet, even though men failed to make the best of them, they mark a great ethical and spiritual advance. The deliberate belittling of the Reformation by certain of its children in some quarters in the last hundred years cannot destroy the worth of the achievements we point out.

We detect, indeed, a somewhat reluctant change of outlook on these matters. It appears that to-day in the circles in which they were once belittled, or soft-pedalled, or overlooked, they are being accepted as important: if not all of them as yet, still the promise is there. For instance, in some sections of "Anglo-Catholic" practice the ideal was to see that the "priest" said "Mass", even if he had few or no parishioners present. He performed his ceremony and that was the thing that mattered. But to-day a new and healthier concept of the Sacrament is spreading—the ideal of "the Parish Communion" when as many as possible of the parishioners gather for the service and partake, and "the priest" is now truly a priest, for he is one with his people and fellow-communicants, showing that the sacrament is to be partaken and shared, and not to be gazed upon. While we may still find matters to dissent from we see here a return to Reformation ideals and precepts, both of Cranmer and Calvin.

* * *

We have shown then that the Reformation is nowadays beginning to be seen in a fairer light, and the indifference to its history and heroes is giving way to a growing interest. We may refer to the work on Reformation history of Mr. Gordon Rupp, who is a learned member we believe of the Methodist Connexion in England.

* * *

But there is still another factor in this, and it is, as we said at the outset, the vigorous denunciation of the Reformation by Roman Catholic writers. They quarrel with the word "Reformation". They propose that it should be called "Deformation" (a cheap point of view, and not worth much: it was used long since by the Tractarian Dr. J. M. Neale). With such boisterous

propagandists as G. K. Chesterton and H. Belloc, and with their imitators an impression on the public mind could not fail to be made. We recall lecturing many years ago in a South Dublin parish on "The Reformation", and saying something in favour of Archbishop Cranmer. One of the audience came up afterwards and expressed surprise. On enquiry we found our critic had just read Belloc's "Life of Cranmer", and seemingly swallowed Belloc's point of view. It cannot be too much emphasised that when we read a Roman Catholic work on history we should reserve judgment on any conclusions involving religion until we have read a Protestant work on the same subject. Dr. Pollard on Cranmer is preferable to Belloc.

Further, an ill-informed public is not capable of recognising a piece of propaganda and there are people who have some confused notion that history is unfair to Roman Catholicism. This illusion is properly fostered by some popular writers, though we can see no injury to Roman Catholicism in admitting what the best Roman Catholics of the late Middle Ages and of the sixteenth century acknowledged: that the church needed reform in head and members, and that before Luther began, cardinals (some of them) in Rome pleaded for a reform of abuses. Cardinal Manning did not hesitate to declare that the Council of Trent was a great reforming Council. Did he not therefore agree that reform was needed? We know that if the call for reformation had been fairly met at the proper time great good would have resulted, and many regrettable things might have been avoided.

The volume called "Canons and Decrees of the Council of Trent" (translated in one version by Buckley, and in another by Waterworth) bears ample testimony to the state of the Church in the sixteenth century, for a substantial part of every session of the Council was devoted to passing "Decrees on Reformation", i.e. correcting abuses.

Of course the Council did not improve matters doctrinally. It defined dogmas too readily and rigidly; it stereotyped error in many cases; and it committed the sad blunder of declaring that tradition is equal to Holy Scripture as a source of truth. As a result we have had subsequent additions to the faith of Trent (which far outstripped the ancient Catholic Creeds), such as the dogmas of the Immaculate Conception, the Infallibility of the Pope, the Assumption of the Blessed Virgin. No doubt more will follow.

At least, if there was not doctrinal reform (some bishops favoured it) there was a reform of morals and law and discipline. That fact may always be quoted in favour of the Reformers who were forced by an obstinate and unenlightened

majority to carry their message outside the traditional unity of Western Christendom.

* * *

We have been led to these observations by re-reading an article published some years ago in "The Irish Monthly", a Jesuit magazine. The author is the late Mr. Aodh de Blacam. The title of the article is "Why the Reformation"? Mr. de Blacam was a well-known and capable Dublin journalist, but he had too much confidence in Roman Catholic writers on history such as Hilaire Belloc. Mr. de Blacam says for example "The more closely we study the history of the sixteenth century, the more clearly we realise that there existed no excuse for revolutionary change." It seems to us that no historian would write thus, but a propagandist would.—"No excuse"—Erasmus would not have agreed, or the many other enlightened but more courageous men. But it may be said "no excuse for revolutionary change", and that no sixteenth century circumstance could possibly have justified that sort of change. What does "revolutionary" signify? Any change in the usual routine or procedure. The Bible in the vernacular was a revolutionary change, and Rome sanctioned some sixteenth century versions (e.g. the Rheims-Douay). Church Services in the vernacular were revolutionary things (and after four hundred years Rome is now slowly coming round to the Protestant point of view in this matter. The process is very gradual, but highly significant). The restoration of the Cup at Communion to the laity after a comparatively short period of withdrawal needed no excuse. The withholding of it had been the revolutionary change, not the return to obedience to Our Lord's command. We could add instance after instance to show how utterly wrong it was for Mr. de Blacam to affirm that there was "no excuse". Surely some excuse was needed for Latimer and Ridley to go to the stake for their beliefs. Had there been nothing at all in what they stood for their steadfastness would be difficult to explain.

* * *

Was there "no excuse" for holding the Roman Council of Trent? Were its reforms (in their own way revolutionary enough) unnecessary? Was its interference with old abuses unwarrantable? Mr. de Blacam cites St. Ignatius of Loyola and his followers in the newly founded Order of Jesuits as proof of the spiritual vitality of the Church in the sixteenth century—that may be so, but the Jesuit Order was created by the very fact of the Reformation, and other Orders founded in that age were designed to correct the faults of the time.

* * *

Picturing the age which preceded the Reforma-

tion, Mr. de Blacam says "men everywhere in Christendom did acknowledge one spiritual authority". This is of course quite untrue. He ignored (as Roman propagandists are always careful to do) the Orthodox Eastern Churches, which, whatever their errors in doctrine, are standing witnesses against the imperialistic papacy.

Again, speaking of the conflict of ideologies which gave rise to the late war, he says "O, Reformation—here are your works: your progress from worse to better!" How easy to write in that strain! How easy to forget that Mussolini's Fascism blessed by the Church had no Reformation spirit or Protestant sympathy or inspiration. Fascism was the ideology responsible for the war, and it arose in a solidly Roman Catholic country. Communism, another ideology, became the system of another country which was untouched by the Reformation—the doings of Russia can never be laid at the door of the Protestants.

Further, none of the countries of Europe which have gone over to the conflicting ideologies was Protestant. Germany was only partly Protestant. Apart from it, Poland, Hungary, Czechoslovakia, were all Roman Catholic. Spain accepted a Fascist ideology: to-day France and Italy have very powerful communist parties. What Protestant country reveals such a situation? Are not Protestant countries by contrast, havens of political stability, religious freedom, and economic security? These facts are eloquent enough for all to judge by if they will.

* * *

We could pursue this theme, but it is a well-worn track, and the lessons have been pointed out often enough. The competent student of history will point to the movement known as "the Counter-Reformation" as it affected Roman Catholicism and improved it, as the proof of the need of reform even of a revolutionary character.

Better still is it to recall that the changes wrought in countless lives by the spirit of God, then as now, could not fail to be revolutionary!

* * *

One final word—the Middle Ages, proportionately had as much lust, brutality, greed, wickedness and war as the post-Reformation centuries. It is futile to blame Protestantism for the faults of human nature."

REVIEWS.

"Roman Catholic Objections Answered", Sermons by the Rev. Canon H. O. Lindsay, 20 pp. This office, 4d. (by post 5½d.) 4/- for 12, post free.

Here we have in neat pamphlet form two sermons ("A Reply to Cardinal MacRory's Attack

on Protestantism" and "The Protestant Basis, Holy Scripture") which appeared in our pages recently (and also in "The Ulster Protestant"). The author is Rector of St. Bartholomew's Parish, Belfast, and has gained more than local renown for his "Clonard Sermons", i.e. his sermons in reply to the Clonard Fathers of Belfast, who are Redemptorists, and carry on a mission for non-Roman Catholics. Canon Lindsay combines sound knowledge, Gospel earnestness and Christian goodwill in an admirable degree. We could wish that all controversial speech and writing were modelled on his style!

These two sermons supplement others Canon Lindsay has published ("Clonard Sermons" from A.P.C.K., 37 Dawson St., Dublin. 3d.). They are stimulating, and bring a fresh tone to subjects which are often handled in a tedious and repetitive fashion. Whether the author corrects the Cardinal, or upholds the Protestant Rule of Faith, he makes it plain that he is a patriotic Irishman, a sound Christian, a loyal churchman, and a good scholar. We ask our readers to spend a little on buying these sermons and distributing them. They cannot fail to do good.

"Rome's Challenge to our Protestant Heritage"—Rev. T. R. Horan, M.A., Irish Church Missions, 5 Townsend St., Dublin. 1/-

This publication (16 pp.) is based on an address given to a conference of Church of Ireland Clergymen. The title shows its general character. One might be tempted nowadays to think that Rome does not challenge, but patiently endures attack: at least the Roman apologists usually try to give us that impression. We recall, for instance, that when the S.P.C.K., London published the now well-known "Infallible Fallacies" in answer to Rome's insidious campaign against the Church of England, there was an outcry that this was aggression against the Roman Church. Fr. Christie, S.J. in his rejoinder "Anglicans Anonymous" plainly describes it as "attacking the Catholic Church". Mr. Horan brings together in a little space the fruits of his many years' experience of Roman Catholic action. He has unequalled qualifications among us in this matter, and we have often regretted that his busy life (and modesty about his own abilities in this line) deprive us of pamphlets and books from which we and the Church of Ireland might profit.

The subjects considered are the implications of the title "Catholic"; the Marian Year; Eucharistic Congresses; Convent classes for "non-Catholics"; Legion of Mary activity among Protestants; the Clonard mission to Protestants; Ne Temere marriage decree etc. Mr. Horan gives authoritative sources for his comments, and writes with dignity, restraint, and mastery of his subjects. Would that all who write on such

matters might imitate him!

"Britain's Enemy Number One" by "Historicus"—Protestant Truth Society, 4d. 23 pp.

"Historicus" has for a long time contributed a page of notes each month to the "Churchman's Magazine". He is outspoken in his criticisms of the political activities of the Vatican, and detects in them a good deal that is inimical to the interests of the British Commonwealth of Nations. Complacent people who flatter themselves on their wordly-wisdom and tolerant good-humour may dismiss people like "Historicus" as bigots, or intellectual backwoodsmen, but there is too much of an ominous character going on in the world to justify that attitude. Cardinal Manning, eighty years ago, did not mince matters when he told his brethren of the Roman Catholic episcopate in England that their task was "to subdue an imperial people" (or words to that effect). Why should it be assumed that the Cardinal was talking at random, meaning nothing by it? Why not believe he meant it, and that his hearers and their successors accepted it as their task and are now actively engaged in it? Manning called on his co-religionists to regard themselves as soldiers fighting to win a war, and no matter how protracted the fight, to continue it until victory. Which is folly—to ignore what goes on, or to be watchful, on guard, and active? This pamphlet ought to be widely read and remembered.

CORRESPONDENCE.

34 CASTLEWOOD PARK,
RATHMINES, DUBLIN.
5th October, 1954.

To the Editor of

"The Catholic".

Dear Sir,

The Dublin press this week reported that "Roman Catholics crowded Wembley Stadium yesterday for the crowning of the statue of Our Lady of Wellesden at a Marian year rally" and "The ceremony had received the sanction of the Vatican and the crowning was carried out by Cardinal Griffin, R. C. Archbishop of Westminster. The statue replaces one removed and burned during the time of Cromwell".

Will you, sir, kindly allow me to point out that the latter was done as the result of England's throwing off the shackles of Rome when she became Protestant and I wonder whether the Vatican is not now—having gathered this 90,000 of her people at Wembley—seeking to enthral England again with her false doctrines?

However to me—a staunch Protestant—this latest action of Rome is a sort of counterblast to the tremendous campaign under God, of his servant Dr. W. Graham; who at the close of that

campaign brought together 120,000 devout souls on the closing night! The result of the whole campaign was that as many as 30,000 souls were "born again" of the Holy Ghost.

Now, sir, in face of this, does it not seem a sacrilege for the Church of Rome to get together in that place a crowd to set up an image and crown the same; which is contrary to God's second commandment? The report also mentions the scourge of persecution descending on millions of God-fearing men! Could he have had in his mind the millions of Serbs etc. in Croatia not to mention all the so-called *non Catholics* in Italy, Spain, Portugal and Colombia who are at present suffering great persecution?

By the way, I see by "The Times" 27/3/'54 that 4 million R.C's in U.S.A. were converted in the last 10 years.

Yours sincerely,

I. L. JONES.

AN OPEN LETTER TO THE PUBLIC, REVEALING SINISTER CENSORSHIP IN A LAND WHICH WE THOUGHT WAS FREE

Sir,

I wonder how many of your readers know of the existence of a new film entitled *Martin Luther*. The producer, Lothar Wolfe, has withstood any temptation to exaggerate or tamper with historical fact, and is in consequence to be congratulated for having produced a motion picture which is compellingly moving for its sheer sincerity. This has been achieved by painstaking documentary research and by intelligently weaving Luther's own words into the script. It is doubly encouraging to find such a masterpiece coming from a country which has wasted so much celluloid in the past. (The film is American, but most of the scenes were shot in Germany.)

The disturbing feature as far as this country is concerned, however, is that although the film has been shown with immense acclaim in the United States and (parts of) Canada—the *New York Times* described it as "brilliant" six months ago—none of the British circuits has accepted it, in spite of the very considerable time that has elapsed since it was first offered to them. There is a very real danger, therefore, that the British people may be deprived of what has been termed "an aesthetic and spiritual experience". This is to be deplored, as it is the sort of film that many people will want to see three or four times.

One is led to enquire, what are the forces at play which have given rise to this situation? Is it that we have our tastes dictated to us by the secularly-minded or, which could be worse, by influential pressure groups of a more calculating

and sinister kind? For that matter, one frequently wonders why the popular Press is so strangely silent about many things the public ought to know. However it comes about, the effect of muzzling of any sort is essentially anti-democratic and particularly dangerous because it is liable not to be recognized by the victims, namely the general public. We are justly proud of our tradition of freedom of speech, thought and conscience, but it would be a tragedy if this pride lulled us into self-complacency and lack of vigilance.

In the present instance, our very possession of these freedoms is due to Luther and to others of like calibre who had the tenacity of purpose to risk and in many cases sacrifice their life-blood to win them for Western civilization. How many of us are sufficiently mindful of this? In these times it is more than ever vital that the widespread ignorance regarding this historic figure should be dispelled.

Yours faithfully,

(Signed) L. H. Long, Ph.D.

University College, Exeter.

[Since this letter was written the situation has changed, and the Luther film is now being shown in a few places in Great Britain. But the fact remains that obstacles were put in the way of its exhibition. The reason for this has not, as far as we know, been disclosed].—Ed.

THE PURPOSE OF HOLY SCRIPTURE.

The best account of the purpose of Holy Scripture is the one we may extract from the Bible itself—

1. The purpose for which God spoke through the prophets, apostles etc. is to reveal His Law. In Exodus 24, verses 3 and 4 we read—"Moses came and told the people all the Words of the Lord, and all the judgments: and all the people answered with one voice and said, 'all the words which the Lord hath spoken will we do'. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel."

* * *

2. The purpose was also to show man that he is in a lost condition. That is, without God's intervention man must die in his sinfulness. We find this stated in Galatians 3, verse 22—"Howbeit, the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe."

3. The purpose therefore must involve the revelation of Jesus Christ as Saviour so that we may have unfeigned faith in Him. So therefore

we read in the Gospel of St. John, 5, verse 39—"Ye search the Scriptures because ye think that in them ye have eternal life: and these are they which bear witness of me."

This is further expressed in Acts, 10, verse 43—"To Him bear all the prophets witness, that through His name everyone that believeth in Him shall receive remission of sins."

* * *

4. The purpose may be expressed in a personal fashion if we say, with St. Paul, that it is to reveal the way of salvation. We find in 2 Tim. 3, verse 15 these words spoken to Timothy—"From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

* * *

5. But more than this, Scripture is designed not only to point to the object of our faith, but to produce faith in us. Hence we read in John, 20, verse 31—"These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His name."

Also in Romans 10, verse 17 St. Paul says "Belief cometh of hearing, and hearing by the word of Christ."

* * *

6. Like the physical life, the spiritual life needs to be fed. So Holy Scripture has often been likened to food, and thus we read in Deuteronomy 8, verse 3 how it is said of God—"He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

It will be remembered that when Our Lord was tempted by Satan in the desert, that He said to the tempter—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". (Matt. 4. 4.)

* * *

7. If the support of life is important, it is also important that life should be enlightened. So we read of God's word in Psalm 119, verse 130—"The opening of Thy words giveth light: it giveth understanding unto the simple."

* * *

8. To admonish, to instruct, to build up, to promote spiritual growth, all form part of the function of God's word. These are referred to in many ways, and are effectively summed up by St. Paul in 2 Tim. 3, verse 16—"Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, furnished completely unto every good work."

9. Sanctification is another of the purposes of Scripture, for we read in St. John 17, verse 17 Our Lord's words of prayer to the Father—"Sanctify them in the truth: Thy word is truth."

10. We have good reason, then, to agree that God's word brings joy to the heart—see Ps. 19, verse 8—"The precepts of the Lord are right, rejoicing the heart."

11. They produce also patience, comfort and hope—cf. Rom. 15, verse 4—"Whatsoever things were written aforetime were written for our learning that we . . . might have hope."

12. Lastly, God's word throws light on what is to come—"The word of prophecy: a lamp shining in a dark place until the Day dawn" (2 Pet. 1. 19).

PASSING EVENTS—*cont'd. from p. 124*

Catholic magazine, replies in the following words to a query regarding the film.

" . . . the religious war spearheaded by Martin Luther was a deformation rather than a reformation . . . Luther was one of the most depraved men the world has ever known—vile in thought, word, and conduct."—"The Vigilant", Melbourne, July, 1954.

* * *

Roman Catholic Barbarism in Colombia.

In the enlightened year of our Lord 1954, Christians are being murdered in the name of Christ!

While Pope Pius XII from the "privileged sanctuary" of the Vatican prays for peace and makes eloquent pronouncements on freedom of religion and worship, the church that boasts she never changes is with modern intolerance and medieval tactics murdering Protestants in Colombia, South America. While the Pope urgently calls the free world to the aid of persecuted Catholics behind the Iron Curtain, he is secretly encouraging the wanton persecution of Protestants in hapless, Catholic-dominated Colombia. While the bells of St. Peter's in Rome are resounding on behalf of peace and goodwill, tolerance and brotherhood, the bells of all the sainted churches in Colombia are sounding the alarm for the barbaric destruction of Protestantism.

It is a bald, incontrovertible fact that Protestant Christianity is now outlawed in three-fourths of Colombia. The reason? Nothing but traditional hatred and intolerance for non-Catholics.

By an order dated September 3, 1953, the National Government directed Departmental Governors to stop every form of religious activity except Roman Catholic in 18 regions of the country designated as Catholic Mission Territories. These same Territories were recently enumerated in the 1953 Treaty on Missions between Colombia and the Vatican. This stringent

order, known officially as Circular 5,106, affects thousands of Protestant Christians and tens of thousands of Protestant sympathisers. Forty-one foreign missionaries and about 20 Colombian pastors, with their 25 churches and chapels, an equal number of manses, one Bible institute, three dispensaries, a dozen cemeteries, and some 25 primary day schools—all valued at about 145,000 dollars—are the direct objects of attack, since all Protestant religious services, sacraments, day schools, and health centres are under interdict.—“Converted Catholic”.

* * *

Protestant Nations Seen First Bulwarks Against Communism.

Addressing a gathering of over 3,000 people at Atlanta, Georgia, recently, Methodist Bishop G. Bromley Oxnam declared that the predominantly Protestant nations are the “first bulwarks against communism”. This is true, he said, because the Protestant churches “stand for the free mind in the free society”, and because their emphasis on individual freedom has created an atmosphere “in which the communist virus cannot live”.

Bishop Oxnam said the Protestants want the same religious freedom for Roman Catholics and their church as they demand for themselves and their churches. “Protestants are determined that the clericalism that has cursed other lands shall not take root here”, he said. “It is not intolerance to refuse to bow to intolerance. We are not bigots when we protest the denials of religious liberty by the Roman Catholic Church in those lands where it is powerful enough to determine action by the state.”—“The Sentinel”, Toronto, July 1, 1954.

* * *

Council Asks for Ban on “Comics.”

Leitrim County Council has adopted a resolution from Roscommon County Council calling on the Minister for Justice to amend the Censorship Act for the banning of all forms of evil literature, imports of foreign “comics” and foreign newspapers, which “extol crime and divorce”.

The banning of everything alien to the Irish Catholic way of life, foreign picture post cards, many of them “obscene and indecent” is also urged.

Mr. J. M. Mooney, who proposed the adoption of the resolution, said that he felt strongly about the import of the foreign papers, for when this country was neutral during the war, Irish news did not get a line in the English Sunday papers, but to-day they were flooding the country with special editions on Sundays, with news playing up to the Irish sentiment to get the gullible Irish to buy their papers. The Censorship Act should be

amended to ban those papers. Comics were imported, and were not fit even for adults to read.

Mr. T. P. Burke, solicitor, said it would be wrong to ban the English Sunday papers, because they were so got up as to cater for the Irish readers. There might be something as regards the comics, but no council should set itself up as a censor when there was a censorship board.

Mr. P. J. Reynolds said that he would be slow to say they should do away with the English Sunday papers. They would be well advised to leave the matter alone.

Senator P. O'Reilly said that this country got on well without imported papers. If these were banned it would mean more employment in this country in printing good literature.

Mr. M. Kilrane, P.C., who seconded the proposal, said it was up to them as a council to voice their opinion on the question of having good, decent reading matter entering the homes of the people.

Mr. J. Holohan said that this was a matter entirely for the Censorship Board, and they should forget about the ban on the Sunday imported papers as their circulation gave a lot of employment.

Mr. Mooney said that this was a national question and one for them, many of whom were married men with families. The Sunday papers produced in this country were worthy of the day. In addition, they had good Catholic papers which should be brought into every home, and, because of lack of support, there were Catholic papers which had to cease publication.

Mr. P. Guckian said that this was not a matter for the County Council. There were men and women who would get the imported papers to read in spite of what the Council would say.

—“Irish Times”, 13th October, 1954.

* * *

Anglican Congress.

Dr. Woods, Bishop of Middleton, writing on the recent Anglican Congress at Minneapolis, draws attention to the astonishing transformation which the Church of England has undergone during the last 150 years. From the Church of England “mostly being confined to these islands,” it has grown “to the Anglican Communion, consisting of sixteen independent provinces in all five continents.” Such unity was confirmed at Minneapolis. Four subjects were discussed—first in groups and then in full session—Our Vocation, Our Worship, Our Message, Our Work. The papers were in no way original, but the unanimity and fellowship of the discussions were memorable.

—“The Christian,” 17/9/54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Errors of Neo-Modernism — Vatican Warning to Lay Catholics

Rome, September 16.

The official organ of the Vatican, the "Osservatore Romano," has published an important article on the theology of lay Catholics, which is clearly to be interpreted as a rebuke to the zealous neo-Modernists of the various Christian Democratic parties in Western Europe.

Observing that lay Catholics tend to feel "ever more strongly the need to participate in the life of the Church in a more active and operational intimacy," the paper considers none the less that this movement has produced dangerous exaggerations which tend to transform zeal into "excesses full of peril for the very life of the Church," he added.

"The movement appears the more dangerous in that its promoters present their doctrines under the attractive appearance of being dictated by the need to inform the ecclesiastical authorities of the problems of the day."

The danger of this attitude, it recalled, had been pointed out by the Pope to the cardinals and bishops recently convened in Rome for the canonisation of Pius X.

Among the principal errors of this lay theology, it stated, were a false conception of the priesthood and of marriage. This last was made to appear "in a light of unwholesome mysticism as an almost indispensable complement of the human personality." Others continued to consider the Mystical Body as

"a mere conjunction of the faithful in liturgical offering," thus fomenting "a false spirituality which restricts the Church's action within strictly sacred limits."

Another error was the belief that the Church in dogmatic and disciplinary matters could establish nothing of a definitive character without preliminary searching discussions with the clergy and lay Catholics. This tendency had been observed on the occasion of the proclamation of the dogma of the Assumption. The paper concludes:

"Lay Catholics, especially those who militate in the political field, tend to insist on a clear-cut distinction between the spiritual and the temporal, recognising subordination to the ecclesiastical authorities as legitimate only in the strictly spiritual sector, while they affirm the full and total independence of laymen in all the rest without taking count of the doctrinal aspects which enter into the competence of the Church and also in not a few political and social problems."

—"Manchester Guardian," 17/9/54.

* * *

The Welsh Bible.

"Truly," says *The Times*, "can the people of Wales proclaim Dr. William Morgan, who died 350 years ago, on September 10th, 1604, as their greatest benefactor." And all who know the story will consent. His memory, and the achievement of his translation of the Bible into the Welsh tongue, will be honoured by Welsh people all over the world. Welsh culture is rooted in the knowledge of the Scriptures, and at a critical juncture in the history of the nation, Morgan's translation did much to keep the Welsh language alive. As a poor boy in a Caernarvonshire village, Morgan revealed an amazing capacity for linguistic studies, and he was taught at the opportune time by a monk who had taken refuge in the village, after the dissolution of the Welsh monasteries. The landlord of Morgan's father also discerned the boy's genius for learning. In 1564 he entered St. John's College, Cambridge, as a sub-sizar, and studied under Tremillius—the foremost Hebrew scholar of the day. Happily, he became vicar of a remote country parish in the diocese of St. Asaph, and in the first ten years of his stay there, he translated the Bible into Welsh. The Hebrew and Greek originals, with his knowledge also of the Latin Vulgate, and the English Geneva Bible to help, were the foundations over which he worked: "and in magnitude and in quality he produced a translation unequalled in the history of the Welsh Bible, if not of Welsh scholarship. His achievement won the

lasting friendship of Archbishop Whitgift who made him his chaplain and later procured his appointment as Bishop of Llandaff, also his subsequent translation to the See of St. Asaph."—"The Christian," 10/9/54.

* * *

No Persecution in Northern Ireland Blanshard Says.

The claims of Roman Catholic persecution in Northern Ireland was completely discounted by Paul Blanshard, after a lengthy and intensive visit to Ireland, in his latest book, "The Irish and Catholic Power," In it, he said:

"Actually, there is no religious persecution as such by the Northern regime to-day, and there are no restrictions on full religious activity. Roman Catholic churches, Roman Catholic schools, Roman Catholic social organisations, and Roman Catholic newspapers are guaranteed the full privilege of British freedom.

"But when Roman Catholic citizens with the backing of their church deny the jurisdiction of the government that maintains this freedom and openly attempt to overthrow it they are sometimes treated as enemy aliens. This treatment is quite conventional and would be adopted by any democratic majority in parallel circumstances. — "The Vigilant," July, '54.

It is perhaps not surprising, as *The Churchman* of New York stated in a recent issue, that Roman Catholics and Protestants throughout the country were either surprised or "shocked" by the news story reporting that a survey by *The Christian Herald* revealed that over four million Romanists have joined Protestant churches during the past decade. The accuracy of the figure was quickly disputed by the Jesuit journal, *America*, and in other Roman quarters. Rev. T. J. M. Burke, of *America*, asserted that the sampling techniques used were not scientific and thus proved nothing. However, he wrote: "That in the past ten years hundreds of thousands of persons from families vaguely identified as (Roman) Catholics should have identified themselves, whether vaguely or more formally, as Protestant," might be possible.

* * *

It is doubted, however, if many Protestant clergymen were surprised by the figure given, *The Churchman* states. They are aware that Americans have been widely misled by the propaganda of the Roman Church when any well-known individual becomes a communicant of that church, whereas Protestant churches rarely publicise reverse conversions.

—"The Sentinel," Toronto, 17/6/'54.

Limerick Protestants Confer on Partition.

An answer to the question, "What are the moral evils connected with partition?" is contained in a statement from a joint meeting of Methodists and Presbyterians in Limerick that partition represents the breakdown of trust and neighbourliness between two large sections of the inhabitants of this small island and that, moreover, the maintenance of Northern Ireland in its present form tempts the Protestant majority to countenance "gerrymandering" tactics which lead to injustice.

The joint meeting in Limerick was called "to bear public witness to Christian truth in a matter which gravely affects the life of our whole country". Mr. Risteard O'Glaisne and the Rev. Alan Booth answered a number of question on the subject and the Rev. William Mills of the Presbyterian Church, presided. The statement from the meeting appeared in a recent issue of the *Limerick Weekly Echo*.

"What is the reason why the Northern majority desires partition?" The statement says that there are economic reasons, such as more liberal social services and the dependence of industry on the British market. "But most important is the element of fear that Protestant liberties would be endangered in an all-Ireland State. The fear that 'Home rule means Rome rule' is the crucial difficulty."

"Do you think, then, that Britain is not the chief villain?" To this question the reply was that, while the play of party politics at Westminster did, certainly, have a part at the end of the last century in producing a "partition psychology", it certainly was not Britain which dominated the present situation. There were 800,000 Northern Protestants, and, until their almost unanimous resistance to the idea of a united Ireland could be overcome, Britain could not be expected to act. This was where Southern extremists at present were being grossly misled.

The Protestant minority in the South had received particularly fair treatment since the foundation of the State wherever Dublin authorities were involved, though sometimes narrower and more bigoted elements in local authorities and country communities had not been so balanced, the statement said.

It was sometimes thought that this fairness would not survive once the problem of partition was solved, because the special incentive to "window dressing" would be removed. But there had to be set against this the instinctive tolerance of the Irish, their historic sympathy for the "underdog". While there were contemporary examples of severe discrimination against small Protestant communities by the authorities of the Roman Catholic Church in such places as Spain and South

America, "which give just cause for uneasiness, there are factors in Ireland which suggest a different outcome. We treasure the many examples of mutual trust and affection between the two communities in the South; if it ever came to a pinch, Protestants would need to ask themselves whether their Christian witness would not be better served under persecution than by the use of doubtful political stratagems."

First Requirement.

"What is the answer to Northern fears?" The meeting said that the first requirement was to nourish every kind of mutual friendship across the border, whether through churches, sports organisations or other bodies. The aim should be to reduce the element of "cold war". The anti-partition propaganda "in its bellicose mood" only hindered the growth of that mutual trust and reasonableness on which unity would have to be based. Acts of violence confirmed the Northern Protestant in his conviction that he and his family would be endangered if the border was removed. "That is why they are such a dis-service to the cause of a united Ireland; they ought not to be countenanced by anyone who seriously cares about the unity of our country."

The meeting considered how Protestants could act helpfully in the situation, and said that Protestants had the possibility of acting as a link between North and South, "of which every advantage should be taken. They should also welcome every opportunity of discussing the matter with their Roman Catholic neighbours in order to reduce the many misunderstandings . . ."

— "Irish Times", 15/11/'54.

[The Presbyterian and Methodist communities in Limerick are tiny, and their opinions must not be treated as representative. The meeting seemingly did not involve members of the Church of Ireland which must be numerically, and in other ways, more important. Not very far from Limerick a Roman Catholic ecclesiastic recently said that when he thought of an Irishman he thought of a "Catholic". That attitude fosters partition. Further, there are many other sorts of unity we ought to seek in Ireland, so why should political unity always be the prime question? Some sensible things were said at Limerick, many more might have been. Many policies pursued in Eire have widened the division between North and South.]

* * *

Marriage Ban In Spain.

Evangelical churches in Spain, on the initiative of the Spanish Evangelical Alliance, have called upon their members to give themselves to prayer and intercession on November 1st in regard to the obstacles placed in the way of the marriage of Protestants who were baptized as infants in the

Church of Rome. The position is that in Spain there is legal provision for the civil marriage of "non-Catholics", but difficulty arises from the definition of this term. On any basis which respects the conscience of the individual, a "non-Catholic" is one who does not profess the Roman Catholic religion—a matter which could be attested by the pastor or officers of the church of which the person is a member, and by a solemn declaration by the respective parties before the judge who is responsible for civil marriage in Spain. This was the procedure even under the present régime until recent years, but now the Roman Catholic definition of a "non-Catholic", as one not baptized in the Roman Church, has prevailed. In consequence, fewer and fewer judges are now prepared to marry couples without a sworn declaration that the parties have not been so "baptized". What has become almost a universal tendency in the country may soon be fixed in the revised Civil Code which is now being

(Continued on p. 142.)

PASSING ON HISTORICAL ERRORS.

(A broadcast in "The Case for Protestantism" Series by Archdeacon T. C. Hammond)

Father Johnston in a note to one of his broadcasts seeks to illustrate how historical errors are "copied uncritically from one writer to another". I presume he means copied uncritically by one writer from another. It is a most dangerous practice and one that we all should take heed to avoid. Father Johnston selects the difficult case of Pope Hormisdas and his criticism of Dr. Kidd is not as convincing as it might be. Dr. Kidd declares that a libellus of Hormisdas was accepted, but only with modifications. Father Johnston roundly states "this statement is inaccurate and misleading". Now as a matter of fact Dr. Kidd had in mind the strange preamble which John the patriarch of Constantinople prefixed to his profession of adhesion to the Chalcedon faith. In it he writes: "I hold the most holy Churches of the elder and of the new Rome to be one; I define that See of the Apostle Peter and this of the imperial city to be one See." It is a long and perplexing story in which the Pope urged on the Emperor Justin persecution as a sacred duty. There is much to be said for the view that in point of fact Hormisdas in the end was content with a declaration of orthodoxy and did not too strongly insist on the erasure of the bishops' names who had not been in communion with Rome. Father Johnston's chosen authority, Rev. H. E. Symonds, asserts that "the phrasing is perhaps purposely vague" On the whole examination we must say Father Johnston has not made out a

case of passing on a historical error but rather an instance in which competent authorities read the evidence in a slightly different way. An accusation of passing on a historical error ought not to be based on intricate historical circumstances. Nor are we impressed when a critic tells us that the formula of Hormisdas "was, indeed, widely accepted" according to Rev. H. E. Symonds is a contradiction of the statement "It was accepted with modifications". Then when he quotes Mr. Symonds at length he adds "The interpretations of the writer . . . are obviously coloured at times by pre-conceived notions." "Widely accepted" is not the same as "universally accepted" and "accepted with modifications" is quite consistent with "widely accepted". After much labour Father Johnston establishes the fact that the statement "Hormisdas authorised Epiphanius to accept subscriptions to a new formula, which contained nothing about prerogatives peculiar to the Roman See "might be more correctly rendered", Hormisdas authorised Epiphanius to accept a number of formulas provided they were in the same tenor as the original libellus sent by the Pope." We have read somewhere of a mountain in labour bringing forth a mouse. Now let us turn to the other side of the picture. Are there any historical errors passed on by Roman Catholic writers? I begin with an experience of my own. A small experience, but then I am a small man. Some time ago a heavily marked copy of "The Catholic Weekly", in which Dr. Rumble answered a question concerning a sermon I had delivered, was sent to me. The questioner asked, "Is it true that Abbot Ratramnus answered Paschasius Radbertus?" My heart stopped a beat. Ah, I said Dr. Rumble will point out that Ratramnus was not an Abbot at all, but actually wrote against his own Abbot Paschasius and I will appear to have been most careless." Imagine my surprise when Dr. Rumble replied, "I have read all that Abbot Ratramnus ever wrote." And there was no Abbot at all. That is a small matter, of course, but it illustrates how errors are passed on. Many Roman Catholics will probably be sure that Ratramnus was an Abbot. Didn't Dr. Rumble say so? I did not make the mistake that time. It was my listener. If ever I do make a mistake I hope my better informed listeners will hasten to correct me. Here is a more serious historical error that has been passed on by a recent Pope and has been repeated times without number. In the new Index of Prohibited Books issued by Pope Pius XI in 1929 Cardinal Merry de Val states in the official preface. "During the seventy years which intervened between the invention of printing and the publication of Luther's German version, more than 200 editions of the Holy Scriptures in different living

languages were spread abroad among the peoples, duly approved by the Church."

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Now the Catholic Encyclopædia can only muster twenty-one pre-Lutheran editions for a certainty and one other reputed copy. Miss Deansley tells us "The printing of German Bibles was done without the approval of the Church." Here is a flat contradiction. Yet the historical error is passed on. I have not seen any close examination in any Roman Catholic writer of the weight of evidence collected in Miss Deansley's "Lollard Bible". Although to take a leaf out of Father Johnston's book, "The Lollard Bible" was published nearly ten years before Cardinal Merry de Val wrote his misleading preface which received the sanction of the Pope. Turn back for a moment to the case of Hormisdas, which has so disturbed Father Johnston. The Emperor Justin appealed to Hormisdas not to use force in bringing certain Orientals to the unity of the Roman See. Hormisdas replied at length. He tells the Emperor that wounds inflicted for a remedial purpose are desirable and that it is right for those who are not moved by the example of a religious prince to be subdued to his command. The Pope supports the appeal to force as early as the sixth century. Yet we find Dr. Rumble stating categorically, "The Catholic Church does not rely upon force of arms to propagate the Catholic faith or win back deserters." Here again historical errors are passed on simply because Dr. Rumble is content to answer a question without considering its historical implications. Dr. Sparrow-Simpson gives a startling illustration not, indeed, of the way in which historical errors are passed on, but the way in which historical truth is passed over. The Liber Diurnus contained the famous words "Anathema to the heretic Honorius." "As Pope Honorius is condemned in the profession of faith of the new Pontiffs," says Cardinal Bona, "It is better not to publish this work." And so there is room for the glib assurance of modern Roman Catholic controversialists like Dr. Rumble who asserts Honorius' personal opinion was not heretical, and thus contradicts three Ecumenical Councils in succession and never once reveals that Pope Honorius was condemned as a heretic by successive Popes for centuries. There is surely need for the warning about passing on historical errors. Nor are we at the end of our long list of historical blunders so plainly evident that we need not study the pages of Migne or immerse ourselves in intricate historical problems to discover them.

* * *

I have not come across anywhere a convincing explanation of the mishandling of Keenan's Controversial Catechism. From 1846 to 1880 this

little book circulated freely with the following question and answer: "Must not Catholics believe the Pope in himself to be infallible?" This is a Protestant invention; it is no article of the Catholic Faith; no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the Church."

Notice that the edition of 1860 bore the confirmation of four Roman Catholic Bishops. These men sanction a Catechism which declared that the opinion that the Pope was in himself infallible was a Protestant invention. In 1896 we have a revised edition of Keenan. The above question and answer has disappeared entirely. In its place we find several questions. One will suffice: "What do Catholics believe concerning the Infallibility of the Pope? That the visible head of the Church on earth received from Christ the same prerogative of infallibility which we have shown above to be necessary to and belong to the Church by divine institution." But before the Roman controversialists could come to this direct contradiction the way had to be prepared. Copies were issued apparently identical in every particular. The same word began each page and ended each page. But by a clever spacing of the Chapters the question and answer which described Papal Infallibility as a Protestant invention had disappeared. After some time, as I have said, new questions and answers were substituted in a revised edition flatly contradicting the original Keenan. Can Father Johnston give any instance of passing on historical errors equal to that? So far has this doctoring of facts gone that Newman pathetically complains, "There was true private judgment in the medieval schools; there are no schools now, no private judgment (in the religious sense of the phrase), no freedom, that is, of opinion. That is, no exercise of the intellect" (Ward's Life, p. 558). That is surely a condition of paralysis in which the wonder is that anything at all is passed on. Thoughtful observers are coming to the opinion that the Roman Church is becoming more and more static. But I must not philosophise. I must return to cold facts. There is a very popular Roman Catholic Book of Devotions called "The Glories of Mary", written by Saint Alphonsus de Liguori. It abounds in quotations from Saints and Fathers. It comes as something of a surprise to Protestants to find that in a commendatory notice in *The Dublin Review* the reader is warned not to use the good Saint's quotations for any polemical purpose, as many of them could not stand historical investigation. The excuse is offered that the writer's purpose is devotional and not polemical or historical. Now what are we to make of that? Does it not look like seeking to glorify God by carelessness or un-

truthfulness? Newman has to admit, "Though commonsense may determine that the line of prudence and propriety has certainly been passed in the instance of certain statements about the Blessed Virgin, it is often not easy to prove the point legally, and in such cases authority, if it attempt to act, would be in the position which so often happens in our Court of Law, where the commission of an offence is morally certain, but the Government prosecution cannot find legal evidence sufficient to ensure conviction." One is tempted in the face of such a defence to say to the canonising Pope parodying some well known lines, "You may have been right to dissemble your fear, but why did you kick him upstairs?" Dr. Salmon stated and he has not been challenged on the point, "Anyone must be mad who would trust St. Liguori for a reference." Here is an instance of passing on historical errors with a lavish hand. And yet the offender has been made a Doctor of the Church. The highest authority has declared that there is nothing worthy of censure in his writings. I conclude with one particularly foul historical error that has, unfortunately been revived in modern days. Sanders, the violent opponent of Protestantism in the sixteenth century, accused Henry VIII of being the father of Anne Boleyn, whom he subsequently married. This vile slander had been allowed to die and was not repeated by any reputable person for many years. William Cobbett, the chosen champion of the Roman Catholics, although himself a mendacious Protestant of a sort, repeats the slander in his *History of the Protestant Reformation*. He is cunning enough to declare that though he believes the tale himself, he does not wish to assert it as proven fact! Apparently Cobbett was capable of believing what was not proved. Indeed, had he not done so he could never have written his history. But Cardinal Gasquet, who is regarded as the last word in historical matters, edited Cobbett and has this note at page 41 of his edition. "The story is not without a certain amount of evidence to support it." Now the dates that can be gathered from the State Papers make this story wholly incredible. Even if we accept the year 1507 as the date of Anne Boleyn's birth, that is two years before Henry VIII ascended the throne and therefore two years before he could, as the story alleges have sent Thomas Boleyn to France on the King's business in order to carry on an intrigue with his wife, a woman old enough to be Henry's mother. This vile slander found its way into the *Annals of Baronius* continued by Raynaldus. It was revived in England by David Lewis, a curate of Newman. From thence it went into Cobbett and from thence secured the blessing of Cardinal Gasquet. Truly we need to guard against passing on historical errors.

Registered at Stationer's Hall.

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EDITOR'S CHAIR MARIOLOGY.

The title of this paper is a word which is coming into wider use nowadays. Formerly it was uncommon, at least in English. Apparently the first use of it in our language was in 1857 when a writer named J. S. Harford wrote "in the third and fourth centuries we find nothing that can be resolved into 'Mariology'". In 1903 in the "Dublin Review" the subject of "Mariology" is treated of at great length under this title. We learn this from the Oxford English Dictionary which finds no use of the word before the date given (1857).

Incidentally, the same Dictionary gives an example of the use of the word "Mariolatry" as early as 1612, in a book called "The Corruption of Scripture" by T. James. It gives the quotation (in reference to Genesis III) "the reading, 'ipsa' is the best ground for their Mariolatry". The next example of the use of "Mariolatry" given is in 1844 in a book by a Mr. Close (was this the distinguished rector of Cheltenham, afterwards Dean of Carlisle?) "A Reply to Dr. Arnold." The quotation is "Whether the exhibition of Mariolatry hath destroyed many souls I cannot tell". A third example is in 1874 in Green's "Short History of the English People", in which the phrase "the pretty conceits of Mariolatry" occurs.

* * *

These references to the Oxford English Dictionary show that neither word has been usual in the past. Of course the words differ greatly in their character. We do not think that a Roman

Catholic would write or speak of "Mariolatry" (unless in ignorance), for the word incorporates the idea of "Latreia", i.e. the worship we give to God; and Roman Catholicism defines that the worship given to the Blessed Virgin Mary is not "Latreia", but "Hyperdulia", or a higher degree of the adoration or veneration offered to saints. How far the distinction is scrupulously observed: indeed, how far it is possible to observe it, need not be our question at the moment.

On the other hand "Mariology" is officially used among Roman Catholics, and signifies a subject to be studied, just as "Theology" signifies a study about the nature of God, and "Christology" one about the nature of Our Lord. We can recall seeing a reference to a "Professorship of Mariology" in some Seminary, so the matter is one for academic and scholastic investigation. The doctrines about the Blessed Virgin, the evidence for them, and their implications, constitute the contents of Mariology.

We can readily see that Mariology as a study can begin with Genesis III. 15 (in the Vulgate mistranslation of the Hebrew, i.e. reading "*she* shall crush thy head" instead of "*He* shall crush thy head"). Its promoters and exponents must seek evidence in Scripture for their doctrine. Much can be quoted in favour of Mariology if we allow the remarkable interpretations which are current to justify the groundless assertion that the Bible warrants the Roman Catholic theory. The facts about the "first Eve" in the early chapters of Genesis are used to build up a doctrinal picture of the "second Eve" who is Our Lord's Mother. We readily agree that there is a symbolic or allegorical sense in which the title "second Eve" may be applied to the Blessed Virgin, for some of the earliest Christian writers use it, and we appeal to them in general to demonstrate that they, as witnesses to the faith of the early Church, are ignorant of such beliefs as are now universal among Roman Catholics. But if we admit this title it is not to justify a claim that the Blessed Virgin had a conscious active share in our redemption comparable with the first Eve's responsibility for the fall.

* * *

From Genesis III onward the Mariologists are full of ingenuity in adapting old Testament texts to fit their cause. We have before us a little book called "Mary", (a volume in the "Religion and Culture Series" edited by J. Husslein, S.J., Ph.D., Bruce Publishing Co., Milwaukee, U.S.A., 1939). The author is Sister Eleanore C.S.C., Ph.D. One chapter is called "Mary in Prophecy". It begins by discussing with charm and piety the significance of the fall in relation to the promise that "the seed of the woman" shall crush the serpent's head. Sister Eleanore admits that the Hebrew

refers the victory to the seed (or son i.e. descendant of the woman rather than to her, but adds "the Douay Version and the Vulgate, as likewise the Bull *Ineffabilis Deus*, refer it also to the woman", from which it appears that the Latin and its English translation and the Papal Bull interpret, or better, correct, the Hebrew (of which, the Council of Trent says, God is the author).

From this improvement on the Hebrew the writer can easily conclude that Mary "neither was conceived with original sin, nor ever committed actual sin", because the enmity between her and the Devil is complete! Thus we have a "Scriptural" basis for the dogma of the Immaculate Conception. A bold assertion will carry us a vital step further—"Tradition and consistent teaching have held always to the Immaculate Conception." In fact neither point is true. There is a definite lack of primitive Christian Tradition, and through the Middle Ages many great theologians refused to admit the Immaculate Conception.

Pope Pius IX declared in 1854 that the dogma of the Immaculate Conception was a revealed truth necessary to salvation. Sister Eleanore says "only after the successor of Peter had proclaimed her privilege did she (Mary) join her own public testimony to that of angel and pontiff". The reference is to the story of Bernadette's vision of the Lady at Lourdes, and to the child's claim that the Lady said "I am the Immaculate Conception". "For us" says the writer "Rome has spoken and Mary has verified".

* * *

The book before us says "Mary is mediatrix with Christ for us". Every student of the new Testament knows that it tells us nothing of Mary as our mediatrix. On the contrary, it tells us that Christ said "Come unto Me"; "Ask in My Name"; that He rebuked His followers "Ye will not come unto Me" (John 5.40). Had her Son designated His mother as the intermediary between Himself and us it is inconceivable that Scripture would not have preserved a record of it.

Sister Eleanore also writes "As the Fathers of the Church insist; she is Dispensatrix as well of all the graces gained for us by Christ." Note that the Fathers, not the New Testament, i.e. the Apostles, are claimed as the authority for this. The Fathers cited are 1. St. Bernard (who lived about a thousand years after the Blessed Virgin). 2. St. Bernardine of Siena (who lived over thirteen hundred years after Christ). 3. St. Ephrem (some three hundred and fifty years after). 4. St. Thomas (about twelve hundred years after). 5. St. Gregory of Nyssa (three hundred and fifty years after). 6. St. Alphonsus (presumably St. Alphonsus Liguori, A.D. 1696-1787, not St. Alphonsus

Rodrigues, A.D. 1617—seventeen hundred years after). 7. St. Bonaventure, c. 1250 A.D. i.e. (twelve hundred years after). 8. St. John Damascene, A.D. 750, i.e. (seven hundred years after).

What we want is a consistent testimony of the Fathers of the first three centuries, all of them, if we are to be convinced that the early Christian Church, from the days of the Apostles held to such beliefs. What we are given is a random selection of quotations from eight men over one and three quarter millenniums. Further, the quotations do not support the claim in every case. For example, St. Thomas Aquinas is quoted as saying "Mary would never have been worthy to be the Mother of God if she had committed a single sin". Passing over the phrase "Mother of God", we believe we are correct in saying that St. Thomas was one of the chief mediæval opponents of the doctrine of the Immaculate Conception. What he believed was that the Blessed Virgin had been cleansed from original sin at the moment of her creation; not that she was sinless *ab initio*. You may say that this is an obscure and mysterious point. No doubt it is, but St. Thomas was too sound a theologian to ignore the teaching of the Bible, for example, St. Paul in Romans V "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all* have sinned." Therefore he could believe that the Blessed Virgin was cleansed from original sin at her Conception, but not that she had escaped from the entail of sin upon every child of Adam.

The fault of many writers of this sort of popular piety is that they seize upon passages in old writers which seem to support their views. They do not examine critically. They assume that an ancient, or not so ancient, Father must think as we do. If there is silence or doubtful words it is easy to claim for the ancients "implicit faith".

The second prophecy about Our Lord's Mother (note how the prophecies about Our Lord Jesus Christ became prophecies about the Blessed Virgin!) is Isaiah's "The Lord shall give you a sign. Behold a virgin shall conceive and bear a son, and His name shall be called Emmanuel." This, says Sister Eleanore, is a prophecy of Mary's perpetual virginity. This interpretation is further developed in reference to Jeremiah's words "The Lord hath created a new thing upon the earth: a woman shall compass a man." She says that "the Vulgate Version of the Hebrew" (i.e. the Latin translation) is interpreted to refer to the Virgin's conception of Christ without the co-operation of man.

* * *

When the Angel of the Annunciation came to Mary and told her (Luke 1. 27-38) of her coming motherhood she answered "Behold the handmaid

of the Lord: be it unto me according to thy Word." More than thirty years after, a certain woman who heard Jesus preaching said "blessed is the womb that bare thee". He replied "Yea, rather, blessed are they that hear the word of God and keep it." It seems extraordinary that in face of the plain implications of Christ's words "Yea, rather . . ." Sister Eleanore should choose to arrange some other words of His so as to give a different character to His teaching on relationship—She first quotes "Whosoever shall do the will of My Father who is in heaven, he is My brother, and sister, and mother" and follows it with the words of the Blessed Virgin we have quoted i.e. "Behold the handmaid of the Lord: be it unto me according to Thy Word." The quotation of Our Lord's words in Matt. 12. 50 seems to abolish physical relationship in favour of spiritual affinity and discipleship. They have no connection with Mary's answer to the Angel given a generation earlier.

* * *

Another Old Testament quotation is introduced to us with the words "There is another prophecy, that of Micheas (English versions Micah), which has more recently been referred to Our Lady, though some of the earlier Fathers thought it referred rather to the Church—"Thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be ruler in Israel: therefore will he give them up even till the time wherein she that travaileth shall bring forth . . ." (Micah 5, 2-3).

The application of this to the Blessed Virgin is not improper of course: there is no reason at all to refuse to see in the Old Testament a foretelling of her task. But where Scripture mentions her in order to direct attention to her Son, writers like Sister Eleanore turn the whole passage into something different, and treat it as if the prophet were predicting Mary rather than Emmanuel! Some time ago; last Lent or the previous one we saw a pastoral Letter on Mariology, issued in Ireland. It was furnished with very numerous Scripture references. On examination the text cited had usually no reference to Our Lord's Mother, though they purported to give us Scripture evidence. The simple fact is that the Bible has the theme "Christ in all the Scriptures" not "Mary in all the Scriptures". (See Luke 24. 27).

* * *

Our authoress tells us also that "besides these four prophecies there are many other passages in the Old Testament that by *accommodation* refer to Mary." Type and figure, allegory and metaphor can be provided, and we are tempted to conclude that as the narrow field of the New Testament is too plainly taken up by Christ Himself, the wider field of the Old, with its rich imagery and wealth

of symbols, can be turned to so as to give us evidences which have been denied to us in the New Testament.

The liturgical and devotional language of Roman Catholicism developed in Mediterranean lands, not among the less volatile and more realistic northern peoples. The Mediterranean lands from the beginning worshipped many female divinities. After their adherence to Christianity they modified their new faith to suit their temperament. In the Old Testament, itself produced by the Mediterranean Sea, like the New, there is much to capture the imagination of peoples who were slow to grasp the deeper lessons of God's Word.

* * *

This year 1954 was designated "the Marian Year". It officially ends with the Feast of the Immaculate Conception on 8 Dec. It commemorates, as we know, the centenary of the declaration by Pope Pius IX of the Dogma of the Immaculate Conception in 1854. The present Pope has lately instituted a new feast of Mary the Queen, so that the Marian Year will be itself commemorated.

A number of years ago a feast was instituted of "Christ the King". In Ireland a few churches were given the title or dedication "Christ the King". We recall our own sense of gratitude that such dedications had been introduced, for we hoped that as a result the attention of our fellow-countrymen might be directed to the central Figure of our Faith, and that it might be increasingly realised that He is the Christian's "All in All". Our Redeemer, our Mediator, our King, our High Priest, our Master and Lord, our Coming Judge. We hoped that men and women everywhere might find that He is all-sufficient—that His love and His intercession are for everyone. An attempt was made to erect a statue of Christ the King at Dun Laoghaire so that visitors to this land, arriving at Kingstown Harbour might see at once that this is a Christian land: not pagan like its neighbours. A statue was sent to Dun Laoghaire, but was never erected there. At length it was removed elsewhere, and nothing is ever heard of it. It may have been unsuitable. But if so, we heard of no effort to obtain a more fitting one to take its place. The interest in Christ the King was not what it should have been, nor as great as the Pope had wished and hoped for.

There is now a project to erect a statue of the Blessed Virgin at the Port of Dublin. This will be carried into effect soon. What puzzles many is the question why one undertaking should be allowed to lapse, mainly through apathy, and the other should be energetically pursued.

We know, of course, that the religion of the soul is independent of visual aids, and that the want of a statue of Christ the King is not proof

of indifference to Christ. But is He thought to be too remote from us, and too detached from warm human relationships? The Mother who said at the marriage feast at Cana "Whatsoever He saith unto you, Do it" would surely favour the widest devotion to Her Son, and that devotion can best be shown by obedience to His commands.

What we all need is more deliberate and devout study of the Scripture, and especially the Gospels. They bring Christ very near to us—in His living humanity; in His atoning death; in His abiding presence; in His Divine Sonship. He is the Second Person of the Holy Trinity, the First and the Last. He is the Way to the Father—"no man cometh unto the Father but by Me".

* * *

We append here a passage from the "Christian Century" (U.S.A.) to recall an encyclical of a devout Pope, lately canonised, on Mariology—
PIUS X AND MARY

It was on the 50th anniversary of the issue of the dogma of the Immaculate Conception* that Pius X published his immensely influential encyclical, "Ad diem illum", on the exaltation of Mary. And it is on the 50th anniversary of that encyclical's publication, in this "Marian year" proclaimed by Pius XII, that Pius X is canonized.

In this historic encyclical Pius X wrote "By means of all these (Marian) truths, whatever rationalism and materialism exists is torn up by the roots and destroyed, while to Christian wisdom remains the glory of guarding and defending the truth . . . By the dogma of the Immaculate Conception of the Mother of God . . . we are all constrained to recognize in the church a power to which one must submit not only the will *but also the intellect* . . . The church rightly attributes to the august Virgin this, that she by herself destroyed all the heresies in the whole world."

In this encyclical Pius X lays the foundation for the Marian dogma of the Assumption, proclaimed by Pius XII, as for those other beliefs in Mary as Co-Redeemer, Co-Mediator of all graces and Queen sharing the rulership of the world with her Son, which President Flynn of St. John's University has predicted will, before another century has passed, be dogmas the faithful must accept as necessary to salvation. To be sure, he does not do this in the sentimental or speculative terms which make so much of the popular literature of Marian devotion almost unreadable to any mind which attempts to make reading an exercise in comprehension.

By Mary's sharing in the sufferings of Christ, said Pius X's encyclical, "she merited to become in a most worthy manner the Reparatrix of the lost world and consequently the Dispenser of all the gifts that Jesus acquired for us by his death

and blood." "Mary . . . is the neck by which the Body (the Church) is united with the Head," and through this neck "all spiritual gifts are communicated". "Since we are so weak as to be easily frightened by the greatness of the Exemplar, divine Providence has proposed for us another model which, though it is the closest copy of Christ that human nature is capable of, is more suitable to our littleness." Many of the extravagances of Roman Catholic pulpit exegesis find a justification in Pius X's claim that Adam, Noah, Abraham, Jacob, Moses, David and Elias "—all these thought of Mary." And Rev. 12:1 is papally interpreted to depict the glory of Mary in heaven, "clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars."—"Christian Century."

BACKGROUND TO THE SCRIPTURES

London Exhibition Gives a Fascinating Glimpse of the Biblical World.

By Dr. JAMES PARKES

In a little frame by itself is a small piece of pottery bearing in Hebrew the words "Gold of Ophir: to Beth Horon". It is a receipt of the 8th century B.C., and it was discovered in the ruins of the custom-house which guarded the mouth of the river Yarkon (or Auja) north of Tel Aviv.

Partly because I was staying opposite the site of the excavations just after it was discovered, partly because "gold of Ophir" was always part of the romance of the Biblical world, and partly because the receipt of a customs official is a timeless link between then and now, this little bit of pink earthenware was in itself enough to justify my visit to the exhibition which the Government of Israel put together, and which the Trustees of the British Museum have courteously housed and opened to the public.

We should be grateful to both the Government and the Trustees, for it would have been a thousand pities if this small but splendidly chosen exhibition, after visiting America and Holland, should have passed Britain by. The exhibition (as reported in *C.E.N.*) was formally opened on October 26 and will continue until the end of the year.

Back To Genesis.

The earliest exhibits date back to the Stone Age, an Age dimly referred to in the early stories in Genesis. They become fuller and more interesting as we move into the period after the Exodus, and give astonishing reality to Biblical stories of the relations of the Children of Israel with the inhabitants of the Land and the neighbouring peoples of the Nile, the Euphrates and the Mediterranean.

Here are votive offerings to Canaanite gods and goddesses, specimens of the famous "el-Amarna letters" from local Egyptian governors of the 14th century B.C., and evidences in glass and pottery of trade relations with the Mediterranean peoples.

The excellent placing of the exhibition by the British Museum enables visitors to see, in close contact with its special exhibits, such treasures of the Museum itself as the famous reliefs and reports of Sennacherib describing his invasion of Palestine, his capture of Lachish and his failure before Jerusalem.

It is astonishing that we can still see delicate ivories from the ivory house of King Ahab (1 Kings 22, 39); or exquisite specimens of the jewellery of the daughters of Jerusalem such as provoked the anger of Isaiah. (Isaiah 3, 16-24). Here also are three-pronged forks such as the priests used to take their share of flesh from the pot (1 Samuel 2, 13-14), here are reconstructions and fragments from the famous stables of Solomon at Megiddo, here are seals, signatures, scraps of Hebrew writing, all serving to bring life and realism to the Biblical story.

The entry into Palestine of Greek culture is illustrated by two interesting heads, and by votive offerings to Greek gods and goddesses who take the place of their Canaanite predecessors. With the Age of the Maccabees, coins come on the scene and there are few more personal touches in the exhibition than the graceful little bronze pot in which some inhabitant of Jerusalem hid his little store of money—nine Tyrian and three Jewish shekels—as the Roman armies converged on the doomed city.

The Dead Sea scrolls naturally figure in the exhibition, with specimens of three in the possession of the Hebrew University. One contains the text of Isaiah, one a collection of psalms of thanksgiving after some national crisis, one an apocalyptic "battle of the sons of light and the sons of darkness".

There is also one of the jars in which the scrolls were found, and this takes us back to the time when Jeremiah bought his ancestral property at Anathoth and placed his title deeds in just such a container (Jeremiah 32: 14).

The exhibits continue to illustrate life in Palestine up to the time of the Muslim conquest in the 7th century. It is in this section that Christian objects will be seen. The first centuries of Christianity have left disappointingly few traces, but there is an example of a finely carved Byzantine chancel screen from the Negey, and a bronze lamp from Beth Ahan.

From The Synagogues.

Of Jewish objects from the same period the

most striking are carvings from the famous 2nd century synagogue at Capernaum, and a fascinating, if primitive, mosaic floor from a 6th century Galilean synagogue. It illustrates the sacrifice of Isaac, and shows that, at any rate during some periods, Jews did not mind representing the human figure in their art.

Finally a word should be said about the excellent guide. It is not just a hand-book of the exhibits. Each of them is fully described at the place where it is shown, so that the published guide can range over wider fields, and devote itself to the background and setting of the actual exhibits.

—"Church of England Newspaper", 12/11/'54.

PASSING EVENTS—cont'd. from p. 135

considered by the Cortes.—"The Christian," 15th October, 1954.

* * *

Deprived Of Human Rights.

Many of our Spanish brethren and sisters are placed in a serious dilemma. Some priests might be prepared to marry Evangelicals without Mass or Confession, but the undertaking to bring up the children in the Roman Catholic faith remains, and in any case Evangelicals are in general unwilling to seek this way out. Then again, morally, a religious service in an Evangelical church might be considered adequate, and is sometimes necessary in extreme cases, but Evangelical leaders are convinced that this "remedy" would lead to many complications in the course of years (as there would be no legal backing, and the children might be "recognized", but would not be legitimate in law) and therefore they advise against it. It is obvious that this problem goes to the very roots of human rights; it creates grave problems of conscience, and it threatens to cloud the happiness of the partners just in the crisis of their lives when all right-thinking persons would wish them joy. It is important that people should know that the position is created by Roman Catholic Canon Law which the Pope has recently reaffirmed by a *motu proprio*. It is evident in Spain because Canon Law is accepted in all religious matters, but it is latent wherever Roman Catholic influence is encouraged. The Evangelical Alliance has appealed to ministers and churches to engage in special prayer on Sunday, October 31st for our oppressed brethren and sisters in Spain, who in addition to the disability mentioned above, are not allowed to open new churches and chapels; are not allowed to announce services publicly (worship is supposed to be private), and are not allowed their own schools.—"The Christian", 15/10 '54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Watchmen for Armageddon—National Service Plea.

Douglas Walsh (20), of Kitchener Street Dalmuir West, Glasgow, sought in the Court of Session, Edinburgh, a declaration that the Jehovah's Witnesses movement is a religious denomination for the purposes of the National Service Act, 1948, and that he is a "regular minister" of the denomination.

The Minister of Labour and National Service opposed the declaration.

Three of the witnesses had flown from America. They were Mr. F. W. Franz, vice-president of the Watch Tower Bible and Tract Society, the organisation concerned with Jehovah's Witnesses; Mr. G. Suiter, the secretary of the society; and Mr. H. C. Covington, of the General Legal Council.

Sir John Cameron, Q.C. represented Mr. Walsh and Mr. H. R. Leslie, Q.C. appeared for the Minister of Labour and National Service.

Mr. Franz said in evidence that last year there were 468,106 Jehovah's Witnesses in a world-wide organisation. It was a theocratic organisation, with the dual purpose of worshipping Jehovah and preaching "the Gospel of the Kingdom" throughout the earth. There were over 25,000 members in the United Kingdom and the Irish Republic.

"We believe that the battle of Armageddon will arrive within the generation that began witnessing the events of 1914," he said. God had constituted witnesses as a "watchman class" to give warning of the coming of Armageddon, which was "the

great executorial sword that would destroy the adversaries of Jehovah God. We feel therefore under obligation to preach the message of the Kingdom in order that all may be warned, the wicked as well as the righteously disposed, and in order that we be not held accountable for the death or destruction of anybody."

During cross-examination by Mr. Leslie, Mr. Franz said he was bound not to reveal the names of those responsible for new translations of the Scriptures.

Mr. Leslie: It is very important, is it not, to beware of false prophets?—That's right.

—"Manchester Guardian", 24/11/'54.

* * *

Eastern Orthodox Churches—Roman Doctrine "Being Eradicated" from Greek Orthodox Church.

The Most Rev. Dr. J. A. F. Gregg, Archbishop of Armagh and Primate of All Ireland, stated that in the 17th and 18th centuries a very considerable amount of Roman doctrine percolated into the Greek Orthodox Church, but it was now being eradicated from its theology. He was speaking at the Church of Ireland Training College, Kildare Place, Dublin, to the annual meeting of the Irish branch of the Anglican and Eastern Churches' Association, of which he has been president since its formation 25 years ago.

Dr. Gregg said that he recently had been reading Greek Orthodox literature and was surprised that in many ways it was simple in outlook. One of the things that impressed him was that the Greek priest did not hold anything like the same position as the Roman priest. The Greek Orthodox Church was there from the beginning. It had no reformation. While there were many substantial changes in the Roman Catholic Church, the Greek Church was the same as the undivided Church of the early days.

In his annual statement, the outgoing honorary secretary, the Rev. Canon W. E. Vandeleur, recalled that, at the last annual meeting, the Most Rev. Dr. Gregg had asked them to remember that 1954 was the 900th anniversary of the great schism between East and West. The branch had marked that by a notable Service on July 20th in St. Anne's Church, Dawson Street, Dublin, when the Primate had preached to a congregation of over 700. The number of life members of the branch remained the same—100—and there was a large number of adherent sympathisers.

India's Tradition.

The Rev. C. A. Abraham, of the Syrian Orthodox Church of India, said that in England—where he was still a student—he was often asked if he were a convert from Hinduism or if his father or grandfather had been converts. At times

he was tempted to reply that there were Christians in India before there were Christians in England. According to tradition the Church of south-west India was founded by St. Thomas. Modern historians were inclined to accept that historical tradition. St. Thomas had done for India what St. Patrick had done for Ireland, and it could be proved definitely that the Church in India existed before St. Patrick came to Ireland.

The Church in India received bishops from Antioch and sometimes from Persia and because of that it was sometimes described as Nestorian, but there were few heresies of which it was not accused. After the coming of the Portuguese in the 16th century, the Church in India was brought under the Roman Catholic Church. For 50 years it remained under the Roman Church and was prevented from having foreign visitors. Then, with the coming of the Dutch, half of it broke away and continued an independent existence. The work of the western missionaries was, on the whole salutary; it stimulated more missionary activity. The ancient Church remained one of the strongest churches in India and the fact that it was so old was an answer to the accusation that Christianity was a foreign import into India.

Referring to the difficulties facing his Church, Mr. Abraham said that in the whole history of Christendom there was nothing like renascent and resurgent Hinduism. It had immense powers of assimilation and the Greco-Roman world had not had to face anything like it.

Senator Professor W. B. Stanford, Trinity College, Dublin, told of a tour of Greece which he carried out this year. His most remarkable impressions of the religious life of the Greeks were of its mixture of adoration and joy and of dignity with family feeling.—“Irish Times”, 16/11/54.

* * *

Exaltation of the Blessed Virgin Mary—Criticism by Bishop of Chichester.

The prevalent Roman Catholic tendency to exalt the Blessed Virgin Mary to a place almost on an equality with our Lord is criticized by the Bishop of Chichester in the current number of his diocesan leaflet.

The Bishop remarks that this tendency, which is contrary to the spirit of the New Testament, must, in the end, detract from the uniqueness of our Lord as the Son of God. He writes:—

“What is described in the Roman Catholic Press as ‘the climax of the Marian Year in Rome’ illustrates this point in a conspicuous way. The ‘climax’ was the crowning of the picture of our Lady by the Pope on November 1, and the solemn proclamation of the new feast of the *Queenship of Mary*. This feast is deliberately set forth as a parallel to the feast of the *Kingship of Christ*.

“The establishment of this new feast is justified by the Pope in an Encyclical Letter, on the ground that ‘Mary, whether as Mother of Christ or as companion in the work of the Divine Redeemer . . . participates in the royal dignity, be it only in a limited and analogous manner.’

Slender Distinction.

“The slenderness of the distinction between Christ and his Mother is illustrated by a comparison of the words accompanying the inauguration of the two feasts—in the Encyclical of Pope Pius XI in 1925 (for the Kingship of Christ) and of Pope Pius XII in 1954 (for the Queenship of Mary).

“The former, fixing the last Sunday in October as the feast of our Lord Jesus Christ the King, enjoins that ‘on the same day, the dedication of the human race to the Most Sacred Heart of Jesus shall be renewed each year.’ The latter, naming May 31 as the feast of the Queenship of Mary, ordains ‘on the aforesaid day the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary.’”

—“Church Times”, 3/12/54.

Hydrogen Bomb May Hasten World's End.—Archbishop of Armagh's Forecast.

“What you use to defend you may destroy you” is where the horror of the whole hydrogen bomb situation lies, said Most Rev. Dr. J. A. F. Gregg, Archbishop of Armagh and Primate of All-Ireland, in a Christmas Day sermon in St. Patrick's Cathedral, Armagh.

Dr. Gregg said reasoning, thinking men had brought human society to a point at which the application of scientific discovery had placed it face to face with destruction.

God, who had given them their reasoning and thinking faculties, had also given them a conscience to guide them, and it was perfectly plain that if Christ and Christ's rule of peace was being known and honoured and obeyed by all the nations, not only would the two recent world wars with all their ruin and all their bitterness have been avoided, but also we should not be standing to-day at the point of danger to the whole human race.

“I refer to the danger, the very real danger, caused by the existence in the hands of nations which at any moment may go to war with one another, of the hydrogen bomb,” Dr. Gregg said.

“We cannot blame the scientists for pursuing their researches as far as nature reveals itself to them, but it is the use to which they have applied their discoveries for which a grave responsibility rests upon them.

If . . .

“If war does break out between Communists and anti-Communists the temptation to get in

first with the use of the hydrogen bomb will be very great.

"I do not believe that we on our side will yield to it, but if the other side uses it there will be prompt retaliation from our side on grounds of mere self-protection, but this is where the horror of the whole situation lies.

"What you use to defend you may destroy you.

"No one can tell and the scientists do not even profess to know, the extent of the effects of the wide use of these bombs, both on the world we live in and on us who live in it.

"We are warned that it may mean the mutilation at least of millions of human beings and not impossibly the self-destruction of the whole human race.

"And such is the state of world affairs today, it needs only the word of some dictator to bring into play the vast machinery of annihilation.

"Men have never stood so near to a possible ending of the world as we know it, as we do today," Dr. Gregg warned.

"Here then, we have two kinds of false peace—the peace of material self-satisfaction, and the international peace which is only just not war. In each case Christ can help us to a truer peace."

The Primate concluded: "I doubt if ever there was a time when the old words of the Prayer Book were more true on the lips of men who knew they could not help themselves—'Give peace in our time, O Lord' with the answer 'Because there is none other that fighteth for us, but only Thou, O Lord.'"

—"Belfast Weekly Telegraph," Jan. 1955.

* * *

How World Population Is Growing.

Every day there are 100,000 more births than deaths. This means that the world's population is growing by that number every twenty-four hours. A population of 290 million is forecast for the Soviet Union within twenty-five years, and China's population is expected to reach 692 million by 1980.

* * *

The Laubach Literacy Campaign.

Laubach reading charts and simple stories in French and Arabic (and perhaps also in Kabyle) are being prepared in Kabylia, North

(Continued on p. 23.)

CHURCH UNITY.

One of the major problems of Christendom today is Unity. But because Unity is beset by many

extremely difficult problems it is frequently disregarded. For many earnest professing Christians Unity is simply not an issue. Neither individually nor denominationally do they feel any concern. Why?

We ask "why?", and we know the kinds of answers which may be given. For example, a man may say "we have the kind of Unity I want in great Christian enterprises such as the Keswick Movement, the Y.M.C.A., the C.E., the C.S.S.M., the interdenominational foreign missions etc. In these I have fellowship with numerous like-minded Christians."

As another example we may consider the man who is in search of the kind of Church fellowship he wants. He attaches himself to one denomination after another in the hope of finding what he wants; and after a long series of disillusionments ends up nowhere. All have been wrong. He has never thought of the possibility of being himself wrong in his view of Christianity. Still less has he thought of the Unity of the Church as meaning anything.

Another may say that a more important matter than Church Unity is the safeguarding of Scripture truth: that in the past men have had to secede from Churches in order to preserve and to testify to truths which have been obscured or which may be in danger of distortion. With this point of view many of us will sympathise. Yet it still remains a serious reflection on the professing Christian World that it is deeply divided and therefore unable to bear the witness Our Lord Himself intended His people to bear "that all may be one"—John 17.

* * *

Now it may readily be conceded that the divisions of Christendom are historic, and that the witness of the various Churches has mostly been worthwhile. We may go further, and hold the view of the once valued theologian Alexander Knox (of Derry and Dublin) that there is a peculiar Providential purpose in the emergence and continuity of various denominations. If that is accepted it then must still be said that Our Lord's ideal remains before us: we are falling short of it, and whatever it means, we have not fulfilled it. There is something in which we all fail. None of us; no Churches; can claim to be in harmony with New Testament principles throughout.

It will perhaps be remembered that J. N. Darby held the view that the Church of Christ was in ruin from almost the first century, because of division. He himself gave much strength to the divisive spirit in his own circles. It is so easy to say "all you have to do to secure Unity is to agree with me". Rome says that; the Eastern

Church (Orthodoxy) says that. So do many Protestant Churches. But the fact is that far more often apathy, self-absorption, and the fear of change prevent a real and energetic movement towards Unity among those who agree in the broad principles of Scriptural Christianity.

Often the leaders of a Church are afraid of change, and regard themselves as in some singular fashion more responsible than the men who do not believe that the practice of the past should dominate the present. The dread of novelty is very real among Churchmen who are naturally and properly among the more conservative elements of society.

* * *

Still the problem remains. We ought not to be divided—the One Loaf, the One Fold, the One Shepherd, the One Faith, all invite us to consider if we ought to be separated. The great constructive factor of our day is the increasing realisation that Unity may no longer be ignored. Men to-day are conscious that the old world in which divided Christendom flourished has gone. The new world of militant atheism and of materialism presents a powerful challenge to the Christian Church which is being very inadequately met.

It is not likely that all Christendom can ever be united. We cannot envisage the reformed Churches, Lutheran, Anglican, Presbyterian accepting Rome's terms of reunion, i.e. submission, and professing of beliefs they have always repudiated as unscriptural and untrue. We cannot well picture an agreement of practical kind with Eastern Orthodoxy, though the largest measure of fraternal goodwill is possible. These obstacles to complete union ought not to hinder the others from pursuing the paths of understanding, and of brotherhood.

* * *

We have referred to Rome's terms, and to the impossibility of regarding her as the true Church of Christ from which we are disobediently separated, and to which it behoves us to make a penitent return. Nevertheless there are Roman Catholic divines who conscientiously try to meet us, and who are willing to see that we have some ground for our protest, and that our principles must be understood.

The name of Dr. Karl Adam is well-known. Years ago he published a book "The Spirit of Catholicism", which in its English form was widely read. No doubt in Germany it was very well received. The Protestant people Dr. Adam sought to enlighten were Lutherans. There was a soft attractive quality about his interpretation of Roman Catholicism. It might easily have persuaded readers that the Rome of the Reformers was only a Protestant bug bear. "The Spirit of

Catholicism" as explained by Dr. Adam was somewhat different from the spirit expounded by the Spanish Cardinal, or by the ecclesiastics of Colombia. We still find advocates of Rome who are ready to argue that "heresy" is a very great evil, and that as the community has the right to protect itself against murderers and to punish them, so it has the right to protect itself against heresy. The "non sequitur" is plain enough, but the argument can condone anything.

* * *

Lately Dr. Adam has issued a small book "One and Holy" (English translation, Sheed and Ward, London). It is a study of the possibility of Roman and Protestant union (i.e. Lutheran).

"It cannot be doubted that a bridge is being built between Catholics and Lutherans, at least in the sense that the unreality of mere polemic is being abandoned, that Luther on the one hand, and the Papacy on the other are being seen in a clearer and more friendly light, and that real efforts are being made, by Christians everywhere, to bring about if not a *unio fidei* at least *unio caritatis*."

* * *

In the chapter on "The roots of the Reformation" Dr. Adam gives a frank and honest account of the religious state of Europe in the fifteenth century, and far from trying to explain away the abuse of Indulgence, which gave Luther his starting-point, he says "Some of the papal decrees themselves were in a great measure responsible for the crude interpretation of indulgences" (i.e. the notion that "your cash no sooner clinks in the bowl than out of Purgatory jumps the soul"). He speaks of how "this hideous simoniacal abuse of indulgences corrupted true piety": Of Luther he says "Had he brought all his magnificent qualities to the removal of the abuses of the time and the cleansing of God's garden from weeds, had he remained a faithful member of his Church, humble and simple, sincere and pure, then we should to-day be his grateful debtors." He thinks in that case Luther would be comparable to Aquinas and Francis of Assisi. Such language is very different from the older controversial language of Rome.

On efforts at Reform of the Church before Luther began Dr. Adam says (to quote one phrase) "The Lateran Council of 1513 might energetically deplore the evil state of the Church in Head and members, but a really effective will to reform was lacking." Little wonder that only four years later Luther was challenging the abuse of indulgences, and indulgences themselves.

* * *

Yet Dr. Adam traces the origin of Luther's movement to a breaking-away from the Church's

doctrine of justification by Faith as early as 1512. That may be, but it is a matter for very careful study to decide if the Church's view of justification in the sixteenth century, or Luther's, was right i.e. Scriptural.

* * *

But the main point is not the differences of the past, but the possibility of reunion now.

Dr. Adam's question here is "Does a closer view rather show that both Churches have much in common, and even that the beliefs which differentiate them come together, ultimately, in the fundamental basis which is common to both religions?" It is, of course, Luther's Christianity and not the diluted faith of "the Enlightenment" (what we would call "modernism") which Dr. Adam has in mind.

It is noteworthy that Dr. Adam himself can advance so far towards us as to write "For the Catholic it is not ultimately the objective norm of the teaching voice, but the subjective decision of conscience which has finally to decide on a believing acceptance of the revealed truth laid down by the authority of the Church." "The two confessions meet each other in the decisive place they give to the judgment of the individual conscience." What a pity it is that Rome, recognising the right of conscience, should at the same time claim the right to coerce conscience by penalties! It is still held that the Church has the right to use force. How, we wonder, does Dr. Adam's view harmonise with the spirit of the Syllabus of Pope Pius IX?

* * *

Dr. Adam emphasises what we have often put to Roman Catholic enquirers—the agreement between us in the fundamentals of true Christianity—the Triune God, the Gospel, the Coming Judge—"the core" as he says, "of both Christian confessions". But we go further: these are not only the core, but the contents of true Christianity. We want, not only an agreement as to the core but a restrictive, a limit, placed on what may be considered to be the Christian gospel and general message.

How far Dr. Adam is right in saying that private confession and devotion to the Blessed Virgin (both these in a sense in which a Roman Catholic would understand them) were part of old Lutheranism, and dropped out in the 17th and 18th centuries we are unable to say. We assume that he is correct. This brings us to a criticism, that he is discussing a Lutheranism of the 16th century, of Luther himself. That would have to be revived before reunion could be considered on his lines.

He suggests that the main objection of the 16th century was to abuses in the sphere of "dis-

cipline" rather than in the sphere of faith! This would not be true of the Thirty-Nine Articles, or of the Westminster Confession. Perhaps here we see the contrast between "Lutheran" and "Reformed" He quotes an evangelical historian, Karl Meissinger. "If Luther returned he would see that not one of the abuses which were the actual occasion of his break with Rome remains in existence." Is that not a great tribute to Luther and the essential task he performed?

* * *

It seems to us, however, that Adam goes too far in minimising the differences between Luther and Rome. Luther's view of Holy Orders and all that is involved in it (priesthood, sacrifice, etc.) seems to us to be very different from Rome. He indeed says "Papacy had no bitterer foe than the friar of Wittenberg". Dr. Adam says "As things are *now* the question of the divine rights of the Papacy can be decided for the faithful *only in the light of Revelation.*"

We are to see the Pope in the New Testament. We are to study the Petrine claims there. But the New Testament will not in fact bridge the gulf between Peter's claims and the claimants who occupy the See of Rome.

For Adam the Papacy is, and has to be, the centre of Unity. He sees the divisions of Protestantism, more than 300 sects he says, and "these facts practically force upon us the Catholic interpretation of Matt. 16. 18 as finally developed at the Vatican Council of 1870."

* * *

Dr. Adam generously recognises the loss the Church of Rome endured in the Protestant separation, not numbers, but "all those precious constructive powers, all those souls of deep religious aspiration who have since worked so fruitfully and creatively within the separated communions."

"*Taking one's Confession (i.e. Creed) seriously.*"

"*A religious movement.*"

"*Softening antagonism between believers.*"

These are Dr. Adam's prerequisites for the move towards unity. We warmly concur, but regard these three principles as right in any case. The one obstacle is that Rome itself is not expected to discard any dogmas which are unscriptural and untrue. Roman Catholic belief in them does not convince us of their revealed truth. Of Marian dogmas this Roman Catholic theologian says "The Bible is silent concerning them". We say, if that is so, then abandon them as dogmas necessary to salvation, otherwise the hope of reunion is illusory. As things are it would not be right.

Registered at Stationer's Hall.

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EDITOR'S CHAIR

THE NEW BIRTH.

"Born again", "born anew", "born from above",—each of these phrases may represent the words of Our Lord quoted in the Gospel of St. John (3, 3-17). They are taken up in the New Testament in various ways, but in every instance the purpose is plain. Their meaning is that the Christian must have a new nature: must be so transformed as to be "a new creature".

Our Lord said "Ye must . . ." This is an imperative—it lays down a necessity. Yet it remains one of the hard things. It is difficult to bring people to realise that their natures require renovation; that "flesh and blood cannot inherit the Kingdom of God"; that though we have been born of the flesh we need to be born of the spirit.

"Except a man be born anew he cannot see the Kingdom of God"—these are Our Lord's words. He also said that unless we become as little children, we shall not share in the Kingdom of heaven (Matt. 18, 3; 19, 14). New life by a fresh start seems to be signified by the phrase "little children"; new life as a new conception of life, with new purposes, ideals, affections, and will, is the requisite for progress in the spiritual Kingdom.

This was obviously the mind of St. Paul who wrote (Rom. 8, 5, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit . . . they

that are in the flesh (i.e. subject to the will of the flesh) cannot please God."

Nothing need be added to this to show its necessary character. Even if neither Our Lord nor St. Paul had spoken of necessity, it would have been self-evident, for the Christian life is concerned with God, and He is Spirit, so man, to be in fellowship with God must be "in the Spirit."

* * *

If then "we must be born again" the question arises "how"? Well does Scripture say to us that no man hath quickened his own soul. It must be "of God". Scripture shows that it is the work of Tri-une Jehovah. We see that from the following passages:—

1. *It is of God*—John 1, 13 "As many as received Him, to them gave He the right to become children of God, even to them that believe in His name: which were born, not of blood nor of the will of the flesh, nor of man, but of God." 1 Peter 1, 3. "Blessed be the God and Father of Our Lord Jesus Christ, who according to His great mercy begot us again unto a living hope by the resurrection of Jesus Christ from the dead."

2. *It is by Christ*—1 John 5, 1. "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth Him that begat loveth Him also that is begotten of Him."

3. *It is through the Spirit*—the familiar words here are, of course, those we began with—"Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God"—John 3, 5.

* * *

How we are born again is thus defined. It is the work of the Holy Trinity: "of the Father who has made us and all the world: of the Son who has redeemed us and all mankind: of the Holy Ghost who sanctifieth us and all the elect people of God" (Church Catechism).

By what means is the next question.

* * *

1. By the resurrection of Christ. How do we relate that stupendous fact to the New Birth? In many ways, but primarily by the proof the Resurrection is that Our Lord spoke truth.

Also, that by the Resurrection He is shown to be "the Son of God with power" (Rom. 1.), so what He declared, that He is able to do. And further, the Resurrection is the proof of the reality of that world of Spirit into which we enter by the Resurrection—If risen with Christ we may seek the things which are above where He is at God's right hand. The supremacy and eternity of Spirit, and the present life of the Spirit must be intimately associated with Christ's continued existence in the Spirit even when He had endured death in the flesh (1 Peter 3, 18).

2. By the Word. This is the quickening Word as we see in James 1. 18 "of His own will He brought us forth by the Word of Truth". This Word is the vivifying Word, the eternal Logos. Peter puts it plainly when he says (1 Pet. 1. 18) that we have been "begotten again, not of corruptible seed but of incorruptible, through the Word of God which liveth and abideth."

3. By faith. This factor brings us to the personal responsibility. Admittedly the regeneration of the people of God is the sole work of the Holy Trinity. It is not *our* doing. But if it is the sole work of God it is not open to people to say that they have no responsibility in the matter, since, if they have faith and repentance and put themselves in the right attitude to receive God's blessings it is not likely that God will withhold His spirit and His grace. Our Saviour said "ask and ye shall receive". He also said that if we are ready to give good gifts to our children, God is even more ready to give the Holy Spirit to those who ask Him.

In 1 John (5. 1.) we have the words we quoted earlier "whosoever believeth . . ." That is the invitation to faith. In another sense it is also the challenge to faith; the challenge to seek the regenerating power of the Spirit.

* * *

Our attention has been constantly directed to this matter of "being born again". It is the prevailing theme of evangelistic and revivalistic work in modern times. From Moody to Graham these islands have not been left in ignorance. The revival of 1859 whose history has been well told by J. Edwin Orr ("The Second Evangelical Awakening"), and the "Convention" movement originating in the "Higher Christian Life" programme of Pearsall Smith, and growing into the Keswick Convention and kindred gatherings have kept the doctrine to the fore, as have, of course, the earnest ministers and clergymen of all churches (reformed). We suppose that even if a man believes in baptismal regeneration he does not believe that is the whole extent of the work of the Holy Spirit in the individual Christian life. But what is the benefit, what are the results, of being born again?

* * *

The benefits:—

1. A new creation—"made over again", a radical change of heart, disposition, aspiration. St. Paul writes (2 Cor. 5. 17) "If any man is in Christ he is a new creature: the old things are passed away; behold, they are become new." In Galatians (6. 15) he reminds us that racial privileges, and inherited religion avail us nothing. What does count is "a new creature". The real Christian he defines thus (Eph. 2. 10) "We are

His workmanship, created in Christ Jesus for good works which God before prepared, that we should walk in them."

2. New life. This is not a change to new environment or new scenes. Neither is it the mere influx of new ideas or the vista of wider horizons. We may experience all these and yet be unregenerate. It is like passing out of death into life. It is well described in Rom. 6. 4 "We were buried with Him (Christ) through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." The change must be *within*.

3. If new life is a benefit, it expresses itself in a new Spirit. Romans 7. 6 shows the transformation. We no longer pursue the right course as a line of duty, but as a worthwhile and enjoyable vocation. It is worthwhile because it challenges us to bring out our best qualities; and it is enjoyable because it evinces the joy of serving God as His sons. St. Paul's words are "Now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the Spirit, and not in oldness of the letter."

4. The benefit reaches a higher level, for St. Peter tells us that not only are we new creatures, God's handiwork; but there is a rehabilitation of our original state in which we were in the image of God (Gen. 1. 26). In his second epistle St. Peter writes of God's glory and virtue "whereby He hath granted unto us His precious and exceeding great promises, that through these ye may become partakers of the divine nature."

5. In addition, there is "the washing of regeneration" (Titus 3. 5). It is regeneration that washes us; not washing that regenerates us. St. Paul associates this with the renewing in us of the Holy Spirit "poured out upon us richly through Jesus Christ Our Saviour". To be born again is a cleansing experience. It removes not only the defilements of sin but the patina of time and the hardening of experience.

6. The benefits we find in Holy Scripture are great, but are they permanent? We can be sure that in the truly regenerate (who are of course the obedient) they are, if it is remembered that there has to be a continual dew of blessing. St. Paul makes this plain in words of supreme encouragement—"We faint not; but though our outward man is decaying by day yet our inward man is renewed day by day." (2 Cor. 4. 16).

The "inward man" is the Christian personality, destined to survive the dissolution of the flesh, and to be clothed upon with the resurrection body.

7. St. Paul finds the most apt simile for these

benefits in "resurrection", or life from the dead. The born-again person is like one who is brought to life. The life of sin is a sort of living death, an imprisonment. By spiritual regeneration a resurrection, so to speak, is affected, an emancipation is won, and in true freedom life becomes a new thing.

We see this in the words we quoted above from Roman 6. 4. We see it also in Ephesians 2. 1. "You did He quicken, when ye were dead through your trespasses and sins," and 5. "Even when we were dead through our trespasses. God quickened us together with Christ, and raised us up with Him."

We see it as well in the epistle to the Colossians (2. 12). "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, Col. 3. 1. "If then ye were raised together with Christ, seek the things which are above".

* * *

The benefits of spiritual renewal are real. Through the centuries countless Christians have lived "in the Spirit". They have had their failures, their depressions, "the dark night of the Soul", the times of spiritual aridity, the trials of faith and temptations of the devil. But they have known through it all the faithfulness of the promise "My grace is sufficient for thee". The promise, made to St. Paul, has never been restricted to him.

* * *

Having so far considered the necessity for the new birth, how it is effected, the means employed, and the benefits which follow, it remains to explore the results. That is, to see what general character the regenerate ought to exhibit, as well as what kind of consciousness of themselves they ought to have.

1. They find a new delight in the law of God. Here the Psalmist is our exemplar. If he in the distant days of the Kings of Israel could rejoice in the Commandments as well as discharge the duty of observing them, the Christian need not consider that because he is "under grace" the obligation of God's commands is relaxed. What the Christian must do is to keep God's law in the spirit Our Lord taught. The Gospel was not given to us to foster antinomianism, but to give us fresh reasons for doing God's Will.

2. We gain through regeneration a deeper knowledge of God. We may know Him in His works and, through the Gospel of the Incarnation, in His love. In the regenerating experience of the Spirit we know God as one with us—see Colossians 3. 10 "Ye have put on the new man which is being renewed unto knowledge after the image of Him that created him" (i.e. the new man).

This is, of course, in a certain sense recovery, for we know the outset, Genesis 1 and the making of man in God's image. The restoration of man is a present experience through the Spirit.

3. A revulsion from sin is another result. We may recoil from some sins from honesty and truthfulness; from others from self-respect and fastidiousness; from others because we do not want to do harm to other people. But through the Spirit those born anew are moving above the levels of commonplace sins. This danger is the more refined sins and their safeguard against them is humility—even the regenerate have "their treasure in earthen vessels". In 1 John (3. 9.) we read "Whosoever is begotten of God doeth no sin . . . he cannot sin because he is begotten of God." This does not, we think, imply inability to sin, but refusal to sin. The same Apostle tells us that in contrast with the world sunk in sin "we are of God". Our status and our privileges must make sin a wretched thing in our sight.

4. Next we can count on rightness of life. So much in life is thought to be normal because it is well-nigh universal, that the Christian has a task to keep in mind that unregenerate human nature is the thing which is abnormal. The only truly normal humanity, that is, humanity as its author intended it to be, is Christ. The regenerate personality has the ability to be in harmony with the mind and will of God—that is the foundation of the right life, which has no opposition to God in it. Note Ephesians 4. 24 "put on the new man which after God hath been created in righteousness and holiness of life".

5. Victory is the final result of being born again. The victorious life is possible only where the Holy Spirit is in control. Overcoming is the keynote of the messages of St. John to the Seven Churches (see Rev. 1 to 3). In the power of the Spirit, and in surrender to God the victory is ours. It must be, because Our Lord has told us that already He has overcome the world and sin on our behalf.

THE DOUAY BIBLE AGAINST ROME.

Absolution.

(See "Confession and Absolution.").

*Angels.

Angels should not be worshipped.

Matt. iv. 10 . . . *God only* to be adored.

Col. ii. 18 . . . Cautioned against religion (worship) of Angels.

* Council of Laodicea (A.D. 364) forbids Christians to attend conventicles where Angels were invoked.

- Heb. i. 6 . Angels themselves worship Jesus.
 Apoc. (Rev.)
 xix, 10 . St. John reproved for falling down to an angel.
 „ xxii. 8-9 . St. John *again* reproved.

*Anointing.

(EXTREME UNCTION.)

Priests anoint as a preparation for death.

Apostles anointed to effect *recovery*.

Mark vi. 13 . Many anointed and *healed*.

James v. 14, 15 . Sick to be anointed and prayed over, for *recovery*.

“Oil was an ordinary means of healing familiar to the Jews, as appears from Luke x. 34 (cf. the ‘balm’ in Jerem. viii. 22, xli. 11).”—“Catholic Dictionary;” Addis and Arnold; Fourth Ed., p. 364.

†Celibacy.

Rome imposes celibacy on her clergy.

Douay Bible imposes no such law.

Matt. viii. 14 . St. Peter a married man.

1 Tim. iii. 2-4 . A *Bishop* may marry.

Titus i. 5, 6 . A *Priest* (i.e., Presbyter or Elder) may marry.

1 Tim. iii. 12 . A *Deacon* may marry.

Heb. xiii. 4 . Marriage honourable in *all*.

1 Tim. iv. 1-3 . Forbidding to marry, a sign of apostacy.

†Church.

Christ is head of the Church.

Acts iv. 11 . St. Peter says Christ is Head of Church.

1 Cor. iii. 11 . St. Paul says no other foundation but Christ.

Col. i. 18 . In the Church Christ holds the primacy.

Rome claims to be Mother and Mistress of all Churches.

Isaias ii. 3 .

Luke xxiv. 47 . Jerusalem, if any, the Mother Church.

Acts i. 4, 8 .

Gal. iv. 26 . Jerusalem, which is above, our Mother.

No man appointed as head.—See “Peter, supremacy of.”

§Communion.

Rome withholds the Cup from the laity.

Douay Bible intends *all* Communicants to drink of it.

* The *rite* of Extreme Unction instituted by Felix IV., Bishop of Rome, about A.D. 528.

† Celibacy of the Clergy enforced by Gregory VII, A.D. 1074; and authoritatively enjoined by First Lateran Council A.D. 1123.

‡ All *true* believers in Lord Jesus Christ, on earth, constitute the Church.

§ Withholding Cup from laity adopted by Council of Constance, A.D. 1414.

- Matt. xxvi. 27 . Drink ye *all* of this.
 Mark xiv. 23 . They *all* drank of the chalice.
 Luke xxii. 17 . The chalice *divided among them*.

1 Cor. xi. 26 . As oft as you (i.e., *all that invoke the name of Jesus*, i. 2) shall eat this bread and drink the chalice.

1 Cor. xi. 28 . A *man* (not a priest merely) to prove himself before drinking of the chalice.

*Confession and Absolution.

Rome requires confession in secret to a Priest.

Douay Bible requires confession to God.

Matt. xi 28 . Come to *Me* all you that labour and are burdened.

John vi. 37 . Him that cometh to *Me*, I will not cast out.

EXAMPLES.

2 Kings (2 Sam.)

xxiv. 10 . David confessed to God.

Dan. ix. 4-20 . Daniel confessed to God.

Luke v. 8 . Peter confessed to Christ.

Luke xxiii. 39-41 Dying thief confessed to Christ.

Rome assumes authority to forgive sins.

Douay Bible reserves the power to God.

Psalm cii. (ciii.) The *Lord* forgiveth all our

3 iniquities.

Isaias xliii. 25 . *God* blots out our iniquities.

Mark ii. 7 . Who can forgive sins but *God only*?

Luke xi. 4 . In Lord's Prayer we ask *God* to forgive us. If he forgive us, why then trouble the priest?

The Apostles *never* exercised such authority; on the contrary, they pointed the sinner to God for forgiveness, e.g.—

Acts viii. 22 . St. Peter directed Simon the sorcerer to God for forgiveness.

John xx. 23, therefore, meant no more than that the Apostles, as *inspired by the Holy Ghost*, should be enabled to declare and pronounce in what cases sins were forgiven or retained.

Extreme Unction.

(See “Anointing.”)

†Image Worship.

Rome teaches that images of Christ, of the Vir-

* *Public* confession changed into *private* under Leo I in the 5th century.

Auricular confession in secret to a priest first sanctioned under Innocent III in the 13th century.

† Use of images adopted by Second Council of Nice, A.D. 787
 Rome divides the 10th Commandment into two in order to make up the required ten.

gin Mary, and also of other Saints, may be had and retained, and that due honour and veneration are to be given *them*.

Douay Bible condemns such a practice.

Exodus xx. 4-6. 2nd Commandment forbids images.

Deut. iv. 15, 16. Israelites reminded that they saw no similitude in Horeb lest they might be deceived into making a graven similitude.

Deut. iv. 23, 24. Images forbidden *even to be made*.

„ xvi. 22 Statues *hated* by God.

„ xxvii. 15 Cursed be the man that *maketh* a graven or molten thing.

John iv. 24. *Spiritual* worship required by God.

Exod. xxxii. 20 Molten calf ground to powder by Moses.

3 Kings

(1 Kings)

xii. 28-30. Jeroboam's golden calves *an occasion of sin*.

4 Kings

(2 Kings)

xxviii. 4. Brazen serpent destroyed by Hezekiah.

Rome, in some of her Catechisms, entirely omits, and in others cuts short, the 2nd Commandment given in Exodus xxi. 4-6, and Deut. v. 8-10. Her responsibility is great.

Deut. iv. 2. We are neither to *add* to nor *take from* God's Word.

„ xii. 32. Neither *add* anything nor *diminish*.

“In Exodus xx. 5, the Hebrew verb *shachah*, “strictly means to *bow* or prostrate one's self, “and only secondarily comes to mean worship or “adoration, and is translated *bow* down in the “Douai Version of Genesis xlii. 6, speaking of “Joseph's brethren's obeisance towards him.” (Littledale's “Plain Reasons,” p. 39, footnote). See also notes (Douay Bible) on Genesis xxiii; xxxvii. 10.

Roman Catholics therefore even in *bowing down* to images transgress the 2nd Commandment.

That Roman-Image Worship is *Idolatrous*. (See Littledale's “Plain Reasons,” p. 40.)

*Indulgences.

Indulgences are remissions from temporal punishment for sin, either here or in *purgatory*.

* Indulgences in the *primitive* Church were relaxations from temporal penalties inflicted by the Church on those who had been guilty of sins, whether public or private.

Indulgences in the *Roman* Church are wholly different and date from about the 11th century.

Grants of Indulgences are drawn from a store or treasury of merit of Christ, *and of his saints*, alleged to be at the disposal of the Church. “Anyone who obtains an Indulgence can apply its merits to himself, or transfer it to some other, living or dead.”

Douay Bible opposed to such teaching, since it declares against necessity of

(a) Purgatory. (See “*Purgatory*.”)

(b) Merits of Christ being supplement by merits of Saints.

Heb. ix. 12. By *His own blood* He obtained *eternal* redemption.

„ ix. 28. *Christ* died to *exhaust* the sins of many.

„ x. 14. *He* hath *perfected* for *ever* them that are sanctified.

Saints can claim no merit and consequently cannot give to the Church what they don't possess.

Luke xvii. 10. *Unprofitable* even after we have done all that is commanded us.

Romans iii. 12. None that doeth good, not so much as one.

Even had they merit it would not avail for others.

2 Cor. v. 10. *Each* will receive according as *he* hath done.

Apoc. (Rev.) xxii. 12. *Christ* will render to *every* man according to *his* works.

*Infallibility.

Rome claims infallibility. It is now (1870) stated to be in the pope personally.

Douay Bible discloses the infallible guide.

Psalm cxviii. “*Thy Word*” a *lamp* to my (cxix.) 105, 130 feet.

Jeremias xvii. 5. Cursed be the man that *trusteth* in *man*.

„ xvii. 7. Blessed be the man that *trusteth* in the *Lord*.

John xvii. 17. *Thy Word* is *truth*.

John xvi. 13. Holy Spirit will teach us all *truth*.

Luke xi. 13. Holy Spirit given to those who ask.

* Infallibility of the Church adopted about A.D. 1076.

LINGUISTIC MISSIONARIES.

One of the most heartening and powerful movements toward the prospect of a better world is the spread of Bible translations in many tongues. This movement operates 24 hours a day but gets little publicity.

Nowhere, perhaps, are its activities more evident than among the primitive peoples of the South Pacific, the stirring nations of tomorrow.

Not all these dedicated teachers and scholars are westerners. The writer recalls a very interesting meeting a few years ago with a South Seas chief, a big, broad-shouldered, upstanding man with a fine face and a great mop of hair characteristic of South Sea islanders.

This chief was busy translating the King James Bible so that his people might read it in their own tongue, a task of translation requiring years of patient industry and no mean degree of scholarship.

In the Pacific area such scholars face a truly colossal task. In this vast region there are over 400 languages, most of them restricted to small tribal societies.

In some South Seas territories, such as New Guinea, these languages vary from valley to valley simply, because these superstition-ridden peoples seldom dare to venture beyond the ram-parts that enclose them.

Nor has every valley been discovered or penetrated by whites, even to-day. In a remote valley in Netherlands New Guinea, an American missionary expedition recently discovered a tribe believed to be one of the most primitive in the world. The only animals the tribe had domesticated were pigs and dogs. They knew nothing of pottery, metal-working, or weaving.

When such a "lost" tribe is discovered, this means, for missionaries, getting busy on yet another special translation of the Scriptures.

When this multiplicity of tongues is appreciated, it is possible to understand why progress toward a more modern way of life among the primitive peoples of the South Pacific often seems so slow when compared with other regions, such as Africa.

One of the most active organisations to bring the Bible to primitive peoples in this part of the world is the Pacific Christian Literature Society, a Protestant interdenominational body formed in 1942 by the National Missionary Council of Australia.

The aim of the P.C.L.S. is to provide Christian literature in native languages, as well as in simple English, and to encourage natives to write in their own language. P.C.L.S. considered that once having taught Pacific peoples to read, it was the moral responsibility of western civilisation to provide them with suitable literature.

P.C.L.S. has produced and distributed eight

publications in 13 languages. Representative translations are "Selections from St. Matthew's Gospel," in the Gin Sangara language of New Guinea; a "Life of Christ Jesus" in Motu, and "Pilgrim's Progress" in the Muka-wan language, both spoken in Papua.

A notable publication is a leaflet entitled "Christian or Communist," which has been published in Fijian, Tongan, Rotuman, Kuanua, Indonesian, and Cantonese. An edition of this leaflet in Telugu, for the Indians of Fiji, is in hand, as well as one in Hindi.

The British High Commissioner for Malaya, which territory has suffered the ravages of Communist attack for seven years or more, is interested in having the leaflet translated and distributed in that country.

The vital role which such literature can play in defeating Communist influence was recently emphasized by Sir Anthony Abell, Governor of Sarawak in British Borneo. Sir Anthony pointed to the amount of Communist literature directed to Sarawak youth and said that "healthy literature and better information" were among the "weapons of attack which we are using against Communism."

P.C.L.S. is now working in close co-operation with the South Pacific Commission Literature Bureau, an international organisation sponsored by the United States, Britain, France, the Netherlands, Australia, and New Zealand. The two organisations co-operate in the publication and distribution of literature suitable for South Seas people, but not confined to religious subjects.

A feature of P.C.L.S. activities is the competition it sponsors among native writers for contributions in the vernacular. But in P.C.L.S. opinion, much more literature is needed to light the path of knowledge and more labourers are needed in this vast South Seas vineyard—A. E. Norman in "Christian Science Monitor," 15/10/54.

PASSING EVENTS—cont'd. from p. 15

Africa. Dr. Frank Laubach is spending December and January in West Pakistan. He and his team are starting a new literacy programme for the Sinds. For the first time, literature is being prepared in the Sind language. Literacy campaigns have been arranged in areas where Punjabi and Urdu are spoken. It is estimated that 60 million people have learned to read by this method in 250 languages—"S.G.M. Bulletin," Jan., 1955.

"Science Getting Out Of Hand"—Universities To Blame?

Dr. Eris Ashby, Vice-Chancellor of Queen's University, Belfast, said yesterday that the death of a Japanese fisherman in September from the effects of the dust of a hydrogen bomb experiment was the symbol of science getting out of hand. A few score of such experiments would leave unpredictable death drifting about the world. "Is it possible," he asked, "that his death marks the turning of the tide which will end in nature's conquest of man?"

Dr. Ashby, who was addressing graduates at the winter graduation ceremony, said: "Whether this incident is just another accident or is a turning point—the last turning point—in man's history we cannot yet say. But we certainly do not over-dramatise the situation if we see in it a symbol of science getting out of hand. For that is indeed what happened.

Since, he said, the hydrogen bomb had been designed by graduates, and could not have been designed without them, and since it was a direct outcome of academic research, no university could escape the implications of the death of that Japanese fisherman. "There is no obvious scapegoat, yet I wonder whether universities should not bear some of the responsibility for his death: for they supply, not only scientists and the technologists, but the civil servants and economic advisers, and many of the politicians.

The decisions these men make, he continued, were limited by their education: there was no doubt that the courses leading to a degree "can confer power without a corresponding sense of responsibility: a knowledge of means without a corresponding understanding of ends."—"Manchester Guardian," 17/12/54.

* * *

As In England, So In Tibet.

In the history of the Bible in our own land, it is well known that Caedmon, a herdsman at the monastery at Whitby, rendered the Bible story in rhymes which his fellows could remember and understand; he had been taught passages from Scripture by learned men of the monastery. Something of the same sort has been done in Tibet. In the pure classical form of that language, a Moravian missionary, Elijah Tsetan Puntsok, has written some Christian poems. One of these, eighty stanzas of adoration depicting the life of Christ, is said to be of true beauty. Buddhists like to read it, as the style and language are to their taste.

The Gospel By Gramophone Now!

What seems to be yet another fresh way of getting the message of the Gospel across to the unsaved is indicated by the announcement of phonographic records, provided by "Gospel Recordings," of California. These are being used in open-air work in Belgium—"S.G.M. Bulletin," Jan., 1955.

* * *

Bible Societies All Over The World.

It may not be generally known that there are at least twenty-four Bible Societies at work in the world—that is, societies which exist for the express purpose of translating, producing, and circulating the Holy Scriptures. That is the number given in "The Bible Translator," a most interesting and valuable quarterly concentrating on the work of translation. Beginning with the parent society the B.F.B.S., there are now others at work in America, Austria, Belgium, Brazil, Czechoslovakia, Denmark, Finland, France, Germany, Iceland, Ireland, India, Pakistan, and Ceylon, Indonesia, Japan, Korea, the Netherlands, Norway, Sweden, Switzerland, as well as various countries in the British Commonwealth.

The Languages of the Pacific.

There are no fewer than 400 different languages spoken in the Pacific, many not written down until the arrival of Christian traders and missionaries. The Pacific Christian Literature Society is providing suitable Christian and secular literature.

—And of South America.

A linguistic miracle has made Latin America an exceptional field for literature. Out of approximately 160 million people, at least 100 million speak Spanish, and in Brazil 50 million speak Portuguese. The remaining 10 million use aboriginal languages, the chief being Quechua, into one regional dialect of which the New Testament is now being translated.

The Sikhs in India.

The Sikh population of India is variously estimated at 7 million to 11 million; probably the former figure is correct. It is dwindling, and it is thought that by the end of the century it will have disappeared altogether, being absorbed by the Hindus. Their language is Punjabi, written in Gurmukhi script. The symbols of the Sikh faith are the unshorn hair and beard, the sword, steel bangle, and comb. They have a Holy Book, the Granth Sahib.

—"S.G.M. Bulletin," Jan., 1955

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

"Decision Without Reasons"—A Catholic Criticism.

Wisely the Council of Christians and Jews is saying nothing about the reasons for the recent resignation of Cardinal Griffin, one of its four presidents, and of all its Roman Catholic officers and members. But the Roman Catholic weekly press makes it clear that efforts are being made to remove whatever difficulties have led to the resignations.

"We trust," says the "Tablet," "that it is possible to restate, and if necessary to limit the aims of the council in such a way as to satisfy the Catholic conscience and that then the resignations may be withdrawn."

"The Tablet" goes on to regret that there should not have been private discussions between the different parties before Cardinal Griffin and the other Catholic officers of the council resigned their positions. If these had taken place before and there had been a reconciliation "no harm would have been done," but "if unhappily the differences proved profound, and the Holy Office find it necessary to break the connection, the reasons should have been stated, and stated carefully and fully, after consultation with people who know the kind of language which would be understood and cogent in England. This is something which we think the English-speaking Catholics in particular are entitled to suggest."

General Policy.

The article then goes on to say that "decisions without reasons are far removed from

the spirit of government in this country. The article notes also that it is only in this country that Catholics have been asked to withdraw from work of this kind and "the face of the Holy Office is not resolutely set against any Catholic participation in societies which associate Catholics with men of other faiths. If it is not the principle of association that is disapproved of, it must be particular writings or speeches under the auspices of the council in this country."

Another Catholic periodical, the "Universe," also regrets in a leading article this week that the resignations have been found necessary, and makes a point of congratulating the secretary of the council, the Rev. W. W. Simpson, a Methodist minister, on the way he has worked. It adds that "it is not the fault of Mr. Simpson if the council has sometimes been used as a platform for preaching doctrines unacceptable to Catholics."

—"Manchester Guardian," 1/1/55.

* * *

Reference to Ulster in Oxford Union Debate—Power of R.C. Church discussed.

The Oxford Union carried by 339 votes to 13 a motion declaring "that the world would be a better place without the political power and influence of the Roman Catholic Church".

The principal speakers in the debate were Dr. Marie Stopes, the well-known advocate of birth control, and Father Joseph Christie, S.J.

Dr. Stopes declared that the Roman Catholic Church was determined, by its very constitution, to become the only religion, and to destroy every other religion. In the course of that attempt it

(Continued on p. 35.)

BUNYAN'S GREAT BOOK
INSPIRED BY THE BIBLE.

In his authoritative work, "History of the English People", John Richard Green has this to say of "The Pilgrim's Progress", written by John Bunyan in Bedford gaol:

The book had only just been completed when the Indulgence set Bunyan free. Its publication was the earliest result indeed of his deliverance, and the popularity which it enjoyed from the first proves that the religious sympathies of the English people were still mainly Puritan. Before Bunyan's death in 1638 ten editions of the "Pilgrim's Progress" had already been sold; and though even Cowper hardly dared to quote it a century later for fear of moving a smile in the polite world about him its favour among the middle classes and the poor has grown steadily

from its author's day to our own.

It is now the most popular and the most widely known of all English books. In none do we see more clearly the new imaginative force which had been given to the common life of Englishmen by their study of the Bible. Its English is the simplest and homeliest English which has ever been used by any great English writer; but it is the English of the Bible. The images of the "Pilgrim's Progress" are the images of the prophet and evangelist; it borrows for its tenderer outbursts the very verse of the Song of Songs and pictures the Heavenly City in the words of the Apocalypse.

But so completely has the Bible become Bunyan's life that one feels its phrases as the natural expression of his thoughts. He has lived in the Bible till its words have become his own. He has lived among its visions and voices of heaven till all sense of possible reality has died away. He tells his tale with such a perfect naturalness that allegories become living things, that the Slough of Despond and Doubting Castle are as real to us as places we see every day, that we know Mr. Legality and Mr. Wordly Wiseman as if we had met them in the street.

It is in this amazing reality of impersonation that Bunyan's imaginative genius specially displays itself. But this is far from being his only excellence. In its range, in its directness, in its simple grace, in the ease with which it changes from lively dialogue to dramatic action, from simple pathos to passionate earnestness, in the subtle and delicate fancy which often suffuses its childlike words, in its playful humour, its bold character-painting, in the even and balanced power which passes without effort from the Valley of the Shadow of Death to the land "where the Shining Ones commonly walked because it was on the borders of heaven", in its sunny kindness unbroken by one bitter word, the "Pilgrim's Progress" is among the noblest of English poems.

For if Puritanism had first discovered the poetry which contact with the spiritual world awakes in the meanest souls Bunyan was the first of the Puritans who revealed this poetry to the outer world. The journey of Christian from the City of Destruction to the Heavenly City is simply a record of the life of such a Puritan as Bunyan himself, seen through an imaginative haze of spiritual idealism in which its commonest incidents are heightened and glorified. He is himself the pilgrim who flies from the City of Destruction, who climbs the hill Difficulty, who faces Apollyon, who sees his loved ones across the river of Death towards the Heavenly City, and how, because "the hill on which the City was

framed was higher than the clouds, they therefore went up through the region of air, sweetly talking as they went."—"The Sentinel".

GREEK ORTHODOXY NOT "SCHISMATIC".

From the ranks of the Greek Orthodox Church come the following observations in the form of a letter to the Editor of the "Converted Catholic" magazine, signed by G. Procos, of Los Angeles, California. While use of the word "schismatic" must always be considered as relative, the letter presents such an admirable synopsis of the Greek position to-day that we have chosen to print it in its entirety:

For the sake of justice, please allow me an objection to the term "schismatic" appearing in your article in the last edition of your valuable magazine in reference to the Greek Orthodox Church. . . .

Christianity was born in the East, and Greek was the language of the Scriptures and of the early services of the Church. The Greeks were also the first to accept Christianity. These early communities and Hellenized converts constitute the original body of the Church of Christ in the East. But even the Church of Rome, and the Church in the West, generally, was predominantly Greek during the first two centuries of its existence. It was in the fourth century that Latin began to supplant Greek as the language of the Christian Church in the West.

These facts are emphasized here because the shaping and spreading of Christianity are attributed directly to them and not to Rome.

It was Greek thought and philosophy which created the doctrines and the theological structure of Christianity, and the Greek language that made possible its spread among the people of the Mediterranean and the Middle East.

At the present day it is best, perhaps, to state at the outset that doctrinal belief of the Greek and the Roman churches are identical, except for the word "filioque", which Rome added to the creed in 599 at Toledo, without the sanction of an ecumenical council, and it was the first cause of the Roman Schism. Other differences between the two churches are to be found in their practises and ritual and in the organization—all later Roman additions.

The Roman Church has undergone a profound transformation, especially under the domination of the Jesuits, beginning with the sixteenth century, whereas the Greek Church has resisted innovations and remained steadfast to the traditions of the Patristic Era. So you may judge which is the schismatic.

The most important of these differences are as follows:

The Greek church does not acknowledge the supremacy of the Pope in spiritual matters; it does not grant indulgences; it rejects the idea of a purgatory; uses leavened bread in the Eucharist; forbids the use of graven images in the church; permits its priests to marry; and confirmation is performed by the priest immediately after baptism.

The Greek Orthodox Church has no central "divine" authority with unquestioned and absolute monarchical powers. The Greek Church is rather a federation of five patriarchs and a varying number of national and autocephalous churches. The five Patriarchs are those of Constantinople, Alexandria, Antioch, Jerusalem and Moscow, and they are all equal and independent.

Each Patriarch is supreme within his own jurisdiction, but all are within the jurisdiction of an ecumenical synod. The supremacy of Constantinople is nominal and was due to the supremacy of the city as the new capital of the Eastern Roman empire and later of the Byzantine empire. It was merely a primacy of honour, as was also the title of "ecumenical", which dates from the early sixth century.

This mark of distinction was fully merited also by the noble record of a galaxy of great Patriarchs. It was never translated into any special rights or powers, and as a primacy of honour it is still respected by the different orthodox churches, despite the decline of the See of Constantinople in our days.

The autocephalous churches to-day (1952)—for it must be remembered that their organization changes with political readjustments—are those of Mount Sinai, Island of Cyprus, Greece, Bulgaria, Yugoslavia, Albania, Czechoslovakia, Poland, Finland, and the youngest one: North and South America, which is autocephalous since 1927. Each uses its national language in the liturgy, according to the original policy of the Greek Orthodox Church. All these churches are in full communion with one another, and all of them accept the decrees of the first seven ecumenical councils, but reject all the later ones.

The three other (rightly called "schismatic") Eastern Churches are the Armenian, the Nestorian, and the Coptic or Ethiopian, with their national subdivisions. Of these, the Armenian and the Coptic accept only the first three councils, while the Nestorian churches accept only the first two. It was during the bitter Christological disputes that these churches receded from the Mother Church, but without loss of communion, an example of the democratic and tolerant spirit which generally characterizes the Greek Orthodox Church.

A CONVERSION TO ROME.

We wonder if any of our readers in the West of Scotland or in the outer Hebrides have met or heard of Miss Daphne Pochin Mould. She has written a book, an auto-biography and story of how she turned Roman Catholic.

A native of the South of England, and at an early stage a very tepid member of the Church of England, she studied geology in Edinburgh and explored the Highlands and islands. Captured by the Celtic place-names and general romanticism (which we think accorded ill with her much boasted scientific scepticism) she settled in Scotland near Lough Ness and became a Scottish nationalist. Later, in spite of the insisted-upon scepticism she became a Roman Catholic.

* * *

The book "The Rock of Truth" is, under the circumstances, a self-conscious personal study. We find in it much appreciation of Scottish landscape, very well described, and also some geological information which is interesting in itself. But naturally the chief interest is the self-portrait of the authoress. Her early background was, in religion, the Church of England. In that period she seems to have acquired very little intelligent understanding of her Church or of its faith. Possibly she was not very teachable in these matters: young people often are like that. For instance she says "I suddenly realised that I was in the Church of England, and that only the Church of Rome has either the power or the inclination to canonise you after you are dead."

This is followed by a further assumption which must have been made after turning Roman Catholic years later—"Every saint in the Church of England Calendar is a Roman Catholic saint: in every case the guarantee of their sanctity, our certainty that they are in heaven and friends of God, is given by the Pope of Rome." We have in hand the Calendar of the Church of England, so it is an easy matter to check up on this assertion (and on the knowledge behind it)—In Advent we meet with St. Andrew—What is Roman Catholic about him? Do we not regard him and the other ten apostles as vouched for by Our Lord Jesus Christ, not by the Pope? They are all in the Calendar. So is St. Paul. What Pope has vouched for him? We note Antony of Egypt, Polycarp, John Chrysostom, the Blessed Virgin Mary, David of Wales, Patrick, George, Athanasius, Basil, Mary Magdalene, Anne, John Baptist, Cyprian, Ninian, of these we can scarcely say that they owe their status to the Pope, for many of them belong to the Eastern Churches, and several to Palestine in the days of Our Lord, and some

to the Celtic Churches. Many naturally are far older in their reputation for sanctity than the ecclesiastical and legal procedure which is called canonisation.

How many saints of the Celtic Churches were canonised at Rome? Columba of Iona who figures in later pages of "The Rock of Truth", Patrick, and numerous others in Scotland and Ireland in whose names Churches were dedicated owe nothing to Rome.

Having "power" or "inclination" to canonise means nothing at all really. Only the Holy Spirit can make a Saint (i.e. a true Christian), and all of us are called to be saints, as Scripture tells us. The sanctity of members of the Church of England or Ireland or Scotland, or of other Churches, or of Rome or of Eastern Orthodoxy is neither proved, nor increased by legislation. If a Church desists from making a distinction among Christians which has no warrant in the New Testament it is not displaying its fraudulent or heretical character, but its proper rights. However, the writer says she was ten or twelve when she worked this out.

* * *

Later, asking a Church of England clergyman about the survival of the soul after death, she put the question "how do you know that we won't go out like blown candles at death"? The answer was "if we do, I'll not know anything about it; and if we don't, you'll get the surprise of your life." This seemed to her "the old Anglican Conpromise" that can allow several different contrary theories to exist side by side. "Indeed I could have crossed the road to the (Roman) Catholic presbytery and may be got the answers to my questions then and there." That seems to be the trouble very often. Instead of appreciating the fact that in many profound issues of life and death we have to depend on Faith, and forego certainty at the present, she wanted a firm answer. The fact that Rome gives answers of a positive kind is no guarantee that they are the right ones. That is something the writer does not appear to have faced. She says that the Anglican clergyman laughed and made fun of her. Much later she says (p. 116) that the Church of England friends faced by her questions had come to a dead halt or tried to bluff "by snarling or sneering". These emotive words are regrettable, especially as coming from one who tells us (p. 130) that in religious discussion which she began with a Roman Catholic clergyman "I was on the point of slapping his face"!

* * *

She wanted to learn about Roman Catholicism in order to refute the Christian faith as a whole.

She sought information from a monk near her Scottish home, and seemed astonished that a reasonable case could be made for the Christian faith. Ignorant of philosophy and theology, she followed the logic of the monk's arguments. There seems to be no sign that she had sufficient critical faculty when the arguments went on from general Christian Apologetics to Roman dogmas. She just accepted the whole thing as a continuum.

The trouble with Ph.D's is often that they are too sure of themselves, too self-confident. We know the dangers here, and the authoress, in spite of telling us how sure she was, was in fact off the ground (geology) she understood.

Take, for instance, her approach to church history, on page 133 it is set out naïvely. She says "by all ordinary tests the Church ought to have come to an end a dozen or more times. She ought to have been stamped out by the early persecutions; she ought to have been overwhelmed by every vigorous heresy—at the very least she ought to have been destroyed by the wickedness of her own members. But the odd thing is that the Church survived." To the student of Church history these are strange conclusions. We can think of no adequate justification for them. Another strange conjecture is put forward, and then used as proof of Rome's case—"one would expect that some of the more notorious popes might have made some alteration in her dogmas—that the sinner would try to use his official position as head of the Church to put himself in the right and justify wrong doing." This is a very quaint sort of "evidence" for a scientific worker to put forward. It is an even stranger ground for leading up to a conversion. The sinner in the Church in the past is the same as the sinner in the Church to-day—he just disregards the precept he breaks, and thus shows that he doesn't take things as seriously as the votaries and fanatics and puritans do. It may be regrettable, but it is human frailty and has nothing to do with the survival of the Church. No one we ever heard of expected Pope Alexander VI to try to abrogate the Ten Commandments. He was content to break them. After all, he and others like him could always go to confession and obtain absolution.

The conclusion was based largely, we gather, on the reading of Roman Catholic works.

* * *

Under the influence of the Celtic past and the Roman present it was discovered that the Roman liturgy is beautiful. "Protestant services had always sickened one in that they never managed to reflect God's beauty and wonder." "If the Roman Church could produce that sort of a liturgy, it was in possession of the truth about God." We

might ask at this point if the writer had any acquaintance with the liturgies of the Eastern Churches from which Rome had learnt both liturgy and theology. They might be credited with possession of the truth about God as well.

The standard of historical understanding may be shown by the sentence we quote from page 145 "The Celtic Church was as Roman Catholic as the Roman Catholics are to-day". A study of "The Independence of the Celtic Church" by the present Bishop of Down (published some twenty years ago) or a study of Dr. Duke's "The Columban Church" might have helped to a more reasonable outlook.

Again, we find the statement that the Church of England after the Reformation added to its Prayer Book "her own new ideas". The fact is that Rome's new ideas were left out of the Prayer Book, rather than that new ideas were introduced.

* * *

In keeping with all this there is generally an attitude of hostility to Scottish religious observance. All through, the Roman Catholic islands and communities are described in more inviting terms than the others. The disapproval of the Scottish minister is always assumed—for instance, on a sail to Mingulay the authoress has in the company a Roman Catholic clergyman. She has to say "The party was a pleasant one, and the Canon did not have the damping effect that a Presbyterian minister would have had" All the time the Protestant clergymen, English or **Scottish** are scornfully regarded, and the Romans admired. There must be an interesting psychological as well as theological explanation here.

A very interesting account of the period of instruction in Roman Catholic teaching is given. Of course much of it is basic Christianity common to other communions, for Miss Mould had at no time, as far as we can judge, any grasp of Christian truth. She is not to be regarded as in any sense a convert from Protestantism or the Church of England, but from unbelief, so her experiences of instruction and progress are the most valuable part of the book, and are told with liveliness and literary competence, even if the spirit of the work is unfortunately prejudiced, and therefore unable to do justice to other creeds.

* * *

In an interview with an Edinburgh priest (a Dominican) Miss Mould complained that she was being driven into being a "Catholic". "Who's driving you"? he asked. "I explained that I had been argued into the position; I could not reject what could be shown to be true." There we would completely disagree. The defect in Miss Mould's spirit of enquiry seemed to be a neglect of the

many learned and conclusive answers to Roman Catholic dogmas. She knew the anti-Christian position, but apparently did not make a study of the Protestant teaching.

She seems to have been convinced of the truth of Christianity by Roman Catholic teachers, and so to have assumed that the Roman is the only genuine Christianity. That was in 1951.

* * *

Over in Ireland six months later she was struck with "the uproarious gaiety of the Irish people", and speculated about its being due to their faith—the visitor's first impression about Ireland ought to be received with indulgence. We here question the reality of that uproarious gaiety. It is too often an act put on for the benefit of the Sassenach. The "dourly glum" Celt of the Presbyterian islands is a commonplace in Roman Catholic Ireland too. She climbed Croagh Patrick, and writes so vivid a description that one feels almost as if one had accompanied her. Celtic legend and Celtic romance combine with the Roman faith some Celtic peoples now profess, to create a magic world for a South of England woman to explore. The charm of the Celtic twilight is inextricably woven with religious doctrine, and rapture comes.

It is a pity that a persistent distortion of the Protestant outlook is given. On page 214 we read "By all good Protestants Jesuits and Dominicans are supposed to be the very blackest sheep of an already black flock". This is one instance. We regard ourselves as very good Protestants. We have every reason to respect much that is associated with both of these religious orders, while at the same time believing that the creed they profess in common with all their co-religionists is erroneous. Any one acquainted with the New Testament studies of Fr. Lagrange of the Dominican Order, for example, must feel obliged to him. Similarly, much historical and scientific work of Jesuits commands respect. There are of course religious and social policies any informed Protestant is bound to protest against. But it is not essential to Protestantism to attribute deliberate faults to any body of men.

So this part of the record ends. It is a very valuable well-written story. It is irritating in many ways, not because of its Roman Catholicism, but because of its author's outlook. We wish the book contained more about the rocks of the Hebrides and Western Ireland; but we must remember its title is "The Rock of Truth". What she was told, what she learnt, and what she concluded would not, we fear, convince us. We, if we met her, would say with Fr. Connellan "Hear the other side", or with Oliver Cromwell "Consider that you may be mistaken"!

Registered at Stationer's Hall.

THE CATHOLIC.

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All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

MARXISM TO-DAY.

When we say "Marxism To-day" we are speaking of the actual facts of the Marxist situation. We refer to the practice of Marxist doctrines, and therefore recognise that the pure theory of Marx's teaching necessarily changes in its applied form. The passage of time inevitably modifies all forms of human thought; while the impact of life upon any theory must change it in varying degrees. The result is that Marxism in use differs from Marxism on paper. Marxism put to the test of thirty years' experiment in the twentieth century is not in all respects the same as Marxism thought out in the Reading Room of the British Museum in the second half of the nineteenth century.

To claim that Marxism to-day should be completely identical with the abstract principles and opinions of Marx is foolish, for if we do make such a claim we are not only fastening a dead hand upon a living organism but we are advocating a kind of infallibility in Marx which is almost pontifical.

* * *

We proclaim ourselves to be Christian, but we include much in Christianity which its Founder did not command or suggest. We have practical applications of Gospel principles suited, as we believe, to our circumstances. We do not assert that these applications are wrong things, but that they are consonant with the will and purpose of Our Lord. So with the Marxists or Communists

—they have evolved in Eastern Europe and Asia working systems of social life and government inspired by Marxist Teaching. At times the views of the majority have been challenged by a minority claiming that it more faithfully reproduces the mind of the Leader (of the Trotskyists). The question is: do these systems justify their claim to be Marxian-Socialist systems? Why should we appeal from them to Marx himself as though, if we had genuine Marxism, every thing would be alright and we could all shake hands, and tell each other we have all been saying the same things, only in slightly different ways? If the founder of Marxian Socialism were to appear in Europe in mid-twentieth century would he recoil from the Soviet system, failing to recognise it as the embodiment of his plans, or would he accept it as proof of his skill as a social-economist? We think he would quickly appreciate the differences as the inevitable outcome of the practical experience. He was not a fool, and could recognise that his interpretations of history and programme for the future must adapt themselves to the possibilities of any given situation in order that they may pursue the policy of moulding a new order, and evolving the classless society based on materialism. More than one generation might be called to endure the dictatorship of the proletariat before the needed transformation of society has been achieved.

If the dictatorship of the proletariat is necessary, then the means taken to bring that dictatorship into being are necessary. The means taken to continue it are also regarded as necessary, until it has done what it set out to do. That is normal procedure as foreseen by Marx.

* * *

We take the view, then, that it is useless and foolish to claim that one can correct Communist practice and "distortion" of Marxism by reference to Marx's writings. It is difficult to see that Marxists in our day could have taken any other course to introduce the Communist state than they have done. The intrigues, the deceptions, the illegalities, the craftiness, the brutalities, the murders, all combine into the necessary steps to transfer political and economic power from the middle classes and the capitalists to the "proletariat". It was well understood by Marx that the ruling capitalist classes would not surrender power without a struggle, and that the victors, "the class-conscious workers", could not retain the power without constant watchfulness and contingent ruthlessness. The "Revolution" had to be achieved by force, and has to be defended by force until the ultimate purpose of a classless Godless human society is fulfilled.

In Marxism one very important point which we see illustrated to-day is the replacement of the individual by "collectives". That is, man is not considered in himself, but in relation to his fellows as a means of production. From the Christian stand point this is a fundamentally wrong attitude, for the Christian is an individual, a person, and redeemed as a person and not as a collective entity. The Gospel precepts reveal true human society as persons redeemed by Christ and united by love. Hostility to churches is a far smaller thing than hostility to the redeemed personality. The Christian holds that man is made in the image of God. The Communist holds that there is no God, and therefore no image, and no preciousness of personality.

Since personality means little or nothing, the "liquidation" of a class is not thought of as a crime against God, or against humanity. It is a stage in the fulfilment of a policy and a programme. If Marx outlined the policy and defined the objective, it falls to practical men to devise the methods of accomplishment without compunction or scruple. If challenged on humanitarian grounds we imagine they could answer that they work in the interests of humanity in the widest sense, and not in the interests of any single section. Thus the individual or class may be victimised for the purpose of advancing the wider concerns of the whole people.

* * *

That we are right in our view that present day Communism is not a repudiation of Marxism is, we think, confirmed by the following passage which we quote from the recently published "Marxism: Past and Present" by R. N. Carew Hunt (London, Geoffrey Bles, 1954)—"Neither Marx nor Engels were at sufficient pains to define the terms they used or, if they did so, to stick to their definitions; so that we find Marx devoting the three great volumes of his *Capital* to analysing the concept of value without ever making clear what he meant by it. Nor is this all. With the passage of time their early revolutionary writings became outdated by events, as they themselves occasionally admitted yet they made little attempt to restate their doctrine, and allowed it to be understood that in its main lines it still held good. The form which Lenin was to give to it, and which Stalin inherited, was naturally influenced by the problems raised by the October revolution (1917 overthrow of Tsarism), and by Communists in all countries. Yet it was a legitimate interpretation of principles, which has never been disavowed. That their application should have led to a police state is only what might have been expected, though it is doubtful whether, at the time of the revolution, Lenin and the other Bolshevik leaders

foresaw this development or intended it to take place."

"The legitimate interpretation of principles" is the real point. Both Lenin and Stalin carried the theories of Marx into practice, and fitted them to the immediate and concrete situation they had created in revolutionary Russia. Their experience led them to believe that the same plan would hold good elsewhere. The classless society of Marxism is not achieved when brought about in Russia. It has to be brought about everywhere the world over. Only then is it safe and secure anywhere. Hence it can never be enough to have the Communist state in Russia alone. To be secure there it must be established in the countries on its borders—hence the Communist control of East Germany, Poland, Czechoslovakia, Rumania, Yugoslavia, China. But these in turn need safeguarding on their borders, so that we have active underground Communist movements in West Germany, and above ground ones in Italy, France, etc. South-East Asia is in the picture as well as Central Europe. The world revolution is aimed at, for without it the Communist cause is nowhere confident of its permanence.

* * *

Mr. Carew Hunt's book is one of the most valuable present-day works on Marxism. Not the least important part is the study he gives of the basis of Marxist teaching in the philosophy of Hegel and Feuerbach. Mr. Hunt rejects the view that Engels, Marx's chief collaborator, and Lenin, his greatest disciple failed to understand Marx's theory of knowledge and mind. He thinks it more likely that they both defended materialism as the basis of Marx's system, but did not wish to assert too much about mind, as conclusions embarrassing to them might be drawn from it.

* * *

F. Engels, Marx's fellow-worker, wrote once "Marx has proved that the whole of previous history is a history of class struggles, that in all the simple and complicated political struggles the only thing at issue has been the social and political rule of social classes and the conquest of domination by newly arising classes." He goes on to say "To what do these classes owe their origin and continued existence? They owe it to the particular material, physically sensible conditions in which society at a given period produces and exchanges its means of subsistence."

Thus, history is identified with, and explained by the struggle of the classes. It does not mean that men always knew what they were really doing. Marx probably held that the religious interests of the Reformation acted as a veil upon the underlying economic motives; that men did not

realise the inner significance of their struggles and the changes which followed.

To sustain his case Marx had to simplify, to the extent of making the situation a false one, the character of society by ignoring the various classes, and reducing them all to two, one which owns, and one which does not own, the means of production. This excessive simplification, this "Marxism analysis" of society, is faithfully followed by modern disciples. We see it, for example, in A. Leontiev's "Political Economy" (English edition, ed. Elizabeth Donnelly, Moscow, 1933). This had been the central theme of the famous "Communist Manifesto" of 1848. This little book or pamphlet rather, has expressed the central ideas of Marx for all his disciples. Indeed *their* writings may be fitly compared to Christian commentaries on the Gospels. For the Marxist the "manifesto" is their gospel upon which all Communist literature is commentary. How misleading this can be is shown by the definition of "proletariat" Engels gave in a note in the English translation of the "manifesto"—the proletariat is "the class of modern wage-labourers who, having no means of their own, are reduced to selling their labour-power in order to live". We may note the skilful use of the words "reduced to", as if to imply that it is a dire hardship that a man must work for a living. The bourgeois or middle-class, however, must generally work for their living or starve like the proletariat. The Victorian governess was reduced to selling her abilities in order to live. The lawyer or physician or bank-clerk, is doing exactly the same. Thus the class problem reduced so easily to two is as a result falsified. The wage-earners spread through many classes of society, and even the manual workers of the age of the industrial revolution are nowadays replaced largely by those who are technicians, and concerned with the machine. The "toiling masses" is a phrase which to-day in capitalist society is a good joke. The general standard of life in Western Europe and America has risen to a level unimagined by Marx. To turn Communist to-day and to emulate Russia is to lower the standards of "the toiling masses", not to raise them.

Also, to-day the old Marxist jibe which gulled the ignorant, that "Religion is the opiate of the poor" is exposed in all its cheap-jack absurdity. To-day Religion is the one thing, in a world which has tasted deep of Fascism, Nazism, and Communism, which puts a true value on human personality. We know too well that Communism regards man as the property of the state, and as wholly subordinate to it. We know that law, which in normal countries protects the individual, in Communist countries does not quite see itself

in that rôle. It is subject to the exigencies of the state, real or fictitious. Religion inculcates self-respect, love of God, love of one's neighbour. It affirms our moral and spiritual accountability. It affirms God's righteous judgments as well as His Fatherhood. It holds out to man the hope of Immortality. These great truths ennoble and enrich the human personality. To deny them is to impoverish, to shrivel, and eventually to degrade man's nature.

* * *

What we are most conscious of to-day in looking at Communist countries is "the state", the political and juridical entity which rules at home and engages in world affairs. To us this seems the permanent feature of communist countries. But to Marx the state was the political power of the bourgeoisie, organised to protect its interest. The proletariat, he thought, must seize political power in order to do away with it. The "dictatorship of the proletariat" is a temporary measure, utilising the powers of state to crush anti-revolutionary activity. It is, we think, obvious that those who exercise the powers of government can keep them indefinitely if they assert that there is anti-revolutionary plotting, or even tendency. The temptation to say that there is such a thing must be well-nigh irresistible.

Engels taught that the proletariat, when it seizes state power, effects the revolution, ceases to be proletariat, and brings the state to an end. "When the state becomes really representative of society as a whole it makes itself superfluous."

The State was thought to coerce by means of army and police. Lenin and Stalin both agreed with the pioneers Marx and Engels that the State must disappear when classes have disappeared—What trace of tendency is there that the State in Communist countries is fading away? We may say the ideal of a classless society needing no coercive powers is a notion which results from Marx and Engels straying into the field of ethics instead of keeping up the pretence that that sort of ethics does not exist. Men will manage without a coercive authority only when they have been radically transformed and regenerated, no matter what side of the iron curtain they live on.

State ownership of means of production should be a step towards the end of the State. Now it seems to be a step to State capitalism which may be permanent. Yet here we must admit that a Communist may logically tell us that the interim between the revolution and the establishment of classless society must be lengthy—that one generation is not enough.

In spite of much which has been written to the contrary, the Communist State must vary its policy to suit its circumstances. It may be thought

advisable to adopt a tolerant attitude, at one period, to religion. In another period, if religion seems to be getting a hold on the people, it may be expedient to repress it. The usual sort of accusation is that the Church is intriguing with foreign powers. Whatever be the measure of truth in the accusation—much, or little, or none, it seems that the real motive for the proceedings is to reduce the Church's influence. A policy maintained for a time may be replaced by its direct opposite. This expediency is said to be justified by the object common to all policies—the safety of the State, and the advance of its affairs. Such procedure of course, is found in democracies, as where there is a change of government. But in democracies there can be a change of government at the free choice of the people. Can change be effected on these lines outside the democracies? Can corporate, Fascist, or Communist countries allow the citizens the final word? What are they afraid of?

* * *

Communism of the Marx—Engels kind has made very substantial progress in Europe and Asia. It has now active parties in India, Central America, and elsewhere. What remedy is there? Democratic governments should seriously set about abolishing the conditions which foster Communism, not only in homelands but in the less developed continents. Christian Churches and people should shake off complacency and develop a strong social conscience, and assert themselves in the name of Christ to right wrongs, to secure good standards of life, health, freedom and culture for all. The Gospel should be preached with far greater sense of its value and importance and "loving one's neighbour as oneself" ought to be more easily seen to be the Christian way of life.

THE BIBLE AGAINST ROME.

(Continued).

*Intention.

Cardinal Bellarmine, one of the most famous of Roman Catholic divines, says:—"No one can be certain, with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the intention of the minister, and no man can see another's intention."—(Disput. Controv., De Justific., III. viii. 5.)

Some writers, however, seeing the consequences involved in this doctrine endeavoured to place the people beyond the danger of being deceived by stating that—"It is enough for validity if the

"minister merely perform the external rite in a serious manner, even if internally he withhold his intention—i.e., even if from malice or impiety he says to himself 'I don't mean to act as the minister of the church, I don't intend to baptise, consecrate or the like, but merely to deceive the people.'"

Such is the view held by the writer of the article "Sacraments of the Gospel", in Catholic Dictionary, Addis & Arnold, Fourth Edition, p. 811. On page 812, however, the same writer says:—"It is quite true that the majority of school theologians believe that secret withholding of the intention is enough to invalidate the sacrament."

This being so, the conclusion of the whole matter is this:—

That no Roman Catholic can be sure that he himself has ever been baptised, confirmed, absolved, or given Holy Communion.

That no Roman Catholic can be sure that the celebrant at the Mass is a duly ordained clergyman.

That no Roman Catholic can be sure that his father, for instance, on entering eternity, was fortified by the Sacrament of Extreme Unction.

*Mass.

Rome teaches that every time Mass is celebrated there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead, and that in this sacrifice the body and blood of Christ are offered in an *unbloody* manner by the hands of the Priest.

Douay Bible contradicts such teaching, since:—

(a) Heb. vii. 27. Christ needs not *daily* to offer sacrifice.

„ ix. 12 . *Eternal* redemption obtained.

„ ix. 25-28 Christ offered *once* to exhaust the sins of many.

„ x. 14 . By *one* oblation. He hath perfected for ever them that are sanctified.

I Pet. iii. 18 Christ died *once* for our sins.

(b) Heb. ix. 22. *Without shedding of blood, no remission.*

Priest celebrates Mass in an *unknown* tongue. Yet,

1 Cor. xiv., 9-28 Speaking so as to be understood, directed.

Monastic Institutions.

Establishment of such not authorised by Scripture.

Matt. v. 14-16 . Christians should be lights in the world.

* Priest's intention necessary to give validity to a Sacrament, first decreed by Council of Trent, Seventh Session, A.D. 1547.

Rome contends for five Sacraments over and above the two ordained by Christ, viz.:—Confirmation, Penance, Extreme Unction, Holy Orders and Matrimony.

Seven Sacraments confirmed as an Article of Faith at Seventh Session of Council of Trent, A.D. 1547.

* Sacrifice of the Mass defined about A.D. 1563.

John xvii. 15 . Christ prayed that His disciples should be kept from evil rather than taken out of the world.

Philip. ii. 15-16 The Philippians shone as lights in the world.

"The legislation on Convents forms a large and important section of Canon Law. Among the chief regulations is the law of Enclosure, 'which 'separates the Convent from the world' 'by the prohibition or restriction of intercourse 'from without'." ("Catholic Dictionary"; Addis and Arnold; Fourth Ed., p. 246) Roman Canon Law, contrary to Matthew v. 14-16, puts the bushel over the candle.

* Penance.

"Doing penance" means enduring of a penalty or punishment, or doing a work of some kind as a *satisfaction* for sin.

Douay Bible contradicts such teaching, since—
(a) We cannot be saved by works. (See "Works".)

(b) Isa. lviii. Afflicting our soul, not acceptable to God.

1 Cor. Abstinenence from food does viii. 8 . not commend us to God.

1 Tim. iv. Bodily exercise, profitable to 8 . little.

(c) John xix. 30 Christ *finished* the work.

Acts xi. 43 All receive *remission* who believe in Him.

Why in Matthew iii. 2 is "*metanoete*" translated "*do penance*", and in Mark i 15 "*repent*" where our Lord is speaking of the same subject? Again—

Why in Mark i. 4 is "*metanoias*" translated "*penance*," and *metanoian*, in Acts v. 31, "*repentance*"? Again—

Why in Luke xvii. 3 is "*ean metanoese*" translated "if he *do penance*", and "*metano*", in the next verse, "I *repent*"? Should a man "*do penance*" seven times a day? Again—

Why in Apocalypse (Rev.) ii. 21 is "*hina metanoese*" translated "that she might *do penance*", and "*ou metanoesen*", in the same verse, "she will not *repent*"?

The word "*metanoia*" is derived from "*meta*", implying "change", and "*nous*", the mind, signifying "change of mind", "change of life", "of heart", of *motive* for action. "*Doing penance*" is not equivalent to *repentance*. One might *do penance* as a "*satisfaction*" for the sin of stealing his neighbour's watch, and yet not abandon the idea of further appropriation.

The words of the Psalmist, 1. 12 (li. 10), "Create in me a *clean heart*, O God, and renew

a *right spirit* within me," breathe the meaning of the word "*repentance*".

* Peter (Supremacy of).

Rome claims for St. Peter that he was *Prince* of the Apostles, and upon this bases her enormous pretensions.

Douay Bible does not support such supremacy in Peter.

Matt. xviii. 1-4. Question as to who should be greatest settled.

„ xvii. 18 . Same authority as given to Peter (Matt. xvi 19) given to all the Apostles.

„ xx. 20-28 . Ten of the Apostles (Peter amongst the number) instructed not to "lord it" over their brethren.

Matt. xxiii. 8-12 Apostles not to court the title "*Master*", or "*Rabbi*".

Acts. xv. 7, 13, At Council of Jerusalem 19 *after there had been much disputing Peter arose. James delivered judgment.*

Ephésians ii. 20. *Apostles and Prophets foundation of the Church, Jesus Christ himself being the chief corner-stone.*

Galatians ii. 11 . Peter *reproved* by Paul.

Colossians i. 18. Christ hold the *primacy*.

1 Peter v. 1-3 . Peter himself disapproved of the principle of "lording it".

„ v. 4 . Christ the *Prince* of pastors.

No such *supremacy* in Peter implied in Matthew xvi. 18. *The Godhead of Christ* which Peter confessed ("Thou art the Christ, the son of the living God") is the *petra*, or rock, upon which the Church is built.

1 Cor. x. 4 . The rock (*petra*) was Christ.

Peter (*Petros*) signifies a piece of rock, a stone, *petra* being a rock, a crag.

(See also "Church".)

Priests.

No necessity for *sacrificing* priests, since:—

Heb. vii. 27 . No need of *daily* sacrifices.

„ ix. 28 . Christ offered *once* to exhaust sins of many.

„ x. 12 . One sacrifice offered for sins.

1 Pet. iii. 18 . Christ died *once* for our sins.

"The words 'priest', 'priesthood' ('*hiereus*', '*hierateuma*'); are never applied in the New Testament to the office of the Christian ministry. "All Christians are said to be priests. 1. Pet. ii. "5, 9; Apoc. v. 10." ("Catholic Dictionary"; Addis and Arnold; Fourth Ed., p. 753.)

* In the *primitive Church* "Penance" preceded "Absolution." In the *Roman Church* "Absolution" precedes "Penance."

* Supremacy of Bishop of Rome first assumed by Boniface III., A.D. 605.

* **Purgatory.**

Rome teaches that there is (besides Gehenna or hell) a purgatorial fire, in which the souls of the *pious* are *tortured*.

Douay Bible contradicts this doctrine.

Eccles. xii. 7 . *After death, spirit returns to God.*

Luke xvi. 22 . *Lazarus after death in Abraham's bosom.*

Luke xxiii. 43 . *Thief, in paradise, day of death.*

2 Cor. v. 1-8 . *Absent from body, present with the Lord.*

Eph. iii. 15 . *Heaven and earth mentioned, but not purgatory.*

Philipp. i. 21 . *Death of a saint is gain.*

Apoc. (Rev.) xiv. 13 . *The dead in the Lord resting.*

N.B.—The Purgatory disclosed in Douay Bible.

Isaias xliii. 25 . *God blots out our iniquities and will not remember our sins.*

Isaias liii. 5 . *Christ chastised for our peace.*

1 Cor. vi. 11 . *Believers in Christ are washed and justified.*

Hebrews i. 3 . *Christ, by His passion, purged away our sins. (See note on verse 3, Douay Bible).*

1 John i. 7-9 . *Christ's blood cleanseth from all sin.*

The Book of Wisdom, regarded by the Church of Rome as Canonical, contains a passage which completely refutes this doctrine.

Wisdom iii. 1-3.

Souls of the just are in peace.

It is interesting to note the following statement with regard "to particular texts often alleged in "proof of Purgatory. We doubt if they contain an explicit and direct reference to it."—"Catholic Dictionary" Addis and Arnold; Fourth Ed., p. 767.)

† **Saints.**

Rome teaches that the Saints reigning together with Christ are to be honoured and invoked, and that they offer prayers to God for us.

Douay Bible does not support such teaching.

3 (1) Kings viii. *God only knows the hearts*
39 *of men.*

Eccles. ix. 5, 6 . *The dead know nothing about us.*

* Purgatory adopted about A.D. 1438. Finally confirmed at 25th and last Session of Council of Trent, A.D. 1563.

† Irenaeus (A.D. 180), Clement of Alexandria (A.D. 200), Origen (A.D. 230), Athanasius (A.D. 370), Augustine (A.D. 389), condemned this practice.

Invocation of Saints adopted about A.D. 700.

Matt. xi. 28 . *Come unto Me.*

John xiv. 6 . *Christ the way, truth, and life.*

„ xiv. 13 . *Ask in Christ's name.*

Acts iv. 12 . *Christ's name only one whereby we must be saved.*

Eph. ii. 18 . *Access to the Father thro' Christ.*

1 Tim. ii. 5 . *Christ the one mediator.*

Rom. viii. 34 . *Christ maketh intercession for us.*

Heb. vii. 25 . *Christ ever liveth to make intercession.*

There is not a single instance in the Bible of prayer to a saint or angel.

See also "Angels".

PASSING EVENTS—cont'd. from p. 25

did not care whether or not it destroyed intellectual freedom.

There was, she asserted, a very great similarity between the Church of Rome and the Communists whom they were so eager to destroy. She accused the Roman Catholic Church, even in Britain, of intimidation and coercion, as was shown by their treatment of her and their methods of suppressing information about her work.

"If they were in the majority in this country," she said, "and if they had all the power, then things would be very different."

Dr. Stopes expressed the view that all religious education should be taken out of the schools and should be given either at home, in Sunday Schools or in the churches.

Tolerance.

Father Christie declared that there was no such thing as a tolerant Government, and said that some Governments had to exercise restraint from time to time, as the Northern Ireland Government did by restraining co-religionists. But that was not persecution. The same thing happened in other countries.

"Nobody has yet solved the difficulties of tolerance and intolerance," he said. "If we ever succeed in this world in establishing tolerance we shall have progressed a good deal."

"There is as much skulduggery in the history of the Catholic Church as in any other school of thought in the world. We recognise that we have this in common with all men—that we are sinners."

"One of the greatest hoaxes that was ever foisted on any long-suffering public is that there is some connection between the totalitarianism of the Catholics and the totalitarianism of the Communists. Our totalitarianism is the totalitarianism

of Almighty God.”—“Belfast Weekly Telegraph,” 4/2/55.

[We are not in sympathy with either speaker, but it is well to note their points of view. We have never seen it stated that there is any connection between R. C. totalitarianism and Communist totalitarianism, but there are many striking resemblances.]

* * *

Vatican Claims Freedom is Reserved for R.C. Church Alone.

The *New York Times* said in a dispatch from Rome that the Vatican has described as not official or semi-official but nevertheless “unexceptionable” an address by Alfredo Cardinal Ottaviani supporting the Spanish bishops’ position favouring restriction of Protestant minorities in Roman Catholic countries.

The Cardinal’s speech in support of the Spanish stand in face of criticism by some French and United States Roman Catholics was made last March 2. The *New York Times* said the Vatican’s statement was elicited by a request from the newspaper for an authoritative clarification of the speech in view of apparently conflicting interpretations given to it in Spain and the United States.

Caused Controversy.

The *Times* said a controversy has raged in Roman Catholic circles for many months over the Spanish bishop’s position that Spain, as a Roman Catholic country, should not grant freedom of propaganda to other religions.

The dispatch added that Cardinal Ottaviani created a furor by his speech siding with the Spanish bishops and some prelates in the United States were said to have sent protests to Rome against the Cardinal’s statement.

The *Times* also carried a dispatch from Madrid which quoted ecclesiastical circles in Spain as saying the Vatican had confirmed the Spanish bishops in what they see as the duties and obligations of a Roman Catholic state toward religion in general and Protestant minorities in particular.

The *Times* added that a spokesman in New York for critics of the Cardinal insisted that he had spoken only in his personal capacity.

Based on Papal Texts.

The Vatican statement pointed out, the newspaper added, that the Cardinal’s statement was based largely on papal texts, such as encyclicals and allocutions. Cardinal Ottaviani was described as a well-known Roman Catholic jurist and expert on ecclesiastical law. He is assessor of the

holy congregation of the holy office. His speech was carried by *L’Osservatore Romano*, the Vatican newspaper.

. According to the official text of the lecture—which is not generally known in its entirety—published by the Pontifical University last March, Cardinal Ottaviani said:

“The (Roman Catholic) Church, too, recognizes the necessity with which rulers in some (Roman) Catholic countries may be faced of granting—because of grave reasons—a degree of tolerance to the other cults.”

“But tolerance is not a synonym for freedom of propaganda (by non-Roman Catholics) which foment religious discord and alters the secure and unanimous possession of (Roman Catholic) truth and of religious practice in countries such as Italy, Spain, and others.

Links Protestants with Reds.

“... Unfortunately, in the U.S.A., where many dissident brethren (Protestants) are unaware of the situation, both in its juridical and actual aspects, existing in our countries, there are those who show a zeal similar to that of the Communists in protesting against the alleged intolerance shown in the missionaries sent to ‘convert us’.”

Since the Pope himself is the prefect, or head of the congregation, which is considered the most important of all the Vatican departments because it deals with questions of faith and morals vital to Roman Catholicism, the view of the Spanish bishops is that Cardinal Ottaviani would not have discussed without first having obtained papal assent so important and delicate a question as that of the rights of Protestants in Roman Catholic and non-Roman Catholic states.—“The Sentinel,” Toronto, 1954.

* * *

Voice of a Roman Catholic Archbishop.

“Pious Junk”. No, this is not our appellation; it is from the mouth of Archbishop R. J. Cushing, who, in a radio address, warned against purchasing “holy horrors”. As reported in The Standard-Times of New Bedford, Mass., March 23, 1954, he went on to list as “pious junk” and “pious rubbish” such articles as “crosses that glow in the dark, religious pictures with eyes that follow you around the room, water from a holy hydrant, vials of miracle anointing oils”. The Archbishop added: “It’s an insult to your intelligence; it’s money spent for holy horrors. These things belittle Catholic devotion and encourage superstition.”—“Protestant Action”, Toronto, Dec., 1954.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Christians Third in India Census.

According to a census issued by the government taken in 1951, Hindus form 84.99 per cent. of the population of India, Muslims 9.93 per cent., Christians 2.3 per cent., Sikhs 1.74 per cent., Jains 0.45 per cent., Buddhists 0.06 per cent., Zoroastrians 0.03 per cent., adherents of tribal religions 0.47 per cent. and of non-tribal religions 0.03 per cent.

These figures cover the present territorial limits, exclusive of Jammu and Kashmir states and part of the tribal areas in Assam where the 1951 census was not taken. Comparison of the figures for 1951 and 1931, the government paper states, shows that there has been no material change in the religious pattern, except that in 1951 more members of tribal groups professed themselves Hindus or Christians.

The census shows that out of a total population of 356,700,000, Hindus number 303,200,000; Christians 8,200,000; Muslims 35,400,000; adherents of tribal religions, 1,700,000 and of non-tribal religions 100,000. Travancore-Cochin has the largest Christian population—2,966,036 out of a total population of 9,280,425. Then comes Madras state, with 2,431,006 Christians out of a total of 54,290,000.

* * *

Criticism of MRA in Church Inquiry Report —“Defective in its Social Thinking.”

Dr. Frank Buchman's moral re-armament movement is criticised in a Church Assembly report just published. The report refers to the movement as being “psychologically dangerous and gravely defective in its social thinking.”

It admits however that M.R.A. adherents are sincere and of goodwill and have exposed the “inadequacy of the Church in our industrialised modern society.”

The report was drawn up by the Assembly's Social and Industrial Council. Among the 17 members of the council are the Bishop of Sheffield, Dr. Hunter; the Bishop of Birmingham, Dr. Wilson; Dame Marian Acton; Mr. Basil Sanderson and Sir John Woods. Major-General Sir Colin Jardine and Mr. Gerald Steel dissociated themselves from the report.

The report states that the movement's method of prayer by “quiet times” with pencil and paper when adherents were said to receive guidance from God, was a “dangerous over-simplification of what is required”.

All the more so when the guidance received by an individual could be overruled by guidance from M.R.A. headquarters.

In general, the report says “M.R.A.'s teaching on guidance conduces to a dangerous depreciation of common sense and the powers of the intellect.”

It might also lead to a claim to virtual infallibility.—“Belfast Weekly Telegraph”, 4/2/55.

* * *

Cardinal Stritch—Church Unity Talks With Other Faiths Not For Roman Catholics.

Chicago.—Samuel Cardinal Stritch urged Catholics to refrain from engaging in religious unity assemblies or conferences with other faiths.

Instead, the noted Chicago prelate said the Roman Catholic Church is ready to join with citizens of all faiths of this country and elsewhere in a united front against a “common enemy”—atheism.

Cardinal Stritch in his pastoral letter to the laity and clergy of the Chicago archdiocese stated:

“The Catholic Church does not take part in these organisations or in their assemblies or conferences. She does not enter into any organisation in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the Church of Christ or the nature of her unity, or to propose to discuss how to bring about the unity of Christendom, or to formulate a programme of united Christian action.

Emphasising that the Roman Catholic Church is “the one and only Church of Christ”, the Cardinal continued:

“She does not allow her children to engage in any activity of conference or discussion based upon the false assumption that Roman Catholics too are still searching for the truth of Christ.

“For to do so would be to admit that she is but one of the many forms in which the true Church of Christ may or may not exist . . . such an admission she can never make, for she is now

as she has always been, the one and only Mystical Body of Christ, the one and only Church of Christ."

There is only one way to unity of all Christians and that is through the Roman Catholic Church, Cardinal Stritch declared, stating:

"Now this unity, clear and obvious as it is, exists in the Church of Christ to-day. It is found in the Roman Catholic Church and in her alone. She and she alone is the true Church of Jesus Christ. There is only one way to the unity so anxiously sought by some men. That is the entrance into the fold of the Church of Christ, participation in her life, submission without reserve to her teaching and ruling authority."

The Cardinal asked his flock to pray for the return of all Christian sects to the Roman Catholic Church.

—"The Vigilant", Melbourne, Nov., '54.

[Cardinal Stritch wrote in connection with the invitation that some Roman Catholics should attend the World Council of Churches meeting at Chicago last August, but he lays down the recognised principles of his Church. Unfortunately, many people do not understand that Rome's attitude to Christian unity is that others must submit to her. The only R.C.'s at the Evanston Chicago meetings were journalists, as far as we have heard.

Of course there are obvious answers to the Cardinal's claims. It was better to put the claims forward, for they cleared the air.]

* * *

St. Patrick's Day in New York.

St. Patrick's Day will be observed in St. Paul's Chapel in Broadway, New York, with a guest speaker, special music and prayers, and decorations of Irish flags. The preacher will be Irish-born Rev. F. J. Vincent, rector of the Episcopal Church of the Redeemer, Pelham, New York. By permission of the Bishop of New York, the vicar of St. Paul's, the Rev. Robert C. Hunsicker, will use the Collect, Epistle and Gospel from the Church of Ireland Book of Common Prayer.

The vicar received messages of greeting from the Most Rev. Dr. Barton, Archbishop of Dublin and Primate of Ireland, and from the Bishop of Down, the Right Rev. Dr. Kerr. Dr. Barton sent the following message:

"From the Archbishop of Dublin to our fellow-Churchmen in New York, greeting. We rejoice to know that you will be joining with us in Ireland on St. Patrick's Day, in praising God for the work of our patron saint in laying the foundation of the Irish Church in the 5th century. He was one of the greatest missionaries in the history of the Christian Church. His successful work in Ireland had a profound effect in later years on the re-establishment of Christi-

anity in England. The Irish Church sent St. Columba to Iona in Scotland, and from that settlement such men as St. Aidan reclaimed the greater part of England from the heathenism into which her people had lapsed after the Saxon invasion. From these Irish monasteries, dauntless missionaries went to many parts of Europe and established Christian centres in the northern lands, and as far south as Italy. The Anglican Communion owes its origin not only to the mission of St. Augustine but to the work of the Celtic Church.

Missionary Zeal.

"Let us pray that the missionary enthusiasm of that Church may continue to inspire us who have inherited from them the ancient faith of the Church.

"We of the Church of Ireland ask your prayers that we may be faithful in the work which God has entrusted to us. We, too, will pray for you, that your work in the great city of New York may be blessed by God to His greater glory."

The following was the text of the message by the Bishop of Down and Dromore:

"As Bishop of the Diocese of Down, I send fraternal greetings to the worshippers in St. Paul's Church, New York, for their commemoration of our national patron saint, Patrick. In my diocese is the place he landed at in A.D. 432, Saul, where his first Christian Service was held. In that, the oldest parish in Ireland, there will be a broadcast service on St. Patrick's Day. A few miles away is his burying place in the graveyard of my cathedral city of Downpatrick.

"We of the Church of Ireland hold in reverence the memory of St. Patrick. Our Primate presides in the chief church he founded at Armagh. We are in unbroken ecclesiastical succession from him, and maintain the Gospel he proclaimed as set forth in his authentic writings. Peace and blessings be with you."

* * *

Bible for Each New Australian—Memento of Oath-Taking.

The rapid increase in the number of foreign immigrants to Australia has led the British and Foreign Bible Society to offer to each new Australian on naturalisation a copy of the Authorised Version of the Bible. The Lord Mayor of Sydney, Alderman P. D. Hills, has accepted the offer and at the naturalisation ceremonies in the Town Hall, Sydney, now asks each new Australian to keep the bible on which the oath of allegiance is sworn.

Until recently the bibles, which are held in the right hand at the oath-taking have been copies loaned by the authorities. In future the Lord

Mayor will say to each group of new Australians : "You may keep the bible you now hold as a memento of this significant occasion. It is a gift from the British and Foreign Bible Society." The immigrants include people from many different countries and different faiths, but it is reported that 95 per cent. of them accept the gift with appreciation.—"Manchester Guardian", 14/3/'55.

* * *

"Q.U.B." Church Ceremony.

The Archbishop of Armagh, Dr. J. A. F. Gregg, and six Bishops attended the opening recently of the new Church of Ireland Centre at Queen's University by Sir Richard Livingstone, a former Vice-Chancellor of the University.

The ceremony was held in the new Geology Lecture Theatre opposite the Centre in Elmwood Avenue.

The Bishops were: The Bishop of Connor, Dr. R. Charles King Irwin; the Bishop of Down and Dromore, Dr. W. S. Kerr; the Bishop of Clogher, Dr. Richard Tyner; the Bishop of Meath, Dr. James M'Cann, and Bishop J. Hind.

The dedication was performed by the Primate, who presided, at the opening ceremony. He said that the fact that they had had to wait until 1955 for the new Centre at "Queen's" did show some want of perspicacity on the part of the Church of Ireland. It was of enormous importance that the university authorities should be sympathetic in such a venture. There had been no lack of sympathy and co-operation on the part of the Vice-Chancellor (Dr. Eric Ashby) who had given them every possible support.

Care of Students.

Dr. Ashby said that when he was invited to become Vice-Chancellor, Sir Richard advised him: "No man should accept this office to whom religion means nothing". Dr. Ashby went on "I have often realised what good advice that was". They were charged with the responsibility of encouraging students to cultivate spiritual health alongside their intellectual and physical health. "That is what this centre is for", Dr. Ashby said, "and it is a great honour and satisfaction to us that Sir Richard has come to open it".

Sir Richard said he was delighted to see the enormous developments at "Queen's". He mentioned the "imposing scarlet skeleton on the Malone Road", and added: "But this centre is also an important part of the advance."

"Queen's" enabled people with different political and religious views to live together in amity. In a country where there were great religious differences, that was particularly valuable. There was some hope that the contacts would germinate a spirit of forbearance and good will which would profit the country in future years.

Time of Troubled Minds.

"To-day, we are seeing an immense step forward", Sir Richard said. "Some time ago, the Church of Ireland arranged that there should be a whole-time Dean of Residences, and certainly the care of 600 students required his services. This Centre will give him a place for his work. The Church of Ireland Dean will in future have what his Presbyterian and Roman Catholic colleagues have already had for some time."

He thought that sometimes the Churches paid great attention to the education of children but were apt not to do as much as they might for people in their late adolescence. Surely it was at that student stage that people were apt to drift away from their religion. "I think you can say that for many people the university is a time of great troubling of the mind. It makes all the difference in the world if there is a place such as this Church of Ireland Centre to give them help."

—"Belfast News Letter", 12/3/'55.

* * *

Britain's Spiritual Hunger.

Before sailing from the United States for Britain recently, Dr. Billy Graham, whose evangelistic campaign begins in Glasgow on March 21, stated that he was returning to Britain because spiritual hunger was even more pronounced there than in America. In a statement written for the Associated Press, he explained:

"We are going to Britain first, because Britain is the cross-roads of the Western world, a mighty fortress of freedom. What happens there reverberates throughout the world. It is an historic fact that spiritual revivals originating in Britain have invariably left their impact and stamp upon the world. . . .

"Second, we are going back to Britain because the spiritual hunger there is even more pronounced than it is in America. Many have thought that our going back so soon is ill-advised. But every indication, if visible signs can be trusted, points to even a greater response than last year."

350,000 Seats Booked.

His committee, wrote Dr. Graham, had secured the largest stadium in London, seating 100,000. Already 350,000 seats had been reserved, and it appeared that by the time the meeting began most of the seats would have been taken in advance. He went on:

"There is nothing spectacular about our meetings. There is only one way to account for such phenomenal interest, and that is the presence of a great spiritual hungering in the hearts of the people. Not only is there a marked longing for a return to faith, but it was evident last year at Haringay that the spirit of God is working in a singular way in Britain.

"It took more than a mere man to persuade 36,000 conservative cultured dignified people to answer the Gospel appeal. It took more than mere publicity to attract 120,000 people to one service, and on the same day draw 65,000 to another stadium. The spirit of God is working in Britain. Make no mistake about that."

Bombs and the Man.

Dr. Graham observed that this year weapons for mass destruction would reach the peak of perfection. The comfortable thoughts that everything was growing slowly better had almost overnight been changed into thoughts of the world's end. Sir Winston Churchill said that it was only a matter of three or four years until Russia could match our destructive potential. Mr. Bevan, more realistic, said it would be much less. Mr. Eisenhower had said, referring to the atomic arms race, "There comes a time when a lead is not significant". Dr. Graham went on:

"It is not the hydrogen bombs we are afraid of: it is the men behind them. The machines are harmless, but human nature without God is deadly dangerous.

"Does Christianity have the answer? We emphatically believe that it does. In areas where it has been tried and applied it has changed both the individual and society. So we are going back to Britain with a keen feeling of personal inadequacy.

"What happens there will be felt in the United States. Just as in World War II, when Britain was besieged by the enemy and we took heart at the least morsel of favourable news and rejoiced at the slightest advance and victory, let us hold up their hands now as they take a stand against the spiritual forces seeking to destroy all that is good, holy, and free in the world."

—"Manchester Guardian", 14/3/55.

"Priests in Overalls" in France again.

The Church is preparing to resume, with new and somewhat modified regulations, the worker-priest experiment—sending apostles in overalls into the factories in an effort to regain the faith of French working classes.

The experiment, which began ten years ago, was halted last year for re-examination by ecclesiastical authorities.

Some of the priests were permitted to continue, provided they attached themselves to a religious community.

Maurice Cardinal Feltin, Archbishop of Paris, signalled the beginning of the Church's new drive with a pastoral letter to the worker-priests defining their mission.

He said that the "priests in overalls" will have to "share the life of the working class . . . but keep a certain degree of autonomy and an objectivity of judgment."

Several of the original worker-priests were reported guilty of deviation from the principles set for their work by the higher clergy.

The new experiment will be called: "The Direct Apostolate in the Working World (L'Apostolat Direct dans le Monde Ouvrier).

Cardinal Feltin said that the new worker-priests will not be allowed "to accept all reactions and positions of the working class. They will have to detect the (doctrinal) deviations, which they

(Continued on p. 48.)

A LENTEN PASTORAL LETTER.

In the Lenten pastoral letter of one of the Roman Catholic bishops recently published we note a statement that:—

"The principal dangers to faith were attendance at non-Catholic worship or schools, marriage with non-Catholics, and books or companions hostile to the Church or its teaching."

It has always seemed to us that "attendance at 'non-Catholic' worship" on the part of Roman Catholics is so rare, being confined to weddings and funerals, that the danger is illusory. People go to weddings as social occasions, and to funerals out of respect for friends, neighbours, and relatives. If there is danger here it is surely an admission that the loyalty of adherents is not trusted, and that the depth of conviction is thought to be slight.

Mixed marriages are different, and we find that often the Protestant party wins over the non-Protestant. Of course a mixed marriage which takes place in a Protestant Church may result in severe social pressure almost amounting to boycott in some parts of the country. Mixed marriages are generally a mistake where the *Ne Temere* decree is admitted.

Attendance at "non-Catholic" schools is very rare in Ireland, especially in rural or provincial Ireland. We see also the perennial warning against Trinity College, Dublin.

"Where higher education was in question the danger was by no means negligible, and hence he deemed it his duty to point out once more that attendance at Trinity College, Dublin, was forbidden to Catholics under pain of mortal sin.

"'This prohibition', he stated, 'arises from a decree of the Council of Maynooth, which expressly mentions Trinity College, and from the general law of the Church, which forbids attendance at any non-Catholic school whatsoever; and it is based on the fact that, as is evident from the nature of the case, and as experience has proved, attendance at non-Catholic schools is normally harmful to the faith of Catholics.'"

You would never guess from this that there

are hundreds of Roman Catholic students in Trinity College, and that most of them have received permission from their bishops. The R.C. Bishop of Cashel, whom we quote, like other bishops can permit such attendance and thus it ceases to be "a mortal sin". We never heard of an R.C. who gave up his faith through going to T.C.D.

THREE FRANCISCANS.

The death of Mr. Joseph McCabe in January last closed the career of a man who was described in a quotation in the obituary notice in "The Times" as "one of our few surviving Victorians." "He was indeed", wrote the obituarist, "a lonely survivor of the serious militant but somewhat elementary scepticism which perturbed the closing decades of the nineteenth century". A truculent, old-fashioned rationalist, he "breathed defiance to the last". He was 87 at his death. It is sometimes said that Franciscans never change their religion. McCabe did. He entered the order at 16, received its full theological training, ending at Louvain University, and was admitted to the priesthood in 1890. He became a professor of scholastic philosophy, and was rector of a theological college by 1895. The following year he withdrew from the Roman communion, and in 1897 he published his remarkable account of "Twelve Years in a Monastery". For nearly sixty years he wrote and lectured against revealed religion and the Church of his birth. He was fair enough, and did not play to the Protestant gallery, but he pulled no punches. He married, became father of a family, and never looked back. He did some pot-boiling, but no one could ever have said that he was not always in deadly earnest. If he did not remain a Franciscan all his life, he at least never forgot that he had been through the mill.

Castle Chaplain.

McCabe was not the only Franciscan who abandoned the order around the nineties. Father Richard Brome de Bary, after working in London, became an Anglican in the U.S.A. in 1901, joining the Episcopal Church. Returning to England he was appointed private chaplain to the present Earl of Shaftesbury. In that capacity he served from 1906 to 1915. In the latter year he accepted the vicarage of Imber, in the Diocese of Salisbury. Later he was vicar of Horton. He retired in 1945, and died in 1948 at Wimborne St. Giles. The account of his conversion and change of ministry will be found in his book, "Franciscan Days of Vigil". He was a very different man from McCabe, though he had no more vocation for the monastic career. He expressed the view himself that he had never been "in a canonically valid sense a member of the Franciscan Order". Like

McCabe he "married a wife". He remained a Catholic, but ceased to be a Romanist, though he was never bitter. He wrote several books that are still worth reading. They are all out of print, and a little hard to get hold of—"A New Rome", "The Gospel of Worship", "Mystical Fellowship", "The Land of Promise", and others. His wife was a minor poetess, not without admirers of her muse. He lived in a house in the Belfast Castle grounds for several years. As a private chaplain to the Earl of Shaftesbury he officiated in both the Castle Oratory and the Chapel of the Resurrection.

"People's Padre."

Another Franciscan, more recently, after 26 years in the order, left it, and the Roman Catholic Church, at Phoenix, Arizona. He was Father Emmett McLoughlin. His social work, including the opening of a hospital, came under the ban of the ecclesiastical authorities, and he was charged with neglect of his priestly duties. He refused to resign and clear out of Phoenix. He felt that he was called by God to continue the job to which he had put his hands. So, in Phoenix he remains, and his work goes on. Like McCabe and de Bary he has married. His wife was, and is, associated with him in his hospital undertaking. He has written his story in "People's Padre", published a few weeks ago. His picture of the Roman Catholic community in the U.S.A. is a very strange one. He has suffered many things at the hands of his former co-religionists in one of the strongest pressure groups in the country. But he assures his readers that he has had the sympathy and support of thousands of good folk, even amongst those who have still refrained from any open breach with "The Church". He says that about 30 per cent. of the Romanist clergy in the U.S.A., sooner or later in their career, get out and "return", as he puts it, to "normal life". He reckons that, at any given time, there are, in the U.S.A., about 13,500 ex-priests in secular employment, married, fathers of families, and happy in their freedom. Of the thirteen students in his own class, four have broken away. He concludes: "I am an American again, not a foreign subject on American soil. . . I can love God and continue with freedom in the service of my fellow man. For that freedom is now my heritage also." He seems still, in very real fashion, to be working the works of the Little Poor Man of Assisi. VIATOR.

[Belfast News Letter, 12/3/'55. To the author of this article we owe our awareness of one of these Franciscans, Richard de Bary. An article on de Bary appeared in our pages a few years ago, by "J.B.S." McLoughlin's autobiography is very interesting. Ed.]

Registered at Stationer's Hall.

THE CATHOLIC.


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All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

The Church of the Living God.

As one walks along O'Connell Street, Dublin in the evening one notes at the corner of Abbey Street a handcart of pamphlets for sale. A glance shows that they are mainly the publications of "The Catholic Truth Society", and that the Legion of Mary is in charge.

Over the display is a banner with the text from which our title above comes—"Where is 'the Church of the living God, the pillar and ground of the truth'?"—These, as we all know, are the words of St. Paul in 1 Timothy, 3. 15.

The full passage is a series of practical directions to Timothy about his routine duties—the standard of conduct he is to ensure in bishops and deacons. St. Paul says that he hopes to visit Timothy shortly (plainly to exercise apostolic oversight), but if he fails to do so, what he has written is intended to guide Timothy—"that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

The banner we refer to is of course a challenge to the non-Roman Catholic, and perhaps an invitation to him or her to buy a booklet and find the answer. On the opposite corner of the street there are frequent evangelistic meetings sponsored by the Irish Church Missions or by the Y.M.C.A. Their supporters ought to be able to face the question and have a satisfactory answer. There are three possible attitudes to Rome's claims—to ignore them, to yield to them, or to refute them.

The first of these may do for the careless or sceptical, but ought not to satisfy the person genuinely concerned for the Christian faith. The second ought to imply study and conviction. The third ought to imply more serious study, and more intelligent and spiritual conviction.

* * *

Where then is "the Church of the living God"? Ought we not to say to ourselves first of all that we ought to be careful not to give the word "Church" the significance it has come to have in our days? When St. Paul wrote the idea of "ecclesia" was very old. It is the usual word in the Greek translation of the Old Testament (LXX) for the Hebrew word normally translated "congregation" in English, i.e. the gathering or public meeting of the Israelite people. It was not in St. Paul's time, or at any time a hierarchy, or a curia.

The Apostle teaches elsewhere that the Church is "the body of Christ". The body could not be imperfect, or incomplete, or unable to do all that God intended, or all that lay within its competence, in the first century of our era. Yet it had no central organisation; no "magisterium" located in the imperial capital city of Rome; no papacy; no elaboration of dogmas such as we find in the twentieth century; no mariology; in short, it was the body of Christ unencumbered by the accretions of nearly two thousand years. It is said of course, that all the differences between then and now are logical developments of the faith. This was the argument by which John Henry Newman more than a century ago succeeded in overcoming his scruples and doubts so that he might become a Roman Catholic. If he was right then each successive generation may claim that it is more Christian than its predecessors, and the Apostles had only rudimentary ideas of what Christianity meant. It will not do to say that if the Apostles had known the later dogmas they would have believed them; neither will it do to say that they had implicit faith. The only thing we know about their faith is what they have told us, and what the first centuries make plain to us as their teaching. The canon of the New Testament (which we do not owe to Rome) shows no sign of the sacred writers having a rudimentary grasp of saving truth. Rather, we find them expressing profound and comprehensive truths relating to the Incarnation, and the Atonement, and the Resurrection, and Justification, and Sanctification, and eternal Judgment.

We recognise adaptations of organisation and credal summaries of Scripture teaching, as inevitable and proper. But these in no way carry us upon the path to the Lateran or Trent or Vatican Councils.

Take a practical instance—Our Lord in the institution of the Sacrament of the Lord's Supper directed the use of the Cup by all. The student of the New Testament who recognises the Church as "the pillar and ground of the truth" will, for that very word "truth's" sake, deny that there is in the Church a legitimate power to alter what Christ commanded, or requested. Yet it is claimed that "the Church" (i.e. the Roman Catholic Church) has authority to change the signs in the Sacrament the Lord appointed.

Further, while claiming to settle things on the ground of the Church's infallibility, it does in fact attach infallibility to a decision of the Holy Office, a single committee of the Church (see *Clergy Review*, Feb., 1955). This appears to us to be an unexpected interpretation of the very carefully worded definition of Infallibility accepted by the Vatican Council of 1870. We are of course assuming, perhaps in ignorance, that there are not two infallibilities, one of the Church, and one of the Papacy.

* * *

We believe that the instance we give would have gravely upset the first-century Christian. He could not have altered Christ's memorial because he could not infringe upon truth. The Church as "pillar and ground of truth" must have found such a proceeding unthinkable. Indeed, any manipulation of the sacrament of the Gospel was unheard of till centuries had passed. We understand that the first offenders against Christ's Ordinance was called to order, by a Bishop of Rome because they were *omitting* the use of the Cup. Pope Leo the Great declared refusal of the Cup to be a Manichaean heresy, and Pope Gelasius I wrote "Let people either receive the Sacrament in its entirety, or be repelled from the entire Sacrament". In the 12th century Pope Pascal II wrote "We know that the Bread was given separately, and the wine given separately, by the Lord Himself, which custom we therefore teach and command to be always observed in Holy Church". Yet these declarations, as infallible as any can be, because they are in agreement with Holy Scripture, were set aside when the Council of Constance in 1415 condemned priests under penalty of excommunication for giving the Cup to the Communicants.

* * *

A former Dean of Canterbury, the learned Dr. Henry Wace, has described the first century character of "the Church" thus—"In apostolic times the external union of the Church of Christ was simply that of distinct communities who believed in the same truth, and accepted the same discipline, who entered into mutual consultation on important points of difficulty which might

arise, and who submitted to the decisions which resulted from such consultations as expressing the judgment of the Spirit of God for them. But they were not all subject to the administration of any single visible authority, and in that respect did not present the characteristic of the single society. There was, indeed, one authority to which they all submitted, but it was an authority ordinarily invisible—that namely, of the Lord, who, by His commission to His Apostles, had really founded the various Churches, who had promised to be with them to the end of the world, and who was believed through his Spirit to intimate His will to His representatives, when solemnly assembled in such a Council as that which met at Jerusalem."

Dr. Wace goes on to define the Church. To the question "What is the Church"? there is a two-fold answer:—

"There is, first, the one great body, of which St. Paul speaks in the Epistle to the Ephesians as the Body of Christ which is obviously not confined either to any one of such particular Churches as those which the Apostle founded, or to any single community existing on earth and at any one time, but is composed of all who in every age have been united to Christ the Head by His Spirit. They are His members; they will be found at the consummation of all things, when Christ is revealed in His full glory, with all His Saints, to form one vast organism, in union with Him, each with his place, his gift, his office, and his special blessing. But this Church—the Church in the highest sense of the word—is, and always has been, invisible. There are members of the visible Churches who do not belong to it, because they do not belong to Him; they are false to Him in belief or practice. Being as a whole an invisible body, it is not one which we can approach, to which we can appeal for guidance, or which can exercise any direct authority over us. We are in union with it, if we are true Christians, through Christ."

"But if we are to use the word 'Church' of a visible body, then, according to the New Testament, any congregation of Christians who have received Christ's word and have been baptised, and who continue in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers, is a Church of Christ; it is a congregation of believers in Christ who acknowledge the truth, and who submit to the discipline which He and His Apostles declared and appointed; or, in the words of the Church of England the visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the Sacraments he duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. There may be any number of such Churches and no one

of them has any inherent authority over others. . . there is a real though not, for ordinary purposes, an external unity among them. . . though not forming, either individually or in combination, the one Church of Christ, they are the visible bodies out of which that one invisible body is being evolved: and in ordinary circumstances it is through union with one of them that our union with that invisible body is effected and maintained."

* * *

Another quotation from Dr. Wace may not be irrelevant to this discussion—"That ideal which has captivated and distracted so many minds of there being one single visible society, under one government, which alone can claim to be the Church of Christ, and to whose authority every individual Christian must submit on peril of his salvation, is an ideal which has no foundation in the New Testament."

We have quoted the views of Dean Wace, whose name ought to be familiar to older readers who have an interest in Christian truth (The Dean issued a well-known edition of Martin Luther's Primary Works, and was joint-editor of the monumental "Dictionary of Christian Biography"). We now turn to Calvin's Commentary on I Timothy (Calvin Translation Society, Edinburgh 1856)—Calvin on 1 Tim. III. 15 comments on the words "How then oughtest to conduct thyself in the house of God" as follows—"There are good reasons why God bestows this name on his Church; for not only has he received us to be his children by the grace of adoption, but he also dwelleth in the midst of us."

When he comes to the title "the pillar and ground of the truth" he says "Could it (i.e. the house of God) have been described in loftier language? Is anything more venerable or more holy than that everlasting truth which embraces both the glory of God, and the salvation of men?" He speaks of "the dignity of this wisdom, which alone deserves to be called light and truth, and the instruction of life, and the way, and the Kingdom of God. Now it is preserved on earth by the ministry of the Church alone. What a weight therefore rests on the pastors who have been entrusted with the charge of so inestimable a treasure!"

The grandeur and solemnity of the treasure of God's revelation is such, that to Calvin it is but trifling with truth to claim that accretions, traditions, mediaeval theories and the like should be regarded as the oracles of God because Rome says it is "the pillar and ground of the truth", and therefore it cannot err! His point seems to be this—If Rome is the Church of the living God, then its teaching should be of an august and uncorrupt character. But it is, in fact, an amalgam

of all sorts of pious observances, unreliable traditions, dogmas not consonant with Scripture, and theories which have gradually been pushed forward into the realm of doctrine. Hence, for Calvin, the very nature of Latin Christianity in the sixteenth century debarred it from being considered to be "the pillar and ground of truth". That is a weighty verdict which ought to be studied in detail, but which we must leave in general terms.

Let it be remembered that the Reformers in criticising contemporary religion, and the position taken by "the Church", took the whole thing as it stood, into account. What the Church did; what the Church said; what the Church permitted; what the Church tolerated; what Church authority condoned; *all* went to build up the structure and view of Christian life and thought they set out to correct and amend.

We are to-day accustomed to a distinction being made between the things the Church in its magisterial office imposes on the faithful to be believed on pain of eternal damnation, and the things which may be casually dismissed as not binding on anyone. But we have to keep before us the general attitude, that though a particular thing may not have been defined and decreed as a necessary truth, yet it is *temerarious* to doubt it or to deny it. Through the mediaeval and later centuries many things were on their way through various grades of popular opinion, then general belief, then assent of theologians, then "temerarious to deny", then definable, and then, at length, defined! In the matter of doctrine it might be said that the first century Christian belief was but the foundation; and that development and growth of the living reality erected upon the foundation the building which we see to-day: but St. Paul says that the Church of the first century is not only the foundation, "the ground", but also what is built thereon, "the pillar". That is, the support of truth erected on the one genuine foundation, which is Our Lord Jesus Christ.

* * *

To come back to Calvin—"The reason why the Church is called 'the pillar of truth' is that she defends and spreads it by her agency. God does not Himself come down from heaven to us, nor does He daily send angels to make known His truth; but He employs pastors, whom He has appointed for that purpose. To express it in a more homely manner, is not the Church the mother of all believers? Does she not regenerate them by the Word of God, educate and nourish them through their whole life, strengthen, and bring them to absolute perfection? For the same reason she is called the pillar of truth; because the office of administering doctrine, which God hath

placed in her hands, is the only instrument of preserving the truth, that it may not perish from the remembrance of men."

"It is a blasphemy to say that the Word of God is uncertain, till it obtains from men what may be called a borrowed certainty. Paul simply means what he states elsewhere in other words, that since our 'faith is by hearing', there will be no faith, unless there be preaching. Accordingly in reference to men, the Church maintains the truth, because by preaching the Church proclaims it, because she keeps it pure and entire, because she transmits it to posterity. If the instruction of the gospel be not proclaimed, if there are no godly ministers who, by their preaching, rescue truth from darkness and forgetfulness, instantly falsehoods, errors, impostures, superstitions, and every kind of corruption will reign. In short, silence in the Church is the banishment and crushing of the truth."

* * *

Calvin then directs his attention to Roman Catholic claims based on this text. He says that even if the Church were elevated above the third heaven, it has nothing to do with them. "Nay, I even turn the whole passage against them; for if the Church is the pillar of truth, it follows that the Church is not with them, when the truth lies buried. Paul does not wish that any society in which the truth of God does not hold a lofty and conspicuous place, shall be acknowledged to be a Church. The true mark of the Church is not found in Rome. The mistake arises from this, that they do not consider that the truth of God is maintained by the pure preaching of the gospel."

* * *

This view of Calvin agrees with the definition of the Church set out in the Articles of the Church of England—"Of the Church: The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacrament be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. The Church of Rome hath erred in matters of faith."

The Church of Scotland and other reformed Churches hold identical views. Emphasis must be laid on purity of faith and on Scriptural teaching if the Church on earth is to be the pillar and ground of truth. The identity of its faith from age to age is secured by its continuing to teach in accordance with Holy Scripture, after the model of the best and earliest days of our faith.

The true Church is neither in Rome nor in Canterbury nor in Geneva nor in Wittenberg, but in Christ.

THE BIBLE AGAINST ROME.

* Scriptures.

The Scriptures should not be withheld from the people.

- Romans i. 7 . This Epistle addressed to *all* at Rome.
- 1 Cor. i. 2 . This Epistle addressed to *all* believers at Corinth, and to all that invoke the name of Christ.
- 1 Thess. v. 27 . This Epistle to be read to *all* the brethren.
- 1 Peter i. 1 . This Epistle addressed to the strangers dispersed throughout Pontus, Galatia, etc.

The Scriptures to be searched and read.

- John v. 39 . Search the Scriptures, they testify of Christ.
- Acts xvii. 10, 11 Inhabitants of Berea commended for searching the Scriptures.
- Apoc. (Rev.) i. 3 Blessed is he that readeth the words of this Prophecy.

Error proceeds from Ignorance of the Scriptures.

- Matt. xxii. 29-32 Sadducees denied the Resurrection through ignorance of the Scriptures.
- Acts iii. 14-17 . The Jews, through ignorance of Scriptures, put Jesus Christ to death.

Private judgment appealed to.

- Luke xii. 57 . Why *even of yourselves*, do you not judge that which is just.
- Acts xvii. 11 . Inhabitants of Berea tested, for themselves, the preaching of Paul.
- 1 Cor. x. 15 . I speak as to wise men, judge *ye yourselves* what I say.
- 1 Thess. v. 21 . Prove all things.
- 1 Peter iii. 15 . Be ready to give a reason for your faith.

Scriptures a sufficient Rule of Faith.

- Psalms cxviii.
(cxix) 105, God's Word a lamp and a
130 light.
- Isaiah viii. 20 . The law and the testimony to be appealed to.
- Luke xvi 29, 31 Moses and the Prophets to guide brethren of the rich man.

* Bible forbidden to the laity by the Council of Toulouse, A.D. 1229.

- John xx. 31 . Gospel written that we might believe and have life.
- Acts viii. 26-39 . The eunuch, through reading the Scriptures, found Jesus, and went on his way rejoicing.
- 2 Tim. iii. 15 . Holy Scripture sufficient to instruct Timothy to salvation.
- 1 John i. 4 . These things written that our joy might be full.

Our Saviour and His Apostles always appealed to the Scriptures, never to tradition ("of the Elders").

Matthew iv. 7, 10	Acts i. 20
" xxii. 31	" xiii. 29,33
Mark xi. 17	John ii. 17
Luke iv. 17	" x. 34
" x 26	" xx. 31
Luke xxi. 22	Acts xviii. 28
" xxi. 22	" xviii. 28
" xxii. 37	" xxvi. 22
" xxiv. 27	1 Cor. iv. 6

Tradition, as proved by Christ (Matthew xv. 3-9), made void the Commandment of God. Is it likely, therefore, that a mischievous and unreliable agency such as this would have been entrusted with the transmission of Divine truth to us?

Under the O.T. dispensation the *written* Word was the standard authority; departure from it to tradition led to grievous error. Under the N.T. dispensation we therefore argue the same kind of authority.

NOTE.—Apocryphal Books of O.T. have no claim to a place in the Canon of Scripture, since:—

- Not one of them is extant in Hebrew—most written in the Greek language, except the fourth book of Esdras, which is only extant in Latin.
- Written subsequently to the cessation of the prophetic spirit. The Jews unanimously agree that the prophetic spirit ceased with Malachi.
- No direct claim to inspiration advanced by the writers.
- Jewish Church never received them into the sacred Canon. (Words of God committed to the Jews. Romans iii. 2.)
- No part of them quoted by Christ or by any of His Apostles. Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them.
- Not admitted into the Canon of Scripture during first four centuries of Christian Church.

- Never read in Christian Church until fourth century; and even then not, as Jerome informs us, to establish any doctrine. ("Horne's Introduction", vol. I., Appendix No. 1.)

Tradition.

Rome regards *unwritten traditions*, relating as well to *faith* as to *morals*, as of equal authority with the Books of the Old and New Testament.

Douay Bible regards tradition as mischievous. Matt. xv. 3, 6, 9 God's Commandments made void by it.

Colossians ii. 8. Beware of the tradition of men.

Titus i. 14 . Not to heed commandments of men.

The mere existence of the *written* word is *prima facie* evidence (a) against the reliability of tradition; (b) in favour of the assertion that Holy Scripture contains all things necessary to salvation.

(a) If tradition were a thoroughly reliable guide—

Why should Jeremias have been commanded "Saying, take thee a roll of a book, and thou shalt *write* in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day?" (Jeremias xxxvi. 2);

Why should St. Luke *write* to Theophilus "That thou mayest know the verity of those words in which thou hast been instructed?" (Luke i. 3, 4);

Why should St. John *write* "That you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name?" (John xx. 31.)

(b) It being thus necessary to reduce God's word to writing implies the fact that nothing essential to salvation was omitted from the Scriptures.

Roman Catholic tradition not of God but of men—

If this tradition and the Bible proceeded from the same author their teachings ought to be in agreement. But the teachings of Romish tradition contradict those of the Bible; therefore, Romish tradition is not of God, but of men.

* Transubstantiation.

Rome teaches that in the Sacrament of the Lord's Supper there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood of Christ, and that in this most holy Sacrament there are *truly, really, and substantially* the body

* Transubstantiation adopted by Fourth Lateran Council, A.D. 1215.

and blood, together with the soul and divinity of our Lord Jesus Christ.

Douay Bible opposed to such teaching.

Matt. xxvi. 29 . Contents of cup *after consecration*, called the fruit of the vine.

1 Cor. xi. 23-28. *Consecrated* elements spoken of as *bread*, *three times*.

John vi. 64 . The *Spirit* quickeneth, the *flesh* profiteth nothing.

Luke xxii. 19 . "Do this for a commemoration of Me." Can we *Commemorate* a person or event that is *present*?

In proof of His Miracles, Christ appealed to the senses and reason of the people, *e.g.*—

Mark ii. 9-12 . Sick of the *palsy* made to *walk*.

Luke xxiv. 39 . "*See My hands and My feet; handle and see.*"

John xx. 27 . Thomas invited to *place his hand* in the wounded side.

Acts i. 3 . "To whom also He showed Himself, alive, after His passion, *by many proofs.*"

Can Rome give the same kind of evidence in support of "transubstantiation"?

In the expressions, "This is My body", "This is My blood", the verb "to be" is used in the sense of "*represents*".

EXAMPLES OF THIS USE.

John x. 9 . Christ *represents* the door.

John xv. 1 . Christ *represents* the vine; the Father *represents* the husbandman.

1 Cor. x. 4 . The rock *represents* Christ.

* *Virgin Mary.*

Rome teaches that the Blessed Virgin Mary was conceived without sin.

Douay Bible contradicts this, since:—

Rom. iii. 23 . *All* have sinned.

" v. 12 . Death passed upon *all* men because of sin.

Gal. iii. 22 . Scripture hath concluded *all* under sin.

Luke i. 47 . "My spirit hath rejoiced in God my Saviour."

1 Tim. i. 15 . Christ Jesus came into the world to save sinners.

Rome teaches that the B.V.M. is the "Refuge of Sinners".

Douay Bible teaches that *Christ* is the Refuge of Sinners.

Matt. xi. 28 . Come to *Me*, all you that labour and are burdened, and *I* will refresh you.

John vi. 37 . Him that cometh to *Me*, *I* will not cast out.

That no such pre-eminence in the B.V.M. is recognised by the Douay Bible, appears further from:—

Matt. xii. 46-50 Those who do the will of Mark iii. 31-35 . God—*all* on the same level.

Luke viii. 19-21

It is significant that Matthew and Mark, in recording this incident, represents Christ as placing His mother *last* ("The same is my brother, and my sister, and my mother"), while the multitude place her *first*, ("Behold, Thy mother and thy brethren without seek for Thee.")

Luke xi. 27-28 . "Yea, rather, blessed are they that hear the Word of God and keep it," replied Christ to a woman who would extol the B.V.M.

John ii. 1-4 . "Christ refuses to permit even His mother to suggest to Him what He should do."

The following are the twenty-four passages in the New Testament where the Blessed Virgin is named, directly or indirectly:—

Matthew i. 16.	Luke ii. 19.
Matthew i. 18-25.	Luke ii. 22.
Matthew ii. 11.	Luke ii. 33-35.
Matthew ii. 13.	† Luke ii. 41-50.
Matthew ii. 20-21.	* Luke ii. 51.
† Matthew xii. 46-50.	† Luke viii. 19-21.
Matthew xiii. 55.	† Luke xi. 27-28.
† Mark iii. 31-35.	† John ii. 1-5.
Mark vi. 3.	John ii. 12.
* Luke i. 26-56.	* John xix. 25-27.
Luke ii. 5-7.	Acts i. 14.
Luke ii. 16.	Galatians iv. 4.

In favour of the *cultus* those marked* are quoted by Rome.

Against it those marked†.

Her *name* is not mentioned in any of the Epistles. (See also "Saints".)

Works.

Rome teaches that good works done by the grace of God add to the sinner's justified state.

Douay Bible contradicts the doctrine.

Luke xvii. 10 . Unprofitable, even after doing all that is commanded us.

Romans iii. 24 . Justified *freely* by His *grace*.

Romans xi. 6 . Saved by *grace*, not by *works*.

Eph. ii. 5 . By Christ's *grace* we are saved.

" ii. 8-9 . By *grace*, not by *works*, we are saved.

Titus iii. 5 . Not by *works* of justice which *we* have done, but

* Immaculate Conception of B.V.M. adopted A.D. 1854.

according to His mercy He saved us.

Titus iii. 7 . We are heirs of everlasting life by His grace.

Faith must be proved by good works (James ii. 18); yet the works springing from a lively faith do not *merit* salvation, as is clear from foregoing texts.

PASSING EVENTS—*cont'd. from p. 40*

will have to excuse but also to rectify."

He noted that most of the priests will have a better background and a more polished education than the workers generally have.

"The training they received, their culture, their habits and those of the class in which they grew up should not hamper their action in the working class," he said.

Necessary.

The Cardinal acknowledged that worker-priest movement is necessary because of the present situation of the working class. He said only that necessary preparations had to be made before the new experiment starts.

The priests who will be chosen "will be free of all parish work".

"Their role", Cardinal Feltin added "will be to implement the Church in the proletarian world from which it is almost totally absent, a world which is so called and hostile that the work of the Catholic Action (a lay movement) is insufficient."—A.P.

* * *

No General Holiday on March 17.

The Acting Prime Minister (Mr. Brian Maginess) replying to a question in the Ulster House of Commons on Tuesday on the claiming of March 17 as a general holiday, said that, unfortunately, the day had been used and the name of St. Patrick invoked to inflame feeling and create bitterness and, indeed, not infrequently the passions of the crowd, roused by speeches which rarely touched upon the subject of hagiology, sought vent in breaches of the peace.

Mr. Maginess rejected the request by Mr. H. Diamond (Rep.-Lab., Falls) for a general holiday.

He added that if the day were observed in the spirit of the doctrine of Christianity preached by St. Patrick, one of which was "Blessed are the Peacemakers", Mr. Diamond's desire for its more general recognition might attract much wider support.

If Mr. Diamond could prevail on his colleagues and followers to look upon the day in a light very different from that in which they regarded it at present and to use it as an opportunity to propa-

gate that doctrine of peace to which St. Patrick devoted his life and work, then he could be assured of more general support in the matter.

—"Belfast Weekly Telegraph", 18/2/'55.

* * *

"Inhuman Treatment" in Guise of Education.

A dossier of complaints compiled by the Schoolchildren's Protection Association, showed that "thousands of children were daily suffering the most inhuman and beastly treatment that one could imagine under the guise of education," said Mrs. Constance O'Connell, secretary of the association, when she addressed a meeting of the Irish Housewives' Association in Dublin recently.

"Little boys and girls from six years of age are beaten and punished with any instrument that comes to the hand of an infuriated teacher," Mrs. O'Connell added. "Some are systematically beaten with heavy pointers and leather straps."

Mrs. O'Connell complained of the barrier raised against parents who wanted cases of brutality against children investigated. Parents were often abused by teachers and school managers and ordered to remove their children from the national schools. "Legally this cannot be done", Mrs. O'Connell said, "but in actual fact it is happening frequently, and is aided considerably by the inactivity of the Department of Education."

Girls as well as boys were treated with the same inhumanity, yet the Department of Education had published rules and regulations which clearly showed that no corporal punishment should be given to children except with a light cane on the open hand, and then only for grievous transgressions. It was strictly forbidden to punish physically a child for failure at lessons. In mixed schools, masters had been known to beat adolescent girls with their fists and even kick them.

The lecturer said that she was aware that Irish schools had many fine teachers and many of them worked in overcrowded classrooms, but she did not think that such appalling difficulties were justification for brutality against defenceless children.

She said that she could see no justification for children being beaten for failure in the religious knowledge classes, and there had been many complaints from parents of punishment being inflicted for failure in Irish.

Parents were being forced into the law courts to try to have their children protected in accordance with Government regulations while receiving compulsory education. Even in these courts the extraordinary barrier against parents still seemed evident.—"Irish Times", 24/2/'55.

[Our experience is that a great deal of investigation is required before the educational system here is condemned. School managers are almost always clergymen—Ed.]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Roman Catholic Viewpoint — "Heretics, Imposters."

"The Protestant Bible is not the word of God. You are not allowed without very serious reasons to assist at marriages, or funerals, at which heretical ministers officiate . . . The ministers of the various sects have no authority, no commission from God, they are imposters." (The New Mission Book, pp 383, 400, 401.)

* * *

A Bible in Modern Russia.

A new translation of the Russian Bible is being undertaken by the British and Foreign Bible Society. The Russian Bible now in use in the Greek Orthodox Church is in language more archaic to Russian ears than the Authorised Version is to English. The new translation is being done into modern idiomatic Russian by émigré scholars in Paris and the first draft has been completed. It will take a few years yet before the final copy is ready for the printers. Copies will be sold to Russians in every part of the world except the Soviet Union.

The society, which celebrated its third jubilee

last year (it was founded in 1804), published in London that year 1,200,000 copies of the complete Bible, over half a million Testaments, and over a million particular books of the Bible. These figures are of London publishing only and do not include printings in foreign countries for the society. All Authorised Version Bibles have to be printed either by Eyre and Spottiswoode, the Queen's printers, or by the Oxford or Cambridge University Presses, or by Collins in Scotland. The rest of this huge annual publishing order is distributed among a dozen or so big printers. The jubilee Bible has proved very popular at 7s. 6d., and the society has sold nearly a quarter of a million. It is printed in attractive type and has 500 factual illustrations.

— "Manchester Guardian", 18/2/'55.

* * *

Boy's Decision Overrules Pre-Marriage Agreement.

(From *The Christian Science Monitor*)

New York State's highest tribunal, the court of appeals, has held that a child of 12 years or over has a right to choose his own religion regardless of a pre-marital agreement which may have existed between his parents.

This is an important affirmation of an essential element in the freedom of worship guaranteed by the first amendment to the United States constitution.

One might wish that the court had set forth in a full opinion the reasoning on which its ruling was based, rather than in a brief court order. But the majority of five to two, by which the conclusion was reached, is expressive in itself, even as against an extended dissent.

The effect of the action, upholding the findings of a referee, was to set aside an earlier order of a lower court that the boy involved should be reared in the Roman Catholic faith because of an agreement signed by his parents before marriage.

* * *

Another Priest Sees the Light.

Mario Lorenzetti, for many years a Roman Catholic priest and during the last war a chaplain who was much decorated by the U.S. forces, has obeyed the call of the Gospel. He is the tenth priest to be baptized by the Church of Christ's missionaries in Italy. He was recently baptized in the waters of the Mediterranean Sea. — "Converted Catholic Magazine."

— "The Sentinel", Toronto, Feb., '55.

* * *

Presbyterian Assembly (N.S.W.) Denounces R.C. Methods.

In New South Wales, The Presbyterian As-

sembly recently carried the following resolution :

"That the Assembly call upon our people to give Christian leadership within the political, industrial and social life of the State and whilst refraining from all unjust and unworthy methods and having due regard to the individual Roman Catholic, to resist steadfastly every attempt to bring Australia under Roman Catholic domination.

"In order to ensure that Christian democracy shall not perish from our land, commend to our ministers and congregations the advisability of establishing in every parish a training centre in which our youth may be prepared for a full share in public and civic affairs and for positions in the Commonwealth and State Public Service."

—"Protestant World", Sydney, Jan., '55.

* * *

Germany—Lutheran Protest.

The Roman Church in Germany recently dedicated the whole German nation to Mary as the Mother of God. This has no practical value of course, because Mary has no greater authority in heaven than any other sinner saved by the Grace of our Lord Jesus Christ. Nevertheless, it is a studied insult to Protestantism and caused Bishop Meiser, presiding Bishop of the United Evangelical Lutheran Church of Germany, to make a sturdy declaration of the Protestant position.

"As Protestant Christians, who acknowledge allegiance solely to the Word of God, we are forced to make a definite public protest against our inclusion in this dedication. Dedication to the immaculate heart of Mary is incompatible with the Word of God.

"If a Cardinal dedicates the whole of Germany to the immaculate heart of Mary, this can only be interpreted in one way: that the Roman Curia is disposing of us Protestant Christians without our knowledge or consent, in a way which is radically opposed to our beliefs and convictions. This regrettable encroachment on our faith reminds us of the letter written to Wilhelm I in 1873, in which the then Pope claimed that everyone who had been baptised was thereby subject to the Papacy.

"Wilhelm I replied as follows: 'The Protestant faith does not permit us to accept any mediator between ourselves and God other than our Lord Jesus Christ.' That is our answer too."

—E.P.S., Geneva. (quoted in "The Christian Irishman", Belfast, Mar., '55).

* * *

R.C.'s Are Scarce in Rural America.

An official publication of the National Roman Catholic Rural Life Conference in the United

States recently gave out the following information:

There are 78,177 towns, villages and hamlets in the United States with less than 2,500 population.

Of these 68,524 small towns have no Roman Catholic church.

93.1 per cent. of these small towns have no Roman Catholic priest.

... Of the 150,000 churches in country places, 140,350 are Protestant, and only 9,461 (6.9 per cent.) are Roman Catholic.

Monsignor Liqutti, director of the Conference, stated in 1950 that 80 per cent. of the R.C. population in the U.S. live in cities of 100,000 or more. He also stated in 1945 that only 5 per cent of Roman Catholics live on farms.—"The Sentinel," Toronto, Feb., '55.

* * *

Vatican Loses Grip in Italy.

The population in Italy is 45,526,750, of this number 45,349,220 profess to be Roman Catholics, which means that non-Roman Catholics number a mere 177,529.

The secular American magazine LIFE which cannot be accused of being biased religiously makes the following comment on the religious life of this overwhelmingly Roman Catholic country, the home of the Pope, and the centre of Papal power:—

"Another essential fact is that Italy is not quite so Catholic as it might seem. Polls and ecclesiastical records reveal, for example, such facts as: less than 10% of the professional class in bustling Milan regularly attends Mass; not more than one third of Rome's population goes to church on Sundays. Italy's priesthood is miserably supported by the people, and its numbers have been declining for more than 70 years.

"History helps explain why the Vatican's forceful excommunication of Communists in 1949 struck with such relatively little impact in Italy. One need only remember when Italy became a nation in 1870: Garibaldi's 'patriot' armies storming Rome's Porta Pia; the Pope becoming an angry 'prisoner' in his enclave, Mazzini lashing the Vatican as 'that gigantic ruin' and the Pope excommunicating the heroes of Italian nationhood. The lusty political war between papal and secular powers in Italy has, century upon century, been vivid and exuberant: it was almost 200 years before any Reformation when Bernabò of Milan greeted papal legates bearing his excommunication by forcing them to eat the bulls—parchment, cords, lead seals and all.

"To-day the Reddest region of Italy—Emilia

—Romagna—generally fits a section of the once powerful Papal States, which could never command lasting loyalty of the people.”—(quoted in “The Christian Irishman”, Belfast.)

* * *

Come to Rome!

There can be no church unity with out the Roman Catholic Church, and no union with that church without acceptance of its faith, its system of worship, and its hierarchy, according to an article in “l'Osservatore Romano”, official Vatican journal. The article was written by the Rev. Carlo Boyer, prefect general of studies and dean of the theological faculty of the Pontifical Gregorian University of Rome.

Commenting on a statement by a World Council of Churches' official to the effect that it was necessary to work to bring about a situation where churches would have so much in common that there would be no reason for them to remain separated, it said: “It is clear that if that result were obtained only for the communities meeting in Evanston, it would in no way be Christian unity, which will exist only when those communities will have ‘so many things in common’ that there will be no reason for them to remain separated from the Roman Catholic Church. This is a situation of fact that should make all men of goodwill reflect. It also is clear that one cannot be with the Roman Catholic Church without accepting its faith, its system of worship and its hierarchy. It follow that one cannot escape from this dilemma: either Jesus Christ did not wish unity of his church, or he wished all those who believe in him to be members of the Roman Catholic Church.”—“The Churchman”.

(Nothing could be plainer than this pronouncement in the official organ of the Vatican.—Editor).—“The Vigilant”, Melbourne, Dec., '54.

* * *

Romanism in Scotland.

The articles on the above subject which appeared in *The Bulwark* last winter have been re-

(Continued on p. 59.)

THE MARIAN MARTYRS.

Smithfield after 400 Years

By S. T. Bindoff

(In *The Manchester Guardian*, 4/2/'55).

The many who will pass through Smithfield today may include a few whose business is com-

memorative. For it was there on the afternoon of February 4, 1555, that John Rogers, in the famous phrase, “broke the ice” for conscience' sake, and this is a fitting day on which to salute him and those who followed his heroic example. There were to be nearly three hundred of them, besides the unknowable number who died in prison. With perhaps half a dozen exceptions they are all in Foxe's great book, and it is to him that they owe their earthly immortality.

What Foxe has to tell of them has not passed unchallenged: the martyrologist has been examined as rigorously as the martyr. Of the two grounds on which Foxe has been impugned the first, that of factual and textual unreliability, has proved less ample than it once appeared. Those—like John Marbeck of musical fame—who, as Fuller heard it said, were burnt in Foxe in the reign of Queen Mary and drank sack in the days of Queen Elizabeth would not have made much of a carousal. Similarly, while Foxe certainly took liberties with his documents, there is no reason to suspect him of deliberately distorting them. The inquiring layman may still read his Foxe without being assailed by doubts at every turn.

The other criticism of Foxe is much weightier. It is that, in the late Wilhelm Schenk's words, the “Book of Martyrs” lies like a great mountain range between us and the facts. This cumulative effect of Foxe's panorama is certainly—as it was meant to be—one not of majesty only but of unity, a unity which embraces minor peaks as well as lofty summits. But is not this unity a fiction, when all that its members have in common is that they were burnt, quick or dead, under Mary, no matter what their heresy or how they maintained or expressed it? Foxe, it is argued, nourished the roots of Anglicanism, and of Anglican hatred of Rome, with martyr blood of diverse and even antipathetic groups.

The Fathers

The argument has least application to John Rogers himself and to his twenty fellows of the cloth. To them Foxe is no barrier but an everlasting pulpit, and he will be a wondrous reader who is not satisfied—one had almost said surfeited—with, say, the 75 pages (in 8 point) reporting Archdeacon Philpot's thirteen examinations in the winter of 1555. What these men, from the Archbishop downwards, could not accept of the dogmas dangled before them, and what their rejection contributed to the English Protestant tradition, these the reader of Foxe is, and has always been, able to determine for himself. It needs no blood-count to establish Cranmer, Ridley, Latimer, and their fellows as the Fathers of the Church of England.

But they were the few, the professional few, and it may perhaps be doubted without impiety whether a Marian persecution which had touched none but them would have stirred a nation never renowned for its love of priests. Common humanity, then and later, would have wept, and admiration uncovered, at great sufferings manfully borne; but might it not all have been dismissed as "priest's matter", the stake being as much the parson's occupational risk as the axe was the politician's?

This the lay victims ensured that it should never be. Outnumbering the clergy's by thirteen to one, it was their charred bodies which piled up the monstrous total. Yet in Foxe they do so by little more than enumeration. Our ignorance of them remains profound and baffling and any argument about them the argument from silence. What we do know is that it was they who gave the persecution its geographical setting, in London and the South-eastern Counties, and its social stratification, in the ranks of the "mechanick fellows", the artisans and tradesfolk of one large and many smaller towns, and of a semi-industrialised countryside. Neither background will puzzle us any more than it can have puzzled contemporaries. A dense population, the advance of trade and industry, the influence both of the capital and of the Continent, the heritage of Lollardy and its fusion with foreign heterodoxies, and a recent record of political and social disturbance—all would have helped to fertilise the dissenting soil of these counties. That religion was in turmoil there was notorious before 1553.

If there had to be a heresy hunt its victims lay ready to hand. But would it have come without the reconciliation with Rome? That the Edwardian regime, given a further five years of life, would have continued the burnings which it had begun with Joan Bocher's in 1551 is likely enough; but that it would have achieved a total comparable with Mary's—one speculation rises as high as two-thirds—is to me incredible. That total was the resultant of two forces, the will to coerce and the will to defy coercion, which not only strove with one another but—so the evidence suggests—grew rather than weakened in the conflict. Even granted, therefore, that all the lay martyrs who professed doctrines—call them Anabaptist if you will—which orthodox Protestantism condemned had yielded as little ground before Protestant bishops as before Catholic ones, they could only have been burnt by a Government as persistent in the work as was Mary's.

Responsibility

There has been much apportioning of responsi-

bility for the burnings. Queen and King, Council, Parliament, local authorities, bishops (with special reference to Gardiner, Pole and Bonner)—all have been brought into the reckoning. Recent opinion, notably that of Father Hughes, is disposed to ascribe more immediate and continuous responsibility to the civil and less to the ecclesiastical power; and there is the inescapable fact that no one burned—not even Rawlins White, whom the Cardiff magistrates in their ignorant zeal would have executed without the writ—save on the specific order of the Council. On the civil side, if not on the spiritual as well, it rested with the Crown to regulate the pace, and I take it as proven that Mary drove the machine faster than any of the other leaders would have done. It was this unique and fatal combination of final authority with fixity of purpose which alone kept relighting the fires which the opposing resolution of the martyrs was rendering futile. That Edward VI, still less anyone acting in his name, would or could have acted with the same blind obstinacy I do not believe. The Great Persecution could have taken place under no other sovereign than Mary.

Out of that evil was to come evil, in that legacy of hatred of which we may perhaps hope that the end is nigh. In this, as in so much else, Sir Thomas More had shown prophetic insight. How many in Mary's day prayed God, as he had done a generation before,

"that some of us, as high as we seem to sit upon the mountains treading heretics under our feet like ants, live not to see the day that we would gladly wish to be at league and composition with them to let them have their churches quietly to themselves, so that they would be contented to let us have ours quietly to ourselves"?

That More's and Mary's, Church had so long to wait for that day it owed less to a man who made a Book of Martyrs than to a woman who made martyrs.

But out of that evil came also good. Clergymen who would themselves have burnt heretics died helping to found a Church which, in whatever else it failed, was to make a negligible contribution to the history of the stake. Humble men and women by their sacrifice expiated, and helped to eradicate, the bloodthirsty belief that heresy was inseparable from sedition. Freedom of conscience was to be long in coming, freedom of worship longer still, and neither, alas, has yet entered fully into its kingdom. But none of us who enjoy these things should forget that company of martyrs who, whatever they hoped or believed their sufferings would achieve on earth, served by their example to ensure that we should have freedom, and have it more abundantly.

THE DIET OF SPIRES.

The term Protestant was first used at the German Imperial Diet of Spires in 1529 and the circumstances which gave rise to it show that the word had a definite positive meaning. There had been a previous Diet at Spires in 1526, nine years after the Reform cause had been started by Martin Luther, when the two parties were so evenly divided that a compromise was agreed on, and it was ruled that until the Emperor (then absent) returned to Germany, "each state should behave in its own territory in such a manner as to be able to render an account to God and the Emperor". This ruling, it was claimed, amounted to a temporary freedom of worship, and was, as one historian put it, almost equivalent to a toleration of Luther's opinions.

Under this practical liberty the Reformation cause in Germany made great strides, creating much uneasiness in the papal party, which, by a vigorous effort, flocked to this second Diet at Spires, 1529, bent on carrying a decree which would re-establish their own supremacy as formerly. In the continued absence of the Emperor, his brother, King Ferdinand, a strong papalist, presided, and a decree was proposed by which the tolerating clause of 1526 was greatly modified, for its entire abrogation was seen to be impossible. It would penalise all further innovations and all additional conversions, while tolerating those already made if their forcible suppression was seen to be dangerous to the public tranquillity. Before the decree framed in that sense came to the vote, but while it was in debate, the reforming members of the Diet retired temporarily to a side apartment for a separate consultation, and drew up a declaration of their sentiments. It ran:

"We protest and declare herewith openly before God as well as before all men, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree in any thing that is contrary to God, to His Holy Word, to our right of conscience, to the salvation of our souls, and to the last decree of Spires."

Such was the origin of the celebrated PROTEST made on April 19, 1529. It expressed a resolution to maintain their liberty of worship and doctrinal opinion, whereas the Diet was being asked to vote for what was in effect their gradual strangulation. On returning to the assembly they found the decree had been passed, and the president could not be induced to re-open the question.

Finding themselves thus baffled and determined not to yield the point, the reform party continued

their deliberations and drew up a statement more at large, embodying their first resolution in it, but accompanying this with a fuller account of their case, with documentary evidence to support it. This was their Protest in an expanded form to go before the whole nation in print and for all time. It bore the name *Instrumentum Appellationis*, constituting their Appeal, which ended thus:

"We therefore appeal for ourselves, for our subjects, and for all who receive or who shall hereafter receive the Word of God, from all past, present, or future vexatious measures, to his Imperial Majesty, and to a free and universal assembly of holy Christendom."

It was their protest in a legal form for public use, and its date was April 25, 1529, on which day (a Sunday) it was solemnly signed and sealed by all the members of the Diet who were in agreement with it, and these were from that day known as *Protestantes*, Protestants.

REPLIES TO CORRESPONDENTS.

[We hoped to have replied to some correspondents sooner, but several circumstances debarred us—Ed.].

One writer quite rightly protests against "making a present to the Church of Rome of terms such as 'the Church' and 'Catholic'". We agree fully with him, and are always careful to use these terms in their correct historical and doctrinal sense. But we may have erred. If so, it was quite contrary to our objects and purposes.

There is, however, a use of these terms which we have not felt at liberty to upset. When we reprint extracts from outside sources or give quotations we believe that we are bound to do so accurately. Hence it may be that from time to time the word "Catholic" may really mean "Roman Catholic", and the word "Church" may really mean "Roman Catholicism". But we hope that the fact that they are extracts or quotations is made plain.

Our correspondent, Mr. W. H. Harris, points out the increasing signs of Roman Catholic propaganda in the English press. We have ourselves noted the advertisements of "The Catholic Enquiry Bureau" (or some such name), a Roman Catholic agency for supplying information on Roman Catholicism to non-Roman Catholic enquirers. It seems to be modelled on the lines of the Knights of Columbus (or Columba) in U.S.A. Why do not, the Protestant organisations in Great Britain use advertisements in the daily papers for the same purpose?

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, MAY, 1955.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

CHRIST'S RESURRECTION.

Spring-time in nature coincides with our remembrance of the Resurrection of the Redeemer. The new life surging around us is symbolic of the New Life of the Soul. We recall the triumph of Our Lord over sin and death, and recollect that He said "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit" (John 12. 24). We think also of St. Paul's words (1 Cor. 15. 36) "That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain . . . but God giveth it a body as it hath pleased him, and to every seed his own body." Thus the course of the season and of nature enlightens us: the annual recurrence of awakening life in the world brings to the thoughtful mind the life beyond the grave which is assured to His people by Christ's victory—"Because I live ye shall live also". The miracle of the Resurrection is the supreme miracle revealed to us.

As it is a miracle we do not succeed in explaining how the Resurrection came about. It is sufficient for the faithful to say with St Peter "Jesus of Nazareth . . . being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain; whom God raised up, having loosed the pains of death; *because it was not possible that he should be holden of it*" (Acts 2. 24). The Jews who listened to Peter might reject the

Apostle's confidence that it was simply impossible for death to hold Our Lord, but we believe as St. Peter did, and know that it was the Father's will not only that His Son should die for us, but that He should rise for our justification. It is easy to believe this if we have the spiritual enlightenment which enables us to appreciate the true character of Our Lord, and if, as well, we have a grasp of Holy Scripture. Men of many races, creeds, and periods have believed in a future life. Only in the true religion which God has given us in His Son is faith in a future life demonstrated to a certainty by Christ's resurrection.

* * *

If we believe that Our Lord Jesus Christ is Israel's promised Messiah, and that His sufferings are accurately foretold in the Old Testament, we must naturally expect to learn from the same source of the outcome of those sufferings, and of Messiah's unconquerable power. We find that the Old Testament is more concerned with His death (e.g. Psalms and Isaiah), but nevertheless speaks of His rising from the dead in a positive manner—

"I have set the Lord always before Me, because He is at my right hand I shall not be moved. Therefore My heart is glad and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in hell: neither wilt Thou suffer thine Holy One to see corruption. Thou wilt show Me the path of life: in Thy presence is fullness of joy: at Thy right hand are pleasures for evermore" (Psalm 16. 8-11).

Someone will say that it is improper and "uncritical" to take a passage from a psalm which is "Davidic", and to treat it as a prophecy of Christ. But that is exactly what the Holy Spirit has done, for He guided St. Peter to the right interpretation of the passage. St. Peter (Acts 2. 29) expounded this passage, and said that David was a prophet who "spake of the resurrection of Christ that His soul was not left in hell, neither did His flesh see corruption." Here we have the Spirit's interpretation of the psalm. Could anything be more decisive?

* * *

Again, we have in the Old Testament (in one of its latest books) the prediction "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Daniel 12. 2). When Our Lord went to Martha, newly bereaved of her brother Lazarus, He said "Thy brother shall rise again". Martha said "I know that he shall rise again in the resurrection at the last day". She knew that from the teaching of the Book of Daniel, from Holy Scripture. We need not desert that in order to enlarge upon the development of

thought about a future life among the Pharisees in the century or so before the Incarnation. But Our Lord instructed her plainly that He is the true significance of the Words in Daniel—"Jesus said to her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." If Jesus is "the Resurrection", it is clear that Daniel's words are a prophecy of His rising from the dead. It is well-understood that we have not to assert that the writer of a prophetic passage understood the full implications of his words: it often happened that contemporary understanding of a statement in Scripture fell far short of the full truth.

* * *

So much then for the Old Testament perception of Messiah's triumph. That stupendous event could not have been foretold in any detail, nor was it necessary that it should be, any more than it was necessary that the mystery of the calling of the Gentiles should have been fully revealed to the prophets. St. Paul called that "a mystery" which in his time had been unfolded. So we may think of the Resurrection. It had to come to the Jewish church and to the world as God's unprecedented act.

* * *

But if the Old Testament is limited in its doctrine of resurrection we have the plain statements of Our Lord Himself during His earthly ministry that "He must be raised up". Matt. 16. 21. "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem . . . and be killed, and be raised again the third day." Note that Jesus "began to show", a phrase which seems to suggest that He repeatedly directed attention to His death and resurrection.

When they left Caesarea Philippi and returned to Galilee He again spoke of His coming death, and spoke of going to Jerusalem to be slain, and on the third day to rise again (Matt. 20. 19). On the night of the betrayal, before He went to Gethsemane He told His followers that they would be offended in Him that night: that "the sheep would be scattered abroad"—"but after I am risen again I will go before you into Galilee"—Matt. 26. 32.

St. Mark's Gospel records similar instances of Our Lord's prediction (8. 31 : 9. 31 : 14. 28).

St. Luke's Gospel records such a prediction before the Transfiguration (9. 22).

St. John has kept for us the following—"The Jews said to Him 'What sign showest Thou unto us, seeing that Thou doest these things (the cleansing of the Temple)?' Jesus answered 'Destroy this temple and in three days I will raise

it up'." John adds "He spake of the temple of His body".

The one thing made plain to us is that Jesus was not a false prophet. Sceptical men have tried from time to time to overthrow the credibility of the Gospels, and to prove that they are concocted narrations, but all the evidence, internal character, and ancient testimony vouch for their reliability. No writings of antiquity have been subjected to such continuous examination and minute scrutiny from every angle, linguistic, historic, philosophic, theological. Their trustworthiness is unshaken, and the hostile theories scarcely find mention in the N.T. Introductions.

Our Lord said He would rise again, and He did. There are the simple facts.

* * *

We have our witnesses also to the Resurrection. We have already referred to St. Peter's declaration of his experience—"This Jesus hath God raised up, whereof we all are witnesses" (Acts 2. 32).

In Acts 4. 33 we read "with great power gave the apostles witness of the resurrection of the Lord Jesus". It was not a matter of saying "we believe in the resurrection of Jesus" as we do, but a matter of saying "we saw Him. We were there at the empty tomb. We were in the Upper Room. We saw the nail-prints in His hands and feet. We saw His ascension."

In Acts 5. 32 they say "we are His witnesses of these things, and so is also the Holy Ghost".

In Acts 13 a new figure appears as a witness, Saul of Tarsus who had a vision of the risen Lord on the road to Damascus. Had Jesus not really risen from the dead there could have been no foundation for such a vision, and a conversion based on it would be an illusion. St. Paul's later life, and his consistent testimony after he had long opportunity to doubt the reality of his experience, must satisfy us of the fact. In this chapter Paul gives his testimony—"God raised Him from the dead, and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people." "He whom God raised again, saw no corruption." Long after this the main point about St. Paul in the eyes of outsiders was that he affirmed Jesus to be alive (Acts 25. 19).

* * *

The Resurrection of Jesus is a constant theme in St. Paul's letters, just as it is the underlying principle of his faith, life, hope, and teaching. This may be said of all the apostles, of their converts, and of all sincere Christians from that day to this.

They and we believe that Jesus our Lord was

delivered for our offences, and raised again for our justification, (Rom. 4. 25).

* * *

There is no need to labour what St. Paul has told us in 1 Cor. 15. 19-23. "Christ is risen from the dead and became the first-fruits of them that slept." We are linked with Him in His resurrection life—because "He lives we shall live also".

For the Christian of the present day the promise implicit in Christ's resurrection is the one hopeful thing we have. The wretched state of humanity, worse than that of the heathen world of Romans, chapter 1, because more deliberate, calculated, and skilful in its wickedness, offers no hope to anyone, and the loss of hope is perhaps the cause of much of the world's badness. More and more it behoves us who have the true faith and hope to shine as lights of the world, and to be the salt of the earth. The future, an eternal one, is ours, because it is His.

"MARTIN LUTHER" AN APPRAISAL OF THE FILM

Many of our readers, as individuals or in organised groups have proved that press notices of what is likely to be "the Film of the Year" gave no exaggerated account of the subject. In fact, if we may quote the Queen of Sheba's words on the wisdom of Solomon, "the half was never told".

A magnificent panorama of Renaissance and Reformation pageantry passed before our eyes for nearly two hours, taking us from Germany of the Princes to "Holy Rome" of the Popes, showing us Kaiser and Cardinal, Pope and Peasant, in the authentic costumes—not of twentieth century Hollywood—but of sixteenth century Europe. Here were the chilly cloisters of Erfurt, where young Martin Luther joined the Augustinian Order in order to "win heaven by monkery", and where that "safe man" Staupitz, the Vicar-General, alternately sympathised with and discouraged his "fightings and fears, within, without!" There was the Castle Church of Saxon Wittenberg at whose massive doors the infant Reformation was brought to birth on All Saints' Eve, 1517, and where the Papal Bull of Excommunication was committed to the flames beneath the "Reformation Oak".

Then we saw Worms, where the "Holy Roman Empire of the German Nation" sat in serried ranks to pass sentence on that single, solitary monk whose "HERE I STAND . . . GOD BE MY HELPER!" has won the world's regard, more than all the Councils or the Kaisers. Here, too, was Rome, where Luther sought to find salvation and found only graver doubts—Rome in the flower-time of Renaissance decadence, where priests and princes chaffered with the holder of

"the See of Peter", as to who should bid highest for his favours!

So much for the places—now for the people. A magnificent full length portrait of the Saxon Elector Frederick the Wise, shows the ideal "godly Prince" of the Reformers—a loyal patron of the Cause which he championed, if sometimes impatient of theological niceties. Then there is the diplomatic Court Chaplain of Saxony, Spalatin, and two fine cameos are given us of Luther's colleagues, the most impetuous and radical of the Lutheran Reformers, Carlstadt, Melancthon, John Tetzel, hawk of Indulgences, is fixed for all time as the villain of the piece, selling pardons as a rag-man of to-day offers balloons in exchange for bones and bottles. They, too, were there in plenty as the "relics of Rome" were poured out in profusion to the disgust of Luther's honest peasant's soul, as to the fastidious taste of Erasmus, the reclusive student whose New Testament was "the egg which Luther hatched"! The fury of John Eck, defeated in debate, the disdain of Cardinal Cajetan for a "quarrel of monks", the Pope's concern on hearing that "the sales are down" will long remain with us. So, too, will the maiden modesty and gentle humility of his "Katie", the escaped nun whom our regenerated monk made the model of church-going, child-rearing, and kitchen-keeping Christian womanhood in her native land.

Above all, however, we shall remember the noble interpretation of a character and the expressive features of Niall MacGinnis who has made the Luther of Legend into "a man of like passion as we are". In particular we shall recall with gratitude his First Mass, showing us the sensitive soul that lay behind the sturdy form, and the inner conflict that made him query whether this was indeed "the Way". Another mountain peak of the film was clearly his flinging down the gauntlet to Church and Diet at Worms, when the tears streaming down his cheeks and half-heard voice, he gave to the world those deathless words, "HERE I STAND . . . I CAN DO NO OTHER . . . GOD BE MY HELPER." Then, emerging from his "Patmos" in the Wartburg and with the German Bible beneath his arm, monk's robes cast aside, he scattered like chaff those well-meaning zealots whose premature iconoclasm might well have set back the clock of Reform which he had set in motion with such pure and peaceable wisdom. The time for a Calvin was not yet.

Where lay, then, the heart of the man and the genius of his message? Surely in one of the film's quietest moments, so quiet that only those with eyes to see it saw—and seeing understood. In a moment of exultation in the Augustian Library

Luther finds, and reads aloud to Vicar-General Staupitz these words of Paul—"THE JUST SHALL LIVE BY FAITH." To make assurance doubly sure he writes upon the Bible's margin the qualifying word—"ALONE"!

So the curtain of history rings down on an era when God once more broke through the barriers of time and space and entered history through the life of one "little monk". Rightly enough the curtain of the film came down upon the crowded Castle Church of Wittenberg, a great congregation pouring in through its portals, the Reformer-Pastor at prayer before his God. Above them all, the mighty organ pours out the liberated soul of Luther in his inspired paraphrase of the 46th Psalm, in which we can still hear the majestic march of the embattled hosts of the Lord Sabaoth, who puts to flight the Prince of Hell and vindicates His slaughtered saints.

"THE JUST SHALL LIVE BY FAITH."
That is Luther's Gospel.

*"A Stronghold sure is God our Lord,
A bulwark never failing."*

That is his Gospel set to music, an international anthem of the World Church, "the Marseillaise of the Reformation." M.W.D.

—"The Churchman's Magazine", London, March, '55.

NOT POSSIBLE TO CREATE RELATIONS WITH ROME, ANGLICAN REPORT SAYS.

A report of importance by the Committee on Protestant-Roman Catholic relations to the General Synod of the Church of England in Canada, meeting on Toronto, Nov. 15, stated that the word "relations" may seem to many to be a misnomer.

"So perhaps it is", says the report. "Relations are a two-sided affair and unless those with whom one wishes to establish friendly relations make some effort at reciprocation, there is little hope of success. That is, unfortunately, the situation up to the present time."

"Personal relations between individuals often are established; official relationships simply are not countenanced by the Roman Catholic church. Nevertheless, the General Synod committee on Protestant-Roman Catholic relations and the inter-church committee stand ready to do all in their power to express goodwill and friendship to our Roman Catholic brethren who are our fellow citizens in the Dominion."

"Very Intricate."

The committee on relations has Rt. Rev. F. H. Wilkinson, co-adjutor Bishop of Toronto, as chairman, and R. H. Soward, chancellor of

Toronto diocese, as secretary. The report was prepared by Dr. J. H. Craig, rector of Grace Church-on-the-Hill, Toronto.

"Much has been accomplished quietly and unobtrusively," says the report. "The whole area of Protestant-Roman Catholic relations is a very intricate one. If one protests too much, he runs the risk of being called a troublemaker; if he protests too little he may wake up to find his rights and privileges seriously curtailed. The Roman Catholic believes that it is his sacred duty to bring all those outside its membership within its fold for their own soul's health. In the circumstances it is not surprising if aggressiveness without due regard for the rights and feelings of others develops."

No Ill-Will to Church.

"Let us state emphatically that we begin our work with no ill-will toward the Roman Catholic church and its people. To say that in our opinion that church makes serious errors in its statement of truth and has been guilty of unwarranted totalitarianism in its method, does not mean that we lack appreciation of its effort to preach the gospel and bring men nearer to Christ. The recognition, however, of its right within its own sphere to do its own work should not be confused with its right to act in altogether unconstitutional and undemocratic ways in this Dominion."

The report goes on to say that since 1841 the Roman Catholic church has fought for the establishment of separate schools in Canada, and for increasing concessions for them. The rights of Roman Catholics, as established by the British North America Act and other "settlements", must be observed "but the attempt to extend those rights to the detriment of the public school system causes grave concern to all who are interested in the well-being of our land. We have noted with some alarm an apparently concerted effort to secure privileges far in excess of what was originally intended and feel that the whole church should be made aware of it."

Oppose Envoy to Vatican.

"There has been unremitting pressure from the Roman Catholic church and certain of its agents, to appoint a Canadian envoy to the Vatican. To such an appointment we are unalterably opposed. We can see no value in it, except the enhancing of the position of the Roman Catholic church in this land. We will continue with the inter-church committee and the Canadian Council of Churches to exercise what influence we can against it."

The report also speaks of the eagerness of the Roman Church to make converts among the Indians and Eskimos "by whatever means they find

at hand". These problems require special watching as being vital to the church's work, the report says.

"We feel that our work should continue. If we fail to give leadership to our own people and neglect the opportunity to co-operate with other non-Roman bodies, we may discover some day that we have surrendered by default much of that rich religious heritage which is ours," the report concludes.—"The Sentinel".

CORRESPONDENCE.

23rd February, 1955.

The Secretary,
Connellan Mission Offices,
5 Townsend Street,
Dublin, I.F.S.

Dear Sir,

We enclose herewith a copy of the booklet "Christ Our One and Only Priest" which we have just published.

It occurs to us that this very clear presentation of a most important truth will be of interest to members of the Connellan Mission and that you may care to handle or recommend the booklet.

As you will see, the selling price is 6d. We shall be happy to supply you with copies at 4d. each or quantities of 1,000 or more at 3d. per copy.

May God richly bless your witness to Christ Our Saviour.

Yours sincerely,
W. B. GRANT.

(Covenant Publishing Co., 6 Buckingham Gate, London.)

[The pamphlet above-mentioned is one which we can recommend. Its subject is of perennial importance, and goes to the roots of the Christian faith. Careless or compromising thoughts and teaching on this point tend to undermine the whole Christian revelation].

REVIEW.

"A Short History of the Reformation."

The Protestant Truth Society publishes this week a popular history of the Reformation covering the Centuries from Wickliffe to the coming of William of Orange.

It is a marvel of compression, and the twelve chapters are profusely illustrated. It is published at the modest sum of 2s. 0d.

P.T.S. Book Saloon, 184 Fleet Street, E.C.4.

COMMENT.

Cardinal Newman on Justification by Faith.

(J. H. Newman "Autobiographical Memoir" P. 125.)

"... There were four doctrines, all of which he held, as if certain truths—namely, those of the Holy Trinity, of the Incarnation, of Predestination, and of the Lutheran apprehension of Christ—the first three, which are doctrines of the Catholic religion, and, as such, are true, and really subjects of certitude and capable of taking indefectible possession of the mind, and therefore ought not in his case to have faded away, remained indelible through all his changes of opinion: whereas the fourth, which is not true, though he thought it was, and therefore not capable of being held with certitude, or with the promise of permanence, though he thought it was so held, did, in the event, as in the nature of a mere opinion or untrue belief, take its departure from his mind in a very short time, or rather, was not held by him from the first."

Note how Newman treats, after mature reflection, "the Lutheran doctrine of Justification by Faith". We think he means that the doctrine of Justification by Faith is a Lutheran doctrine, not that there is a special Lutheran theory of Justification which is false; and perhaps another doctrine of Justification which is the true one.

The fact is that no matter how a man may dislike, deride, and deny the doctrine of Justification by Faith, it is inescapable. Dr. Karl von Hase in his handbook of Controversial Theology long ago pointed out that it was a common saying in Germany that every man must "turn Lutheran" on his deathbed, because there he must finally rest upon "faith alone". The time for good works is over, and the anxious soul can have no other assurance than faith in Jesus for his hope of salvation. Newman too must have realised that at the last.

COMMENT.

J. H. Newman on the Theatre.

(Letters, Vol. I. p. 315) 1832

"I think I have made up my mind about going to operas etc. I think it allowable—as far as merely going to *see the place*, etc. in the same sense in which it is allowable to visit the country at all—e.g. I see no objection to going into a heathen country for the sake of seeing it, and going into a play-house is nothing more than this. If I may not go into a place because bad men are in it, where *can* I go? If indeed, I go for the sake of the amusement—which would be the case if I frequented it—then it would be a different matter;

but I go and see, as I go and see a coffee-house, a billiard-room, or a mosque. Nor am I supporting persons in a bad way of life—that is, the actors—for if no one went but strangers as a matter of curiosity, they would have a poor living. Theatres are set up, not as objects of curiosity, but of amusement. I am only seeing what is established and supported: not establishing and supporting it myself."

The reader of this particular "Apologia" for going to the theatre will feel no doubt that it would have been better if Newman had, like the rest of us, gone because he wanted to go, and not offered this moralising defence. It savours of humbug. Perhaps that was to be expected in the attitude towards the theatre in that day. If the theatre is wrong, then it is wrong to go; Newman thought the theatre wrong, yet went. His argument would justify going to far worse places.

What interests us is the type of argument or reasoning he employs. We think some of his theological reasoning was on about the same level.

PASSING EVENTS—cont'd. from p. 51

printed by request in pamphlet form. The contents are:—

1. The Rise of Romanism in Scotland.
2. The Failure of Romanism in (Mediaeval) Scotland.
3. The Revival of Romanism in Scotland.

Copies of the pamphlet may be had from The Scottish Reformation Society, 17 George IV Bridge, Edinburgh, or from the Western Office of the Society, 200 Buchanan Street, Glasgow. The price is sixpence per copy.

* * *

Figures.

Here are some interesting figures to think about. They are from "the latest edition of the Catholic Directory for Scotland," and are quoted from the *Glasgow Observer* for 4th February. There are eight dioceses of the Roman Church in Scotland, and in six of these the Roman Catholic population shows an increase. The two which show decreases are Argyll and the Isles and Galloway. Whether the increases are by birth, by immigration, or by conversion, or by all three, is not stated. What should be noted is that Roman Catholics in Scotland last year numbered 774,320, which is an increase of nearly ten thousand—to be exact, 9,489.

—"The Bulwark", Edinburgh, March, '55.

* * *

Eire and Education—New Protestant Grammar School.

General Mulcahy, the Minister for Education,

recently said that the State's approach to education was one which unreservedly accepted the supernatural conception of man's nature and destiny, and the over-riding function of the Minister was to assist parents to educate their children in religion, the religion of the parents' choice.

General Mulcahy was speaking at the opening of a grammar school at Ashtown, Cork. He began by saying that the most important principle of all, to which we were rightly committed in the administration of secondary education, was a principle that was of very great moment to those of the religion of the minority. He said he had spoken of the function of the State in providing adequate grants for the schools and salaries for the teachers, and in ensuring that the teaching given was efficient—but important though these functions may be, they were as nothing in comparison with what was, to his mind, the over-riding function of a Minister for Education. That function was to assist the parents to educate their children in religion, the religion of the parents' choice.

The Minister went on: "In that regard our Irish secondary education system gives freedom to the schools in the highest possible degree. . . We owe to our common Christian heritage that every one of us here to-day would agree that an education which is not informed and vivified by religion is a contradiction in terms.

"It is more than appropriate because of the occasion itself and of the times in which we live that I should record that in its relation with the individual, the family and religion, the State approach to education in the Irish Republic is one which unreservedly accepts the supernatural conception of man's nature and destiny. It accepts that the proper subject of education is man whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as right, reason and revelation show him to be.

"It accepts that the foundation and crown of youths' entire training is religion. It is its desire that its teachers, syllabuses and text-books in every branch be informed by the spirit underlying this concept of education, and it is determined to see that such facilities as ecclesiastical authorities consider proper shall be provided in the school for the carrying on of the work of religious education."

It was particularly gratifying, he declared, to recall that, while one of the original aims of the

Incorporated Society was to teach English to Irish speakers, for many years Cork Grammar School has also successfully taught Irish to English speakers. On this, and on the progress of the work generally, he congratulated especially the Rev. Mr. Hobson, who from 1922 to 1947 guided the destinies of the school, and the Rev. Mr. Burrows, the present headmaster. We could but hope to see further progress under the cultured patronage of "your distinguished bishop, Dr. Simms."

He concluded: "It is not perhaps for me to speak for the people of Cork; but I cannot refrain on such an occasion as this from associating myself with those who would say that you of the Protestant community of Cork may be assured of the greatest goodwill on the part of your fellow-citizens. The grammar school has played a long and honourable, if unobtrusive, part in the history of the city."—"Irish Times", 31/3/'55.

* * *

Archbishop Opposes Australian Rites.

The Anglican ceremonies which are traditional on certain public occasions in Australia have come under sharp attack recently from the "Catholic Weekly" and Roman Catholic Archbishop Mannix of Melbourne. There is a distinct possibility that a court test of the question may be attempted—in which case the Roman Catholic Church will be in the anomalous position of attacking "establishment" of religion in Australia (forbidden by the constitution) while "establishment" is looked upon as proper, just and natural in the Roman Catholic countries of the world.

Naval cadets of Roman Catholic persuasion were ordered by Archbishop Mannix to abstain from participation in an Anglican-tinged ceremony honouring the Duke of Edinburgh, although, in deference to Queen Elizabeth he gave them special permission to be present at similar ceremonies in her honour. At the same time, however, he demanded that in the future the ceremony of presentation of colours be so altered as to eliminate religious significance. Later, the Archbishop asserted that Prime Minister Menzies had agreed with this position.

Counter-blasts have come from Protestant groups in the country—notably the New South Wales council of churches, which stated that it "feels strongly that the attitude of the Roman church is one that can only bring about the pagan-

izing of such ceremonies" and that "the dictates of this church must not be allowed to dominate our national life."—Church and State. ("Protestant Action", Toronto, Mar., '55.)

* * *

Cardinal McGuigan Accuses Canadian Church of Attacking Catholicism.

Quite an uproar has been created in Canada by publication of a 64-page booklet, "What's the Difference?" by the United Church of Canada. Cardinal McGuigan, of Toronto, called it "an attack on the Roman Catholic Church", and the Canadian press gave wide dissemination to his charge that this attack was "ill-timed, futile and even harmful". We have read the booklet and we find in it only a restrained and scholarly attempt, made after long and careful preparations, to outline in concise form the principal differences in belief which distinguish Roman and Protestant communions. Magazines and newspapers these days carry many advertisements urging the public to investigate the teachings of Roman Catholicism. This is exactly what the United Church of Canada has tried to do in this booklet. The history behind the booklet's appearance attests the sobriety with which it has gone about the task. As long ago as 1942 its General Council instructed its Commission on the Christian Faith "to prepare in simple language suitable literature on such subjects as the teaching of Protestantism as contrasted with that of the Roman Catholic faith." This mandate was renewed in one biennial meeting after another of the General Council. The 1950 session explicitly provided that the proposed publication should be "in catechetical form". Its writing was assigned to the Rev. Arthur G. Reynolds, with some of the ground work done by Professor George Caird, of McGill University. At every step along the road to publication the text was checked by members of the commission and scholars with recognised standing. It was finally approved last May by the executive of the General Council, and was jointly published by the Boards of Evangelism and Social Service and of Christian Education as this year's meeting of the General Council opened at Sackville, New Brunswick. No price is given on the copy of the booklet we have seen, but we suggest that those who wish to judge for themselves what the cardinal considers an attack on the Roman Church, send half a dollar to the United Church of Canada, 299 Queen Street West, Toronto, Ontario.—"Christian Century."—"Vigilant," Melbourne Dec., '54.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Ireland's Future—The Next Fifty Years.

By Rev. F. Rupert Gibson, B.A.

To-day the Reformed Church in Ireland is facing the most critical situation with which it has ever been confronted. What will happen during the next fifty years will decide what will be the future of the Reformed faith in this land.

These are not the days when the Church can sit and day-dream, this is not a time for complacency. Ireland is at the cross roads and the Church should know the facts and face realistically up to the prospects and be prepared for the consequences.

The future hold two alternatives, either to win Ireland for Jesus Christ or to become a Papal land.

What is the grim reality, what are the facts?

Fateful Figures

The latest census reports on the population of Ireland are revealing and must give to thinking people cause for meditation and reason for alarm.

The last census taken throughout the whole of Ireland was in 1951. The 1951 reports for Northern Ireland have been published, but in order to get an overall picture it is necessary to take the Eire report of 1946. The situation for the whole of Ireland, as disclosed by these reports, dare not

be taken lightly and has dire possibilities for the future.

The figures show that Ireland is slowly but surely becoming a Roman Catholic country giving allegiance to a foreign state and a foreign monarch, and that the Reformed Faith is being gradually eliminated from the land.

In 1946 in Eire the Roman Catholic Church had an overwhelming majority of 94.3 per cent, as compared with all other denominations which are a mere 5.7 per cent. Since the previous census in 1936 there was an increase of Roman Catholics and a continued serious decline of Protestants, the numbers being—Roman Catholics 2,786,000 and 169,000 other denominations as compared with 2,774,000 Roman Catholics and 195,000 other denominations in 1936. That is an increase of 12,000 Roman Catholics but a decrease of 26,000 in other denominations. It is feared that the 1951 report may show a still further decline in the number of Protestants.

In Northern Ireland the Protestant population is 65.6 per cent. of the whole, while the Roman Catholic is now 34.4 per cent. The numbers being 471,329 Roman Catholics out of a total population of 1,370,709.

Unlike Eire, Northern Ireland's population has steadily increased since the beginning of the century. Since 1937 the Protestant population in Northern Ireland has increased by 5.6 per cent. but the Roman Catholic by 10 per cent.

The "Ulster Year Book" for 1953 points out—"Between 1937 and 1951 the Roman Catholic percentage of the population rose from 33.5 to 34.4; the Presbyterian percentage fell slightly from 30.5 to 29.9 and the Church of Ireland fell from 27 to 25.7. Of the total increase in population in the Province—90,964 recorded in the First Preliminary Report 43,039 or 47 per cent. were Roman Catholics."

But the most significant figures of all are to be found in a study of the birth rate in Northern Ireland. Taking as a basis the number of children under one year at the time of the 1951 census, it is estimated that the birth rate of the Roman Catholic population in Northern Ireland is about 26 per thousand and for the rest of the population 18.5, and the overall rate 21.2. The birth rate in Eire in 1951 was 21.5 and for England and Wales 15.5.

The high birth rate in Northern Ireland as compared with England and Wales is attributed largely to the presence of the Roman Catholic section of the population.

In plain words this means that the Roman Catholics are now 34.4 per cent. of the population of Northern Ireland but of the children under one

year of age 43 per cent. are Roman Catholic.

Coupled with this is another important factor. The infant mortality rate in Northern Ireland is the lowest on record and is exactly half that of 1923.—“The Christian Irishman”

* * *

France and Brazil.

A Comparison

In assessing the situation in Europe, it is apopposite to compare our nearest neighbour, France, with Brazil. France has a population of nearly 43,000,000, being four-fifths that of Brazil; of that number 800,000 are Protestants, roughly a third of the number of Brazilian Protestants. Further, it must be admitted that about 50 per cent of French Protestants are nominal in their adherence, whereas in Brazil the large majority are truly born-again Christians, and evangelical in faith and practice. The proportion of true Christians in the two countries is therefore likely to be four or five Brazilians to every one Frenchman, at a conservative estimate.

The propagation of the Gospel in Brazil is nation-wide, and every state has its evangelical representation, even in the interior. Yet the current year book for French Protestantism (“L’Annuaire Protestant”) reveals on a map that there are some French departments (or counties) where there is scarcely any witness to the Gospel whatsoever.

It is impressive to compare the progress of the Gospel in the Nord region of France—that closest to our shores—with that in Amazonas, the most remote of Brazil’s 21 states. Lille, the capital of the Nord, with 201,000 inhabitants, has three French Reformed Churches, a Baptist Church, Pentecostals, the Salvation Army and the “Popular Mission” In addition there is an Evangelical bookshop run by the Pentecostals. By comparison, Manaus, the capital of Amazonas, has a population of 137,000, yet it boasts fifteen evangelical congregations, six Brazilian pastors, at least ten resident missionaries (sometimes as many as twenty are in the town), a Bible Seminary, and a radio broadcast! Thus Manaus has twice the evangelical witness of Lille, though little more than half its size.

Northern France

In the Nord region of France there are over 25 towns with more than 5,000 inhabitants where no one is preaching the pure Gospel. In the state of Amazonas, the same Gospel is rapidly penetrating into all the most inaccessible forest towns and villages. In Parintins, a small town on the Amazon with 6,000 inhabitants, there are to-day three evangelical congregations, two of which have

chapels seating 200, and one with a membership roll of 80. One may look in vain for a similar strength of evangelical witness in any town of equal size in Northern France.

The inevitable conclusion to be drawn from these facts is that France (in common with other European countries) has been greatly neglected during the era of missionary expansion. It is a sobering thought that missions have so played on the imagination and sentiments of evangelicals that missionary activity is largely associated with a tropical climate, Indians, crocodiles, and the jungle. Alas, the hard fact is that there is to-day more knowledge of the Gospel in some of those sunny lands than in civilized Europe.—D. G. Pope F.R.C.S., “The Christian”.

* * *

2 Peter 1. 20.

One of our readers would like to know the answer to the Roman Catholic argument against the private study of the Bible. The Roman attitude claims Scriptural support from the words of 2 Peter 1:20—“No prophecy of Scripture is of private interpretation.” Here, we are assured, is an Apostolic warning that it is a perilous thing to maintain “the right and duty of private judgment” and to attempt to decide the meaning of the Scriptures apart from the “official” or “correct” interpretation offered us by ecclesiastical authority. In fact, anyone entering the Roman Catholic Church is required to adhere to the Creed of Pope Pius IV (A.D. 1564), which affirms: “I also admit the Holy Scriptures according to that sense which our Holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.”

Coming now to 2 Peter 1:20, the point here is a right appreciation of those Old Testament Scriptures which were prophetic of the coming of Christ. That sure word of prophecy was like a lamp shining in a murky place giving illumination before the dawn. Verse 20 must be taken in conjunction with verse 21, which gives the reason for the claim. Then it is important we should note that the meaning of the copula in verse 20 is not “is” but “comes” or “has its origin.” It has precisely the same meaning as in verse 21, where the Revised Version says: “No prophecy ever came (marg. ‘Gk. was brought’) by the will of man.” Next, there are serious objections to the word “interpretation” as a rendering of the Greek term *epiluseōs*, which occurs only here in the New Testament. A better rendering is “release” or “disclosing.” In the papyri it is used for the

settlement of monetary transactions, and in its verbal form it is found in Mark 4:34, where, with reference to our Lord's instruction, we are told that "privately to His own disciples He expounded all things"; that is, in private He was disclosing (or releasing) "all things to them." The idea is of revelation more than of exegesis. In support of this we should note also that the word translated "private" in verse 20 is, literally, "its own" (the R.V. margin has "special"). It is never rendered "private" in any other passage, although it occurs 113 times.

Dr. W. H. Griffith Thomas has rightly said of this passage: "The meaning is: no prophecy came of the prophets' own unfolding, for prophecy did not come by the will of man, but by the Holy Ghost. The point of these verses is, in fact,

(Continued on p. 72.)

PASTOR ROMANUS

The present correspondence in the Roman Catholic weekly *The Tablet* should provide an eye-opener for that numerous class of persons who are unwilling to believe that men, whose true sympathies lie with Rome and not with Canterbury, are to be found within the ranks of the clergy of the Church of England. Proof sufficient that this is indeed the case is afforded by the letter which started it all, even though its author, signing himself somewhat inaptly as "Pastor Anglicanus" covered his identity with the cloak of anonymity. The writer says that there is "a really obstinate nucleus" of "Anglican Papalist" clergy in the Church of England who are so much in earnest in their opposition to inter-communion with the Church of South India that, if it is sanctioned by the Convocations, they mean to secede, since it will no longer be possible to regard the Church of England as a branch of the Catholic Church. It could no doubt be argued that this threatened secession on the part of papalistic parsons constitutes one good reason for going ahead with full recognition of the Church of South India. At least the possible loss of a disloyal minority should not be permitted to deter or intimidate the majority from going ahead with a scheme which they believe to be in accordance with the will of God.

The question facing this correspondent and his fellow-papalists is: whither shall they secede? The possibility of forming a "Free Anglo-Catholic Church", without endowments, without buildings, and "possibly without even a bishop to perpetuate her orders", he dismisses as "im-

practical and unrealistic". But what he would like to know is whether Mother Rome could not, "without compromising at any essential point, facilitate conversions by making some large-hearted gesture of invitation".

The Englishman of average honour and candour will wish to inquire what these "Anglican Papalists" are doing in the reformed Church of England at all. The letter in question provides the frank answer that they view it as their duty to work within the ranks of Anglicanism for the return of the Church of England as a whole to "the Catholic fold"—reunion with Rome is their objective, nothing less. In other words, they are men who have wittingly perjured themselves at ordination, and whose deliberate and traitorous aim is the overthrow and subversion of the Reformed faith and practice of our Church. In the name of all that's honest, let them go home to Rome. And let them have the decency to go without waiting for "some large-hearted gesture" from the Pope. If a gesture is to be made, we should like to see it made by our Bishops (to whom the identity of many of these Anglican Papalists must be well enough known), for have they not sworn that they are ready "with all faithful diligence to banish and drive away all erroneous and strange doctrine"?

—Church Gazette, May.

COMMENT

THE BIBLE—DUTY OR PLEASURE

By Canon Roger Lloyd

"In the England of to-day we have all learned to rely chiefly on the Free Church scholars for pure biblical scholarship as the mere recitation of such names as Manson, Vincent Taylor, and Dodd shows. They and their like are serving, and in a way they are causing the undoubted renaissance in Bible reading. Their own research and their great skill in making intelligible to us the work of Continental scholars is showing us that the bible read in the new light is trustworthy and can be believed. But even the most attractively written pure biblical research needs to be interpreted and in this as in every other field of knowledge the original thinker has need of a populariser.

"The theologian always needs the artist to interpret him to the multitude, and if he does not find him he is condemned to write only for theological scholars like himself. Very occasionally the theologian is his own artist, as Gregory Dix was, but this is quite exceptional. The English biblical scholars of to-day have less need of popular interpreters than most other kinds of original researchers, for they have all taken the trouble to

learn how to write, but even so they, like all other pure scholars need their middlemen."

The above is cited from an article in the *Manchester Guardian* of 8th May, 1955. The rest of the article praised a few modern books which seek to popularise Biblical learning.

What interests us is the nature of the tribute offered above to modern critical scholars. Is it not a wonderful thing that a man can write of them (as Canon Lloyd does)—"their own research and their great skill . . . is showing us that the Bible read in the new light [one supposes this new light must be the present opinion of some Biblical critics which has replaced the opinion of thirty years ago—Ed.] is trustworthy and can be believed." Wonderful indeed that the testimony to the veracity of Holy Scripture available to us in the mid-twentieth century is the word of Doctors Manson, Taylor and Dodd!

We respect these scholars and value their work, but as Christian men we are sure they would make no such claim for themselves. They can tell the unbeliever, and the faithful as well, that historically the Bible is reliable, but if our confidence in God's Word has been in doubt till now, we have been sadly deceived. Long before 1955 Christians have believed the Holy Scripture, and have not been shaken in their faith by the critics of this or the previous ages. Scholars may contribute much to the interpretation of the Bible; but we do not look to them, any more than the men of the past nineteen hundred years did, to satisfy us of the credentials of Holy Scripture.

REVIEW. A NUN'S LIFE—"SPRINGS OF SILENCE."

J. B. S.

Some time ago, I was speaking to a young man whose brother was a soldier, and enjoyed the soldier's life. I asked him whether *he* had any ambition to be a soldier like his brother, and he gave me an answer which has kept me thinking ever since. "No", he said "I am not a bit like my brother Jack; you see, he likes taking orders from other people, and I don't". I fancy this really differentiates two large classes of people who exist everywhere, in religion, in society, in political life—in fact in life generally. Some are totalitarian and like to have their life managed for them by somebody; some are democratic and want to run their own lives and affairs in their own way for better or worse. The little shop-keeper knows that he is not as efficient a grocer as Lipton, but he would rather run his own little shop in his own little way than let Lipton run it for him. Some like taking orders and some don't. The former join armies, religious Orders and so

forth; the latter remain domestic and secular.

The writer of this book* would seem to be of French-Canadian stock, living in Spokane, Washington State, U.S.A. and her mother's great ambition for her was that she should be a nun; so from the age of sixteen as a school-girl, she was devoted to that life. No doubt she lived conscientiously and creditably, and she tells her simple story honestly and straightforwardly. But after all it is a "chronicle of small beer", consisting altogether of the trivialities of a nun's life, which seem so important to them but to most of us "in the world" seem so trifling. What interests us is not the routine of the convent but the intriguing questions which the narrative suggests. Is a nun's life really more valuable in the sight of God or more in keeping with the Divine purpose, than that of the mother of a family who feeds, clothes and educates that family? Is it more noble, more pious or more godly to stay and face the problems of life than to withdraw from them into a sort of shelter, where all responsibility is laid upon a community, which does all one's thinking and regulates every activity of one's life? In a certain way, the life of the hive is the perfect life. The ant and the bee have no individual life of their own, and only function as components of the hive. They are perfect in their way. The difference between the religious community and the bee-hive, is that the bee does its work automatically because instinctively, while the nun not having yet reached that perfect state impelled onward by authority. Both are communist in a sense. The individual is but one of the working mass, and the whole personality is shaped to the single end of furthering the community's purpose.

There are some passages in this book which give an involuntary indication that in human nature the hive ideal is never perfectly achieved. On page 111 she says "Something in us craves to possess". This reminds one of what Gubert of Nogent says (*Autobiography* Bk. I. Ch. XXI) "Clearly this vice of avarice is more harmful to monks as it is less natural, so that scarcely any crime can be found in which the devil ensnares man so often as that of pilfering". He points out that the desire of the monk for even the most trivial possessions of his own was unconquerable. Such men were strangled by the devil or otherwise reminded of the heinousness of their sin; they were refused burial in consecrated ground for having "so miserably broken the rule of having property in common" (*Autobiog.* p. 89). It was no use. Nature would not be denied.

Again she says (p. 114) "The maternal instinct is so deeply rooted that one does not efface it with a single 'I will'". "God made women to be

* "The Springs of Silence", by Madeline De Frees (Sister Mary Gilbert), The World's Work Ltd., Kingswood, Surrey. 12/6 net.

mothers." But God can be improved upon, and the maternal instinct can be sublimated into something which is not precisely the same, but is a sufficiently good imitation, and in the nun of course something finer and better. It is true that to a great extent, the children of the married are taught and nurtured by the unmarried, but this is a social necessity, not a law of nature nor of God. The relation of mother to child still remains as fixed as the Law of Gravity. There is no substitute for it from mouse to man; and the plan of calling people "father" and "mother" who are not such is hollow indeed.

Again she says in a very striking passage (p. 119) "Obedience is perhaps the only one of the three vows (Poverty, Chastity and Obedience), that in one sense does not become easier with practice. Human nature longs for independence . . . As we grow older and become more experienced . . . we are inclined to credit ourselves with greater knowledge. We begin resenting the fancied 'interference' of our superiors in matters which, we tell ourselves we know more about than they do. This is a very human and a very dangerous tendency"—which from the hive point of view it certainly is. We must learn to "suffer fools gladly" or at least patiently when they are set in authority over us, and when discipline is the highest of the virtues.

One is relieved to meet in this rigidly uniform community a shining tho' tragic exception, the non-conformist Sister Shannon (p. 205). "Try as she would, and she had made desperate attempts to conform, she could not become the creature of clock-like regularity. Her resolutions cropped up like mushrooms in the rain and lived about as long." She died young. One hopes she went to a Heaven where there were not so many rules! I have described this book as a simple truthful straightforward autobiography. It is not blatantly propagandist as such books have a tendency to be; nor is it a warning like the books of "Maria Monk" or Miss Baldwin. To the mind of one reader at least it emphasizes one fact, namely that there are women—probably thousands of them who are congenitally fitted for such a life. They are in all denominations—Buddhist, Roman Catholic, Protestant, the Amishes of Pennsylvania and others—people who find it difficult to regulate their own lives, and would be much better off and much happier living in communities where their lives were regulated for them. Men of that sort do better in the army than in civilian life; women do better as nuns or members of some sisterhood where they don't have to plan for themselves. This writer calls attention to the fact that nuns get a good deal of deference from the general public. This is true and probably

arises on the part of women from the fact that they offer no rivalry to their lay sisters, and therefore stir up no jealousy. So far as men are concerned, it is no doubt due to their apparent helplessness; but also to the blessed fact that they make no effort to impress their femininity on man; that they have in fact largely sublimated themselves, and a man has nothing to fear from them.

But in spite of all, we think that a nun, after all is said for her that can be said, has parted from her real vocation as a woman, namely to be a wife and a mother, to nurture her own children for God, as well as those of other people.

POSTSCRIPT.

Since writing this Article, I have come across a very relevant passage in a review of a book recently published; Peter Geyl on Isaiah Berlin's *Historical Inevitability*. (See *The Listener* April 14th, 1955 p. 665).

"The desire to resign responsibility, arising from a desire to flee for refuge to some vast, amoral, impersonal monolithic whole, nature or history or class or race. . .

The blessed sense of relief which many people find in acquiescence. . . But especially when the conception is reduced to some rigid system the feeling may yield to one of being supported or driven, and an inhuman and amoral energy be imparted. . .

They (the Totalitarians) have not with us succeeded, and are, I believe, a long way from succeeding in nullifying the energy that we draw from a different source altogether; from free discussion from criticism and the true scientific spirit. In Russia they have triumphed and the result is terrible enough. That triumph is a challenge to us to cultivate our own traditions and resources of belief in the value of personality."

The charge I would bring against Monasticism with its Totalitarian and Communistic techniques, is that it suppresses the individual and human personality in favour of a sort of robot or automaton; that it moulds the *person* in the pattern of the hive. Life is no longer a responsibility but a routine, based no longer on choice but on rule. And my fault with Romanism in this matter is, that it would seem to regard this habit of acquiescence as the ideal, that it glorifies this negation and makes the passive habit the standard of holiness.

I repeat that there are people—perhaps millions of them—who like this sort of guidance and dependence, and are perhaps the better for it. But surely that is not what God intends us to be!

"Who quits a world where strong temptations try

And since 'tis hard to combat, learns to fly."

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, JUNE, 1955.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

(1)

B.B.C. and H.E. CARDINAL GRIFFIN.

The complaint made by the Cardinal is that the B.B.C. play (which may have been objectionable—we do not know) was based on three assumptions, “two of which have no historical or scriptural warrant, while the third is based on an interpretation of a passage from the Gospel of St. Mark that our Lord had blood brothers and sisters, and therefore that His Mother was not for ever a Virgin. This theory is contrary to sound scholarship, and the beliefs of all Christian bodies.”

The doctrine of the ever-virginity of the Blessed Mary is not to be mistaken for the true scripture doctrine of the Virgin-birth of our Lord. He was born of the Blessed Virgin Mary—hence her title, held in honour by all Christians. He was “conceived by the Holy Ghost”, not by man, so that His mother is ever remembered by the distinctive title which is hers in relation to the fact of the Incarnation as well as by prophecy (“Behold a virgin shall conceive and bear a son”, Isaiah 7. 14).

The doctrine of the perpetual virginity of the Mother of our Lord is that she never had any other child than Jesus, and that His birth in no way ended her virgin state. The Virgin-birth of Jesus is, therefore, a quite different doctrine from the doctrine of Mary's ever-virginity. The one doctrine we know to be true, for it is stated in Scripture. The other doctrine *may* be true, but it is a matter which is completely undecided on the ground of evidence. Many earnest and orthodox

Christians will say that the evidence of the Gospel is that Mary had other children, younger than our Lord. This is what the Cardinal denies as “contrary to sound scholarship” and the beliefs of all Christian bodies.”

* * *

“Contrary to sound scholarship”—This is a matter which has been in question since early days. Three views (set out by Bishop Lightfoot in commentary on Galatians) at length emerged (1) Epiphonian, after Epiphanius, who said the brethren of the Lord, James, Josés, Judas, Simon, were children of Joseph by an earlier marriage: (2) Helvidian, after Helvidius, who said they were children of Mary and Joseph; necessarily younger than Jesus: (3) the theory of Jerome, that they were not brothers, but cousins. It may be noted that by the time of Jerome, virginity and celibacy had become important conditions in the Christian life, and men like Jerome did much to discourage matrimony, and to depict it as an inferior state of life.

At the earliest period of Christian history the views of Christians as a rule were either “Epiphonian” or “Helvidian”. St. Luke 2. 7—“her first-born son”, Matt. 1. 25—“her first-born son” suggested other children born subsequently, and called by the evangelist the brothers and sisters of Jesus. In the third century this view was quite widespread in the church, as it was obviously the most natural explanation. It showed that the Greek word for “brethren” was understood to mean “brothers” in our modern sense, rather than “cousins”.

The view called “Epiphonian” was also a widespread one, and was supported by Origen the third-century biblical scholar. But it is said of Origen that he recognised it as a theory founded on dogmatic grounds, and not an actual tradition of the church. Epiphanius gave his name to this view because he attacked all who did not hold it to be the correct view. The Eastern churches to this day accept this as the true meaning of “the brethren of the Lord”, i.e. earlier born sons of Joseph.

* * *

When Helvidius in the fourth century set out the belief that “the brethren” were the younger children of Mary, the sons of Joseph, Jerome put forward the opinion that they were the sons of another Mary, wife of Clopas, and sister of the B.V.M. For this theory it is necessary to hold that “brethren” means “cousins”. But this is not demonstrated by scholarship.

In passing, we may refer to a suggestion put to us some years ago (and probably well-known as an argument) i.e. that if the mother of our Lord had three younger children to nurse it would have

been impossible for her to have done what St. Luke tells us in ch. 2 verse 41 "Now his parents went to Jerusalem every year at the feast of the Passover". We think, in explanation of this, that verse 41 is to be taken in connection with verse 42 which tells us of a visit when our Lord was twelve years old. It is not improper to assume that this yearly visit started some time before our Lord was twelve, but was not an annual event from the year of His birth. A practice of four or five years standing by the time our Lord was twelve will warrant the evangelist's statement that at that period Mary and Joseph were wont to visit Jerusalem each year.

If the Blessed Virgin travelled to Bethlehem when our Lord was about to be born there is no improbability in her visiting the Holy City under similar conditions in following years. This suggestion, then, throws no obstacle in the way of the interpretation of "brethren" as younger brothers.

* * *

The church in the Latin speaking West accepted Jerome's view, but not on grounds of scholarship. The reason was ascetic and dogmatic.

* * *

In the Reformation period and long after, the belief of the Latin West continued to be the belief of the Reformed churches. About the end of the eighteenth century, when conventional and traditional explanations of the Gospels began to give way to more independent interpretations in Protestant churches the "Helvidian" view reappeared, and the "Jerome" theory weakened.

To-day Reformed churches allow all of these views, for there is no way of proving or disproving any of them. In Anglican circles the same liberty of understanding is accepted. It is recognised that the Epiphany and Helvidian views are both attested in second century; so dogmatism is not called for.

It seems therefore that H.E. Cardinal Griffin assumed that orthodox Christian churches hold the same opinion as his church does. This however is not so. Private judgment is bound to operate here, for theological scholarship and biblical exegesis cannot provide a settlement of the problem. In fact, it is a problem which does not call for a solution. We can safely leave it in abeyance, for the Word of God has not given conclusive evidence.

(2)

"RELIGION IN THE MODERN STATE."

For the purpose of this article "religion" in our title must be understood in the Roman Catholic sense. We borrow the phrase from the

headline of a report in the "Irish Times" of 13/4/55 of a conference held under the auspices of a Roman Catholic organisation "Christus Rex" at Killarney.

The report before us summarises a paper on "The Church and social principles" read by the Most Revd. Dr. Lucey, Roman Catholic Bishop of Cork.

In the course of his paper the Bishop said that many denied that the Church had any part to play in social life—

"Others asserted that they wanted no more than to keep the Church in her place, but the place they assigned to her was a very circumscribed one indeed. They would confine the Church to the spiritual sphere, but what they excluded from the spiritual sphere was much more relevant than what they included in it. They usually excluded any direct concern with political, social or economic matters, and any reference from the pulpit to what the faithful should do as citizens, business people or members of a secular organisation.

"In the last century the call for the Church to confine itself to religion and not meddle in secular affairs came mostly from the scientists and businessmen. Nowadays it came mostly from governments and public officials. Dictators were not necessarily opposed to religion and they will not, they say, interfere with religion as long as religion does not interfere in politics.

"In their eyes, however, religion can comprise at most only private devotions and church services. The Church was not just one group among the many groups making up the State, but had a firmer and broader basis than any of them."

"Thus it was", said Dr. Lucey, "that when the bishops in this country took a stand not so long ago on the Health Bill, they were not acting as a mere pressure group: they were not exercising the democratic right they undoubtedly had as citizens to make representations directly to the Government. They intervened on the higher ground that the Church is the divinely appointed guardian and interpreter of the moral law; and that the proposed Bill was in certain essential respects at variance with that law, so that it was their duty as bishops and officers of the Church to oppose the Bill."

"In a word their position was that they were the final arbiters of right and wrong even in political matters. In other spheres the State might for its own good reasons ignore the advice of the experts, but in faith and morals it might not.

"At the time, incidentally," he said, "certain elements not noted for their sympathy with things Irish or Catholic raised the cry that we were being

ruled from Maynooth rather than from Leinster House, as if heeding the voice of the Church in a matter of ultimate principle was not in order in an overwhelmingly Catholic country such as this and as if the bishops here were constantly taking it on themselves to declare proposed legislation a matter of faith and morals and so subject to their jurisdiction.

"You have a natural duty to provide yourself for your own health and that of your dependants; you have no right if you are a Minister of State or a deputy to inaugurate a so-called free health service and make medicine in effect a State monopoly. A socialised health service, therefore, is at once a wrong to the average person and a wrong for the person introducing it."

We are not left in doubt as to the claim made for religion in these firm words. Religion is the official church pronouncing on "faith and morals." Here we are not concerned at the moment with dogma, but with morals; and the church which claims authority in this sphere naturally claims to define what matters are to be understood by the term "morals".

* * *

In Dr. Lucey's statement we see that he describes one attitude of the state or public towards the Church (i.e. of Rome)—"to keep the Church in her place" (a restricted one). This attitude is very typical in the experiences of all churches. Politicians and citizens of any or no religion often itch to restrict the churches both Protestant and Roman Catholic in their countries. It is often a tribute to the power of religion that it is an object of suspicion and dislike to secularised political parties. We must recognise that Protestant Churches, for example beyond the Iron Curtain, and, some years ago, under Nazi rule, were the objects of political animus in the same way as Roman Catholicism.

In the field of education who has not heard of efforts to limit religious influence, or at least the influence of ministers of religion? There are professing Christian school-systems which fight shy of employing as teachers persons who are in Holy Orders or are official ministers of churches. There are places where a minister of religion is not thought a proper person to be elected to a representative assembly such as a Parliament. The objection is not that representative assemblies are too rough for the delicate and sensitive temperaments of the clergy, but that in some mysterious way "clerical influence" might prevail. We know that in Ireland the clergymen of the Church of Ireland were at the Disestablishment of the Church in 1870 freed from all separate "status" and should have been eligible for election to all public bodies, but Gladstone refrained from put-

ting a clause in the Irish Church Act relieving the "clerical disability".

No doubt in the then state of public opinion in Ireland, a land full of party interests, it was a piece of practical wisdom, but it was a disability, a denial of a right of which other classes and professions were not deprived.

* * *

We see that Dr. Lucey regarded this restriction to a circumscribed place as involving an exclusion of pulpit reference to what the faithful should do as citizens. This was and is probably the situation under totalitarian systems of government—it is not a feature of the Protestant democracies. Why? In recent years there has been some public outcry against utterances of a certain Canon of St. Paul's Cathedral, London. But no one seriously tries to prevent this dignitary of the Church of England from expressing his convictions. We may deplore the outlook of the present Dean of Canterbury, but his freedom of speech will not be interfered with.

Is there then a difference between the reformed and unreformed churches here? Can they be trusted equally to show wise restraint? Are reformed churches lacking in spirit, conviction, and courage, so that they are no danger to political systems, whereas Rome has courage and conviction, and so is a danger? Some would like us to believe that, but we can see its falsity when we call to mind the resistance of the Confessional Lutheran Church in Germany during Nazi regime, and the resistance also of the Norwegian Lutheran Church to the same tyranny. The fact is that reformed churches approach the social and political problems of their countries from the standpoint of the convictions of their members as to what is in the best interests of the community. It is recognised that men and churches may conscientiously differ in their opinions. There is not a Presbyterian social-political point of view. There is not an Anglican theory of the State, or a Methodist one. But there is a system of Roman Catholic sociology, and a view of politics which tends more and more to be asserted almost as if it were revealed truth.

The Protestant can judge whether or not a proposal is consistent with the Christian faith; and he can recognise that many plans and policies are compatible with our religion but if some modern Roman Catholic spokesmen are to be heeded, the opinion of some bishops must be obeyed because it is the opinion of some Roman Catholics bishops! In Northern Ireland, as far as we know, Roman Catholics are not forbidden to avail of the benefits of the welfare state. In Eire one gets the impression that similar benefits

might turn out to be, in certain particulars, theologically unsound and therefore prohibited.

* * *

As to the interference of Roman Catholic bishops some time ago when a Government Health Bill was being promoted—Dr. Lucey says the bishops “intervened on the higher ground that the Church is the divinely appointed guardian and interpreter of the moral law, and that the proposed Bill was in certain essential respects at variance with that law.”

Many people were puzzled to discover what was the matter with the Bill. For them the moral law was more or less the Ten Commandments and the precepts of the Gospel. But the weighty sound of the moral law seemed to silence all questioning. The bishops did the thinking and deciding for the ordinary man, and so the victory was won (for the time being). “Their position was that they were the final arbiters of right and wrong even in political matters”. We hear of movements in Ireland to end the political division of the country by abolishing Partition. We hear the Church of Ireland criticised in certain quarters, as the largest Protestant communion in the republic of Eire, for not doing more to end Partition; but the Church of Ireland (and the Irish Presbyterian and Methodist Churches) would have to consider very seriously indeed the question if it is their duty to urge the vast majority of Protestants (who are in Northern Ireland) to unite with a State in which the final decision in political issues rests, not with a democratically elected representative assembly, but with the bishops of the Roman Catholic Church in Ireland. That would be a great deal to expect of them.

* * *

The closing paragraph of the quotation of the Most Rev. Dr. Lucey's address may give rise to questionings. What is “a so-called free health service”? We have had for over a century free medical services in dispensaries and infirmaries, and the only complaints we have been aware of are complaints of their insufficiency. How does a State monopoly in medicine differ from other monopolies, if indeed a free health service involves a monopoly? A monopoly is open to many objections—even if it is only a transport one. But a monopoly may also secure better services for those in need—e.g. the Electricity Supply Board, being a monopoly for the whole country, provides power and light in districts to where it is uneconomic, but is a most valuable utility. If no one was to have it unless by paying the full cost of the service he enjoys many places would have to be content with candles and paraffin.

Is a free-health service necessarily a “socialised” one? May be we misunderstand the mean-

ing of the word “socialised”, but it should mean a service the community provides for itself, i.e. for all who care to make use of it. We don't yet see what is wrong with such a service, any more than we see what is wrong with the free system of elementary education which the community has been providing for itself for over a hundred years. Indeed the educational system is worse, for it is compulsory for children to attend elementary schools (if not receiving education, for which parents pay, elsewhere).

“Socialised” may contain a suggestion of “Socialism”, and in that sense we readily recognise that anyone, bishop or layman, may have reason to object—but the fact is that everywhere in the world to-day the community is doing more and more for the individual citizen. Schools, secondary and intermediate schools, vocational and technical schools, and universities only keep open because the community subsidises them. Public services of many kinds depend upon everybody through taxes, etc. paying for them. Hospitals are in the same situation. It is our duty to keep up the principle of *self-help*. But surely the limitation is “as far as we can”. When the limit is reached, and our resources are ended, are we and others to forego further assistance in physical need? If not, then we justify the existence of every facility the community can provide for healing. Whether we like it or not, the principles of the nineteenth century do not serve the needs of the present day. Technical advances exceed individual resources, so we depend on the community more and more.

B.B.C. and H.E. CARDINAL GRIFFIN.

Sir Ian Jacob, Director-General of the B.B.C., has said in a letter to Cardinal Griffin, Archbishop of Westminster, that the corporation was in “no doubt at all” that it made a “grave error” in presenting the play, “Family Portrait”, on television on Easter Sunday. In correspondence between Sir Ian and the Archbishop, published recently, Sir Ian says:

“We try during Holy Week to reflect in a great number of ways the significance of the period for Christians. The idea that ‘Family portrait’ could properly be included in this general setting was misguided. . . . I can assure you that there is no doubt now in anyone's mind that it was a mistake.”

The letters were exchanged between Easter Sunday (April 10) and April 28, when the play was repeated. Sir Ian defends the decision to repeat the play and says that the withdrawing of a play “because it does not accord with the beliefs

of many people in this country would, we feel, be contrary to sound policy and would not have a good effect in the cause which Christians desire to further."

In a letter to Sir Ian, dated April 23, Cardinal Griffin says that he was asked by the Roman Catholic archbishops and bishops of England and Wales to express their feelings of deep regret at the action of the B.B.C. in presenting the play on television on Easter Sunday. "The play", he says, was based on three assumptions, two of which have no historical or scriptural warrant, while the third is based on an interpretation of a passage from the Gospel of St. Mark that our Lord had blood brothers and sisters, and therefore that his mother was not for ever a virgin. This theory is contrary to sound scholarship and the beliefs of all Christian bodies.

"The play at any time would have been repellent to millions of Christian viewers. Placed at a peak viewing time on the greatest day of the Christian year, it must be taken as an affront to the Christian conscience of the country. . . .

"Then, on Easter Sunday when Christian unity and peace should be so much to the fore, a decision was taken to show the film of Martin Luther on the Light Programme in the morning, and then this thoroughly unchristian play at the peak hour on the television programme on Sunday night."

In conclusion, Cardinal Griffin asked that before a decision to televise such a play is taken in the future, "due regard should be had to the views of the religious bodies in this country."

In his reply, dated April 26, Sir Ian, after admitting that the presentation of "Family Portrait" was "a grave error", defends its repetition.

"We have decided", he says, "after most careful consideration, to keep the play in Thursday's programme, though we shall preface it by a statement making clear that the play is not a dramatisation or interpretation of Christian beliefs. Our reason for taking this decision is that we do not withhold from our output, at any rate on weekdays, plays which demonstrate a line of thought which is not that held by Christians. To do this would, we believe, be to set an undue limitation on the range of our services."

"Family Portrait" depicted part of the life of Christ. The Roman Catholic newspaper, "The Universe", stated after the Easter Sunday presentation: "Television shows a play that is blasphemous."—"Manchester Guardian."

SIR IAN'S APOLOGY.

The comment of the "Manchester Guardian" in this affair was as follows:—

The B.B.C. has been in trouble again about

religion. Sir Ian Jacob has apologised to Cardinal Griffin for the "grave error" of having broadcast on Easter Sunday the play "Family Portrait," which shows Christ's mother and brothers though not Christ Himself. This is an American play which was performed at a London theatre in 1948 under licence from the Lord Chamberlain. Whatever its merits, it is a reverent work; the point at issue is not its tone but its theology. The play assumes a literal interpretation of Mark iii. 32 ("Behold, thy mother and thy brethren without seek for thee"). This is the ground of Cardinal Griffin's complaint. The interpretation, he says, is "contrary to sound scholarship and the beliefs of all Christian bodies . . . at any time . . . repellent to millions of Christian viewers . . . [but on Easter Sunday] an affront to the Christian conscience of the country."

This is surely something of an over-statement. The literal reading of the passage in Mark is contrary to the beliefs of the Roman Catholic Church among others; it is not contrary to the beliefs of all Christian bodies. The question is whether the B.B.C. should avoid broadcasting at times like Easter, matter which goes against the beliefs of some (not necessarily all) Christian Churches. Sir Ian has decided that it should but that the prescription should not be extended to matter broadcast on ordinary days. No doubt this is a sensible compromise, though it may not be easy to apply in practice. Many things—medieval miracle plays, for instance, or the pictures in some illuminated bibles—are likely in some of their details to go against the present beliefs peculiar to one denomination or another. The B.B.C. will run the usual risk of playing safe and falling into the tedium of the lowest common denominator. It should certainly resist any attempt to make it satisfy everybody on every day of the year.

—"Manchester Guardian", 6/5/55.

THE MARIAN MARTYRS.

The Most Rev. J. A. F. Gregg, D.D., Archbishop of Armagh, in his address to the Church of Ireland General Synod, 10th May, 1955, spoke of the Marian Martyrs:—

Martyrs' Courage

"This year, 1955, brings us to the 400th anniversary of the martyrdom of Cranmer, Ridley, and Latimer, burned to death at Oxford on October 16th, 1555. This judicial execution is a historic fact which we of the reformed faith do well to remember. These men died for their faithfulness to what they believed, as we do, to be the truth underlying Our Lord's words. This is no time for stirring up ill-will against those who to-day hold the same religious views as did the men who condemned to a dreadful death both the

three bishops and many others—lay as well as clerical—who held to the reformed faith. The punishments inflicted in those days, which still lay under the shadow of the Middle Ages, were gross and unspeakably cruel, but were part of the prevailing order of things. John Calvin had helped to condemn Servetus to the same fiery death only two years before. Rather let us dwell on the magnificent courage of the men who knew the penalties to which the public profession of their principles exposed them and on the high price at which the religious freedom we enjoy was purchased for us.

“As I read the story of the Council of Trent (1545-1564) and of the embattled forces, ecclesiastical and civil, arrayed on the side of the mediæval Roman system, I am amazed at the fact that, both in many parts of the Continent and in the British Isles, the reformed faith found strength to stand its ground, and claimed and won its right to exist and to be lawfully professed. The freedom of direct access to God in Christ which the reformers won for us is a treasure beyond reckoning. I trust that we have not become so familiar with our privileges that we fail to prize and cherish this treasury. In this connection we do well not to let ourselves think of the doctrines of our reformers as new doctrines; rather, they are a return to the old. Nicholas Ridley gives us a good illustration of this return; in fact he was somewhat slow to adopt the reformed position. He was, of course, well aware of the movement for reform in Germany and Switzerland.

Monk's Treatise

“But what moved him more deeply than any other writing outside the New Testament was a book written by a Benedictine monk of the monastery of Corbie, in France. This book, entitled, ‘Concerning the Body and Blood of the Lord’, was written by Ratramnus or Bertram about 845 A.D., at the request of Charles the Bold. The king was perplexed by the strange and materialising views on the Body and Blood of Christ in the Eucharist put forth by Paschasius Radberti, and he turned to the most learned man of his acquaintance, to resolve his difficulties. Ratramnus wrote his book in answer to the king's request, in which he draws upon his knowledge of the early fathers, Latin and Greek, and in the light of their teaching he interprets the elements in the Sacrament as mysteries, and as effectual signs of grace. Ratramnus's book was brought to the notice of Bishop Ridley, and it impressed him so deeply that he adopted its line of thought for his own, and based upon it his defence at his trial. This book, written 1,100 years ago by a man who was consulted by both Pope and Emperor, is well worth study even to-day.”

The archbishop then referred to the proposals to come before the General Synod regarding the revised hymn book, and suggested the procedure to be followed in considering the matter. He concluded by speaking of the members of the General Synod who had died since the last meeting.—“Irish Times”, 11/5/55.

It will be remembered that in addition to the martyrs named by the Archbishop of Armagh, there were two other bishops, Hooper of Gloucester and Ferrar of St. David's. We must not forget the great number of ordinary clergymen, laymen and women who suffered death at Smithfield and elsewhere in the cause of truth. Those who have access to Foxe's “Acts and Monuments” (commonly called “The Book of Martyrs”) owe it to the memory of those brave, resolute and godly people to read the story of their sufferings, and so strengthen their faith, and confirm their loyalty to the truth of God's Word.

REVIEW.

The Development of the Papacy. By Dr. H. Burn-Murdoch. (Faber & Faber Ltd.)

This is a book which was needed, and one is glad to see it here to answer the need. A myriad books have been written for or against the Papacy, but this one claims a new method of approach, and it seems to me to make good the contention. The doctrine of the papacy is declared to be based on “the ancient and constant faith of the Church.” Now can that be made good? For if it can it means that all we who are Protestants are, and must be, shut out from the true Church of Christ, and subjected to the loss of faith and of salvation.

That is a serious matter, so it cannot be left simply as a matter of opinion. It must be investigated, and Dr. Burn-Murdoch proceeds to investigate it. The doctrine itself is first stated, and five commonly given proofs of it are set down, followed by what Holy Scripture has to say on the matter. Then, century by century, the facts are set down, whether they tell on the one side or the other. At the end of each chapter, under the letter A, for “Affirmative”, is set down all that seems to favour the doctrine, and after that, under the letter N, for “Negative”, is put down all that seems to contradict it. Now if this method seems cumbrous to you, let me say that in actual fact it does not prove so, for the result is most interesting. And in any case, some method like that must be made use of, if we are to arrive at our goal.

It is very interesting to go from Father to Father and Council to Council, and to note that, while they think the bishop of Rome a very important person, because Rome was the capital, and

because. Paul and Peter were reputed to have exercised authority there, yet they had no idea of a Papal Monarchy in the latter sense of the words. The pope had become one of the great patriarchs; but that he was the supreme ruler and Vicar of Christ, that was a different matter! The process which increases the prestige of the bishop of Rome is seen also in the case of the bishop of New Rome or Constantinople. Almost from nothing he too became a patriarch, and "the General Council of 381 decreed that 'the bishop of Constantinople should hold the privilege of honour after the bishop of Rome, because Constantinople is the New Rome'". For a time, too, in the fourth century, Milan was the official residence of the emperor, and while that was so, especially under the forceful personality of Ambrose, the bishop of Milan "seemed to share a two-fold hegemony with the pope". It was Ambrose, also, and not the pope, who excommunicated Theodosius and forced him to do penance for the massacre at Thessalonica.

The title "pope", it is well to know, was not the exclusive prerogative of the papacy. The bishop of Carthage, as also the bishop of Alexandria, "was known as the pope". When the Roman See was vacant owing to the martyrdom of Fabian, the Roman clergy wrote several letters to the bishop of Carthage, in which they addressed him as "Pope Cyprian", and "most blessed and glorious Pope".

Time and again Dr. Burn-Murdoch is moved to reiterate that the "evidence of the early centuries shows clearly that the doctrine of the papacy was not part of the ancient faith of the Church". How could it be when you have a heretic pope like Honorius I, who was anathematized by Council after Council and Pope after Pope? What then becomes of the assertion that "the See of Holy Peter remains for ever free from all error"?

In various ways the burning or the execution of the heretics for heresy is dealt with. It was a thing unknown to the Early Church, and Chrysostom declared an execution for heresy to be "an unpardonable crime". Even yet Rome's policy of the stake has not been repudiated, and the author of this book finds "a startling resemblance between the cruelties and dungeon-secrecy of the Holy Office and the abomination of the Nazis and their Red rivals in this country".

But there is too much in this rich volume to find place in a short review, so we must leave unnoticed many subjects which are of the first importance—like Infallibility and the worship of Mary, and the New Dogma. All are noted, as you can see for yourself.—"The Bulwark", May.

PASSING EVENTS—cont'd. from p. 63

not the *interpretation* of Scripture, but the *origin* of Scripture; not what Scripture *means*, but what Scripture *is*. Any use of the context to oppose 'private judgment' is therefore entirely wide of the mark."—Dr. C. T. Cooke.

* * *

More Persecution in Colombia.

Despite the fact that early this year the Colombian Minister of Foreign Affairs declared that "freedom of worship is a Colombian constitutional law which is observed and endorsed by the Government," and that a man may count upon Government protection in the exercise of his religious beliefs, the liberties of Evangelicals are being curtailed in various parts of that republic. Over forty years ago Evangelical work was begun in Bucaramanga, the capital city of the Department of Santander. To-day, there is an organized church of about a hundred members, a Sunday School, and other activities. Recently, it became necessary to replace the antiquated chapel in which the members had worshipped for years. Plans were approved by the city engineers, a building permit was issued, and work was begun last month. Immediately the Roman Catholic Bishop launched a campaign against the project from the cathedral pulpit. The opposition was continued by radio and press and through the public schools. The priests also organised petitions urging the civil authorities to rescind the building permit, and the President of the Republic was also urged to intervene. In the result the Mayor notified the Evangelical church members that he was rescinding the municipal building permit. The local Vicar of the Diocese thereupon published a manifesto in which he thanked the authorities for their "wise determination to sweep away the storm clouds which were crowding the limpid sky of Santander." The announcement went on: "In this hour of triumph of God and of the Immaculate Virgin, Patroness of the Diocese, they invite you to a solemn Te Deum, which in place of the public manifestation planned for the same hour, will be sung in the Cathedral Church, in all the parish churches, and in all the churches of the city, together with the Rosary of the Most Holy Virgin, with the consent of the Diocesan Prelate, to whom they credit this new triumph of which he with his prayers and advice was the soul and life." That is Romanism where it has virtually undisputed sway. Meanwhile let us pray for our persecuted brethren in Colombia.—"The Christian", 15th April, 1955.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Soviets and Religion.

In the current issue of *World Dominion* Sir Kenneth Grubb discusses the recent decree of the Central Committee of the Russian Communist Party on the subject of religion. He regards it as one of the most significant statements on the religious question to be published in Russia for at least thirty years. It is unusually official, for it was published with big headlines and bears the signature of Khrushchev, Secretary of the Central Committee. It strikes a new line by admitting mistakes made in anti-religious campaigns of the past. Even more significant is an admission that there is something positive to be said for the Christian Church, also that a church member can be a good citizen and loyal to the régime. Further, there is an admission that any fight against religion must be carried on, on an ideological level, and by reasonable argument. Again, it is stated, although inaccurately, that the Communist Party "has always considered it essential to avoid causing any offence to the feelings of believers." Party organizations, moreover, are blamed for having allowed anti-religious propaganda to fall into the hands of ignorant and unsuitable persons. After drawing attention to these admissions Sir Kenneth wisely says that it should not be assumed that there will be any relaxation in anti-religious propaganda. Indeed, it would seem that the intention is to give a new impetus to the campaign against belief. The decree in question, he suggests, represents "not a revision of basic policy, but a review

of strategy and methods." The Soviet statement, in fact, says that "the Party considers it essential to conduct profound, systematic, scientific atheist propaganda," but "without permitting any offence to the religious sentiments of believers or ministers of cults." The Soviet leaders' experiment will be watched with interest by Christian people everywhere. We may rest assured that the new methods will be as powerless to defeat the Gospel as those that are now professedly abandoned.

* * *

"New Spirit" in Irish Methodism—Past Year one of the best in history of the Church.

The Rev. Earnest Shaw, outgoing President of the Methodist Church in Ireland, speaking at the Methodist Conference in Belfast, said he thought that the past year had been one of the best in the history of their Church. "I have a feeling that there is a new spirit in Irish Methodism—or perhaps it is a recovery of the old spirit—and as far as our Church is concerned, I believe the best is yet to be," he said.

Mr. Shaw said that he had travelled about 11,000 miles during the year attending many different functions and visiting churches. He had been impressed by the quality of their people in Eire.

Other speakers referred to the unity with other churches in connection with evangelism.

The Rev. S. H. Baxter said he believed that the relays of Dr. Billy Graham's services had contributed much to evangelism in Ireland.

The subject of evangelism in Universities was raised by Rev. R. G. Livingstone, Dean of Residences at Trinity College and University College, Dublin.

"The university is a new sphere of evangelism," said Mr. Livingstone, who added: "There is a crisis in the universities all over our islands. There is a gulf between the humanities and the sciences. We as a Church should regard the universities as a field for evangelism of the highest and most enlightened kind."

Mr. Livingstone was speaking after the adoption of the report of the Youth Department.

—"Belfast News Letter", 10/6/'55.

* * *

"Protestants in Spain live under the Cross."

Spain was at least a century behind other countries of Europe economically and industrially, and four centuries behind the rest of Europe in religious harmony, said the Rev. R. R. Davey, convener of the Continental Mission, when he spoke during Foreign Mission night at the General Assembly.

"To be a Protestant in Spain to-day means to live under the cross," he declared. "It means discrimination against your children who are taught

in Roman Catholic schools, discrimination when you go to hospital, great difficulty in getting married, and great difficulty in getting a burial place and having a burial service."

Mr. Davey said that Spain was a church state. Protestants were looked upon as bad Spaniards and as likely to be engaged in un-Spanish activities. Often the charge of Communism was laid against them. That was the tragedy of modern Spain and it kept the country far behind the times.

The religious situation in Spain was a great embarrassment to many liberal Roman Catholics in other countries of the world.

20,000 Strong Church.

He added that it was a remarkable fact that a Protestant Church, 20,000 strong, existed in Spain and that it was a witnessing church. (Report of Irish Presbyterian Church Assembly—Belfast News Letter, 10/6/'55.)

* * *

Communism in North and South America— "Protestant Action's" Conjecture.

Quebec could become a communistic state because it is, like other R.C. states, fertile soil for any type of political or social transition. "The Vigilant", Australian monthly, in its issue of May, 1947, quotes the following from the "Southern Cross" of Nov. 20, 1946: "Incidentally, it is a remarkable fact that while few Catholics ever leave the Church to join other denominations, quite a number are lured into communistic circles." Mr. R. P. Walsh, editor of the "British Catholic Worker", addressing a meeting in Brighton in mail-week, said: "Recently I called on a local communist committee. All 13 members were lapsed Catholics." "The situation is the same here in Victoria, the two leading communists associated with the present industrial upheaval which has practically paralysed our State are J. J. Brown, trained for the Roman Catholic priesthood, and Mr. Flanagan of the Ironworkers' Union. Many other prominent communists throughout Australia are lapsed Roman Catholics," continued "The Vigilant".

The same is true in all Latin American countries. The "New York Times", in a survey of the situation in 16 of the 20 South and Central American republics, reported strong communist party organisation in all and membership up to 120,000 in Brazil, where they polled 16% of the total vote (almost 1,000,000) in a general election. In Cuba they hold nine legislative seats; Chile, three Cabinet posts; Peru, four seats in Congress; Uruguay, Colombia, Costa Rica, five members in Parliament,—"Protestant Action", Toronto, Feb. 1955.

Living Alongside the "Strange Monster" of Communism—Dr. Greer on Prospects of Taming It.

Dr. W. D. L. Greer, Bishop of Manchester, said in his presidential address to the Manchester Diocesan Conference in Manchester that among the poets, thinkers, and writers of to-day there was a much greater willingness to consider the Christian faith on its merits, and an increasing number were professed and practising Christians.

At Oxford and Cambridge, and, one hoped, elsewhere, interest in the Christian faith was greater than within living memory. In the intellectual world, the secularist and agnostic was on the defensive. "In the field of history, Lecky has been succeeded by Toynbee and Butterfield, and not a few of the Chairs of Philosophy in our universities are held by those who are not ashamed to call themselves Christians. I need not remind you that in the past twenty years the whole picture has altered in the world of the sciences."

Dr. Greer referred to Bertrand Russell's statement that "the new philosophy of physics is humble and stammering, where the old philosophy was proud and dictatorial," and said that this change in no way discredited physics or its methods. What it did discredit was the false assumption that a materialistic philosophy was a necessary presupposition for all honest scientists. For many a year yet, the man-in-the-street would bow down before the scientific view of the universe. The scientists had broken their own idol.

In education, the acrimonious denominational disputes which were at one time all too frequent were things of the past. The 1944 act sealed the nation's willingness to see its educational system based on Christian principles.

Dr. Greer said the Soviet State was, and probably would remain, formally committed to atheism, but the violent anti-God propaganda campaigns had largely been dropped, and although the Russian Orthodox Church was still severely fettered it was tolerated and appeared to be growing in strength. What was happening at present within the walls of the Kremlin might be anyone's guess, but it seemed not unlikely that since Stalin's removal the windows had been cleaned and more light was penetrating the gloomy recesses.

The doctrinaire fanaticism of early days seemed to be giving place to a more tolerant attitude, and if we had the patience to live alongside this strange monster long enough we might be able to tame it. "Nevertheless, it remains true that communism is in many ways a judgment upon a lukewarm and conventional Christianity which was forgetful of the apostolic injunction to remember

the poor. Communism will not be fought down, nor argued down. It will only be lived down."

[The Bishop of Manchester is a distinguished Irishman, whose father was an eminent clergyman in Belfast]

—"Manchester Guardian", 9/6/'55.

* * *

Rome and the Eskimo.

"Ottawa, January 17 (CP).—An elected member of the nine-man government of the Northwest Territories said to-day the Canadian North is in the grip of an educational emergency . . .

"He termed as shocking a situation at Aklavik where a number of Eskimo children of the Anglican faith could get teaching at a Roman Catholic mission school only if their parents permitted them to be instructed in Catholicism.

"He urged a single school system without discrimination as to race, religion or 'anything else', and said religion should be kept out of the classrooms".—"Protestant Action", Toronto, Feb., 1955.

Are Roman Catholics Persecuted?

Lord Pakenham, a leading Roman Catholic and a former Chancellor of the Duchy of Lancaster, Minister of Civil Aviation and First Lord of the Admiralty, says definitely that Roman Catholics are not a persecuted minority in Great Britain.

Speaking at the prize distribution at St. Thomas More School, Chelsea, on December 6, his lordship declared to the pupils:

"In England we Catholics don't get everything we feel we are entitled to, such as assistance in regard to schools . . .

"But it would be a great mistake for any of us and for other Catholics to excuse any weakness on the grounds that Catholics don't get a chance. Still less is there any excuse or justification for regarding ourselves as a persecuted minority."

[We think this distinguished Irishman's statement holds good for Northern Ireland too]

—"Protestant Action", Toronto, Feb., '55.

* * *

U.S.A. Quakers—Butter, Not Bombs.

The Friends Committee on National Legislation (Quakers) has given testimony before the House Committee on Agriculture regarding food surpluses in which it quoted Jesus as having said, "If thine enemy hunger, feed him", pointing out this was one way to reconcile man to man. "America has offered arms to England, France, Western Germany, Italy, Turkey, Greece, Pakistan, Indochina, Formosa, Japan and many other countries," the Quakers stated. "Why not share with the rest of the world butter instead of bombs, wheat instead of warships, cottonseed instead of cannon, milk instead of munitions, fats

instead of flamethrowers, life instead of death?"

—C.N.S.—"The Vigilant", Melbourne, 15/3/55.

* * *

Japan after the American Occupation—Statement by Tomio Muto, ex-Propaganda Minister.

When the occupation ended, the number of Christians went down. To-day there are only 230,000 Protestants and 200,000 Roman Catholics in a population of 88 million. The only way to change the situation, says Tomio Muto, is through evangelism. "If we could use a \$10 million fund for three years—using radio, newspapers, the theatre, all propaganda agencies—mobilize all Japanese ministers and all Christians, then I could convert 1,000,000 Japanese. Then Japan will change. Politics will change. Corruption, gambling and drinking will be attacked. With 1,000,000 Christians we would have 10 million sympathisers. We would create a moral foundation for Japan."—"Time".

* * *

Reformed Judaism.

In the last ten years, Reform Judaism, the liberal wing of U.S. Jewry, has more than doubled its membership. Whereas only one in 50 U.S. Jews was identified with Reform a decade ago, one in every five is affiliated with Reform to-day, and the total membership is approximately 1,000,000 (Orthodox Judaism claims 2,000,000 members, Conservative, 2,000,000). This progress report was issued at the 43rd biennial Assembly of the Union of American Hebrew Congregations in Los Angeles. Another major topic: Israel.

(Continued on p. 83.)

COMMENT (1).

CHRISTIANS' FIRST RESPONSIBILITY—PEOPLE, NOT PARTIES.

Dr. Marjorie Reeves, vice-principal of St. Anne's College, Oxford, addressing the women's session of the annual Assembly of the Congregational Union at Westminster, said that they should remember that their responsibility as Christians was first and foremost and always a responsibility to people.

The great danger to-day of getting caught up in parties and institutions and causes was that so often in their enthusiasm for these things they tended to ride rough-shod over people. They must have parties and institutions and cause, but at the same time they must remember that they were concerned with these things only in so far as they served real people.—"Manchester Guardian", 20/5/'55.

In this statement, which in general is well-

intentional and true, we regret the ill-considered assertion that "their responsibility as Christians was first and foremost and always a responsibility to people". If it had been "a responsibility *for* people" we would recognise the Christian truth so declared. But the phrase is "*to* people," and it is rendered particularly emphatic by the words "first and foremost and always". The distinguished speaker, who has often shown her sincere attachment to the Christian faith, has fallen into an error of a most serious kind. No matter how old-fashioned it may be we have no option but to declare that a Christian's responsibility is "first and foremost and always *to God*".

We are not of course so stupid as not to see Dr. Reeves's point—the constant recognition of and acceptance of the worth of human personality, and the duty of seeing that human personality is not submerged in institutions or causes, or planning. We have often protested against the current practice of social workers referring to the people they are trying to help as "cases". It is too impersonal, too little expressive of the honour due to all men (1 Peter 2. 17). Other words of St. Peter come to mind in this connection—"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Social workers are not dealing with deserts, broken homes, poverty, sickness, etc. as if these were the facts to be considered in detachment, but with the human personalities with whom these problems are associated.

So it is also with mass organisations, and the steadily growing dominance of the State in individual affairs. The personality is threatened with extinction, to be replaced by the group or community in which each member is at best groomed into conformity: and at worst coerced into it.

Dr. Reeves, in this sense, was making a timely protest. But what a misconception she substitutes! Christianity is not first of all a social message, but a saving message. It is not a gospel of social reform but of individual repentance. Its symbol is the Cross, not the Conference Table. How often is that set out in the New Testament?—We recall how Peter and John replied to the Jewish Councillors who commanded them to cease speaking in the name of Jesus—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." There the sense of apostolic responsibility was that they were answerable to God, not to men. Peter showed Ananias that his sin was not against men, but against God (Ac. 5.3). David, a thousand years before had realised the same truth, that his sin against Uriah was bad, but against God, infinitely worse, so he confessed "Against Thee, Thee only,

haved I sinned, and done this evil in Thy sight" (Ps. 51).

We should not, of course, separate the service of our fellowmen from the service of God too much, for we know that we serve God by loving and helping our fellows. But this is not to be confused with responsibility—there God must always be first. Our duty to Him is paramount.

St. Paul's words come to mind—"Whatever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3. 23).

So we venture to raise a protest against the statement quoted; but at the same time we are sure that Dr. Reeves, a young lady whose academic eminence we respect, would readily agree with us that we owe our first responsibility to God our Father, and that He must always have the prior claim upon the Christian. Only when that claim is honoured can the right sort of human relationships exist.

COMMENT (2).

A contributor to the "Manchester Guardian" (30/5/55) who writes in the non-conformist interest, has given us his views on the evangelistic campaign recently conducted by Dr. Wm. Graham in Glasgow (we say that we regret the familiarity which permits those outside his own circle to call him "Billy Graham"). The writer generously admits that "Free Churchmen" can recognise that the Spirit does sometimes by-pass "the proper channels". What "the proper channels" are in the case of Free Churchmen, especially Methodists, is not disclosed, but we have had the impression that there was a day when Methodists gloried in the power of the Spirit, and claimed that whatever channels the Spirit used, were, by the fact that the Spirit used them, "proper channels". It is a sad decline, we think, when Free Churchmen adopt language which implies a quasi-sacramental view of church order and a hierarchical view of their ministry.

The writer, plainly a Methodist, acknowledges that Dr. Graham has reached the outsider more effectively than British Methodism did in 1954. He and we should certainly thank God for that, and every other sign of power and blessing, as well as conversion, to be witnessed in these days. We do not profess that our theology is in all respects the same as Dr. Graham's. We interpret the differences as being due to different upbringing, environment, education and temperament. If we differ as to the interpretation of some places of Holy Scripture we shall not therefore outlaw each other. Hence, while we do object to much that is done by way of preliminaries (and this sort of

"warming up" process, borrowed from the lower levels of American revivalism, is nowadays an inevitable feature of the highest levels everywhere), we have nothing but thankfulness for every token of the Spirit's presence and grace in these meetings. We hope that Dr. Graham may long be engaged in the service of God and the preaching of the Gospel of Redemption.

* * *

Having said this we turn to the criticism of Dr. Graham contained in the article we refer to—

"But among the debits of the recent campaigns must be the fact that fundamentalist pietism has received the biggest boost it has had for fifty years. That is the rub of Dr. Graham, and I suspect it has rubbed most sorely many hundreds among the ministry of the Free Churches. There must be many churches in England, as there certainly are in the London suburbs, where for a generation the ministry and lay preachers have worked hard to wean their people from the pietistic pattern of late Victorian religion. They have found it hard going and in recent years have had to contend with new fundamentalist movements among the young (not least in the recrudescence of such religion in the universities of England, Scotland, and Wales in recent months). They have done so because they themselves have been trained in a theology and faith, for which two generations were in travail in the nineteenth century, but a faith which they believe to be not less but more truly a biblical theology than the reiterated 'The Bible says . . .' (which too often means the arid repetition of rigid 'evangelical' formulas—'just one clitch after another', as the lady said) of those they criticise."

There is the problem Dr. Graham has apparently created for these people. *He* preaches the Bible: *they* preach "biblical theology". In the late nineteenth and early twentieth centuries the fashion was to advocate the "higher criticism", and to decry a simple trust in the Bible, as though it could not comfort or instruct unless you knew the documentary theory of the Pentateuch, and which Psalms were post-exilic, and where 1st Isaiah ended and 2nd Isaiah began. We are not quarrelling with Biblical Scholarship—far from it—but protesting against the attitude which assumes that there is something naive in believing and diligent devotional study of the Old Testament and the New.

We are very tired also of the assumption that "fundamentalism" is an enemy to be fought. There must be many shades of opinion, and degrees of understanding in the study of the Bible. One result of attacking "fundamentalist" views is that nowadays more and more people know less and less about the Bible. One result of

fundamentalist views is a lively interest in the Bible, and an awareness that "whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope", (Rom. 15. 4).

Surely the task of the ministry to-day is not to deride fundamentalism, or literalism. The field of the Christian Warfare is quite other. We have to fight materialism, communism, the world, the flesh, and the devil. The problem to be faced is not the one created by those who believe, as we reckon it, too much, but the one created by the general want of faith.

* * *

Further, the swing over to "biblical theology", characteristic of the prophets and teachers of our day, is not in continuity with the attitude to the Bible of thirty years ago (the hey-day of assured results of higher criticisms), but rather in favour of the older view, because it allows the Bible to speak for itself. The situation may be roughly expressed thus—a generation ago the theme was "what I think of the Bible", now it is "what the Bible thinks of me".

* * *

We are not always sure what is meant by "fundamentalism", or what people mean when they speak of "pietism". But we don't think anyone should belittle spiritual earnestness, and genuine love for the Bible. God does speak in it. Historical and literary criticism may enlighten us as to the environment, chronology, etc. The structure of books and the progress of revelation throw light on the message: but the message has to be there, and we have to heed it. In short, there is no substitute for the Bible. Its unique purpose and its revelation of God stand above all human scrutiny. This indeed, is plainly shown by the intense preoccupation with the Bible in every college. In the academic world Hebrew and O.T. studies flourish as they have never done before. Destructive criticism is as out of date as bustles and top-hats.

* * *

The position as we see it is that those who today advocate and expound "biblical theology" ought not to controvert the so-called fundamentalist. They should seek a *rapprochement*, so that they can face the unbeliever with that "sword of the spirit which is the Word of God" (Eph. 6), and in the common warfare find how near they are.

There still remains of course a view of Holy Scripture which is neither given to literal acceptance of the Bible, nor to the proclamation of biblical theology. This "modernism" lingers on, but is now rather out-of-date. In this comment we have not had it in mind at all.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, JULY, 1955.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

"HERESY IS A VERY GREAT EVIL."

This is an axiom in Roman Catholic circles. In ages of ignorance and superstition it was easy to represent heresy in this way, and, having done so to release upon the heretics the worst instincts of orthodoxy. Intolerance, bigotry and malice exist and must have an outlet, and something to feed on. It would be foolish indeed to ignore these factors and to assume that every move against heresy was inspired by pure love of God, and that every faggot and stake were symbols of the love of souls.

Further, crusades against heresy have to be fought (or, had to be fought in the past) with carnal weapons, and the wielders of carnal weapons are not always distinguished by their disinterestedness. "What's in it for me?" is a question such men ask, and they are not to be contented with promises post-dated to the hereafter. The chivalrous gentlemen who made havoc of southern France and its Albigenses in the thirteenth century under de Montford's leadership were men of mixed motives: the opportunities of plunder were not entirely irrelevant when the recruiters sought men to serve in that holy war. No doubt the same instinct for cruelty and rapine, the same inhumanity, exist in our fallen nature to-day. Indeed, compared with twentieth century Nazism, Fascism and Communism, the Holy Inquisition displayed great restraint. But, in principle, human wickedness is not to be meas-

ured by what it succeeds in doing, but by what it wants to do, and how it sets about it.

* * *

We all know something about the crusades to conquer Palestine and to put the Holy Places in Christian hands. The Crusaders fought with unprecedented savagery, Jew as well as Saracen fell as victims, and the adventurers from Europe for a time succeeded in setting up petty principalities for themselves. The princes of Europe who encouraged the leaders to go to the Eastern Mediterranean were not solely concerned with the Holy Places—some potentially dangerous rivals were got out of the way, and once in the Levant anything might happen. Mohammedanism was and is the great heresy, for its early associations with Christianity must not be forgotten. But the crusading heroes from western Europe, fired by their Church authority, were not content to fight the infidels, or followers of the false prophet. The stories of the great wealth and the glories of Constantinople, the capital of the eastern Christian Empire brought the Crusaders there (instead of Jerusalem) and their ghastly conduct, shocking sacrileges, and revolting enormities were not equalled by the Turks when they conquered the city in 1453. In view of the booty to be had it was not difficult to treat eastern Christian as heretics, and, of course, "heresy is a very great evil."

* * *

These are but samples from the past to show how valuable it was, from a materialistic viewpoint, to declare that heresy is a very great evil:

To-day, greed and exploitation are not in evidence to any like extent. The present attitude is to continue to regard heresy as a very great evil, but to oppose it as a spiritual danger, or as an alien and intrusive force (the attitude of official circles in Spain in some degree). Only a day or two ago we read in the "Irish Times" of a Church celebration, a centenary or such, and the preacher, a Roman Catholic clergyman referred to the trials of the people of Ireland a hundred years ago, shortly after the great famine, and to evictions of tenantry to make way for "an alien race and an alien creed." Thus we see, that patriotism as well as piety may now be summoned to the stand against heresy. Nationalism also may be recruited, loyalty to the supra-national Church intertwined with the spirit of Nationalism which many a pope has regarded as an enemy. The label "alien" might quite appropriately be applied to the interference with the old Irish Church in the 11th and 12th centuries

which resulted in its being subjected to the Papal supremacy and organisation. "Alien" in race is scarcely justified when applied to any group within these islands. Wales, Scotland, Ireland and England are inhabited in the main by peoples of the same racial mixture. But of course we know that the sturdiest Anglo-Saxon resident in Ireland becomes, if he is a Roman Catholic, a real Celt—it is not for nothing that the Irish word for Protestant is (or used to be) "Sassanach"—Saxon.

* * *

Another aspect of this prevalent theory that "heresy is a very great evil" is the glib phrase "error has no rights." The man who pronounces that generally does it with such an air of judicial finality that we might think he had said something original or at least true. But the obvious blunder here is the use of the word "error," for what we must be concerned with is not the rights of the "error," but the rights of the individual who holds to the alleged error. The "error" has no existence apart from the personality identified with it.

It is usual nowadays for Roman Catholics to declare the indefeasible rights of conscience: is this consistent with the assertion that error has no rights? If the individual has rights which are entitled to respect and expression then all talk about errors having no rights is rhetoric and no more.

* * *

Yet, we can imagine how effective these "axioms" are when solemnly declared, as if they were the words of God Himself, in the presence of impressionable, earnest, but poorly educated people. The more impressively they are uttered the more they have their impact upon the receptive and uncritical mind. The young student in the seminary, the young man in the sodality or praesidium, the young woman anxious to be a handmaid of the Church, will not question them. Heresy is such a comprehensive word, so ominous in sound, so persistently sustained as the bogey, that an analysis of its meaning, and a scrutiny of the many significances it may bear will not occur to those who hear the word with a shudder. The denunciation of heresy has been so successful that we could wish that the denunciation of sin had been equally so.

* * *

There are heresies and heresies. The most rudimentary definition is we suppose, that heresy is anything which divides and weakens the solid front of the Church. To foster or create a division is the sin of sins. To break the unity of the Church is heinous crime. Heresy must always be wrong and deserving of

condign punishment because Christian truth cannot exist or be found outside the Church. Once you step outside the Church you are in heresy (perhaps in its near relative, schism), even if you believe the true Catholic faith of the Church's creeds which were assented to in the days when the Church was not divided. If you are within the Church, and dissent even a little from any position the Church has defined you are in heresy. You approach it when you differ from a widely held opinion even if not so far defined as binding.

Thus the safe position is to take the line popularly called the "Fides Carbonarii," that is, the faith of the charcoal burner who said he believed what the Church taught—when asked to describe it, he did not know, but was satisfied to believe whatever the Church believed. There is nothing commendable in this, and there is no supernatural virtue in being ignorant. We may be ignorant of a great deal through circumstances—but it is only pride or vanity which makes us think that ignorance is a thing to boast of.

The intelligent man, the thinking man, will want to consider the reason of things as far as he can. He will want to "approve the things that are excellent," and so must give consideration to the matters of faith proposed to him. Can "heresy" be regarded only as "a very great evil?" Can we accept the explanation, which is now put forward (and which is of course a surrender to the pressure of scholarship and Biblical learning exercised by Protestants)—that heresy is the holding of a truth of the Christian faith out of the context of the whole body of the Church's teaching? That is, in other words, to hold a truth in disproportionate relationship to all the other truths, to exaggerate, to select.

Now that sort of explanation (quite different from saying that heresy is the holding of false doctrine, but only a wrong proportion) may be satisfactory to Roman Catholic hearers. It mitigates the fault a little, and suggests that if Protestants could only be got to see things correctly, their heresies would die a natural death (unlike their upholders in earlier days). But it cannot then be described as "a very great evil" for it is commonly held that sincere Christians who remain in invincible ignorance may be saved; and indeed, that they belong to "the soul of the Church," though separate from its body.

The thinking man, as we have said, is one who considers the teaching of Scripture as God-given, and therefore authoritative in settling disputes in that "whatever is not read therein nor may be proved thereby is not re-

quired of any man to be believed as necessary to salvation." He considers the progress of dogma, and recognises that tradition is an uncertain guide, and that dogmas not defined till the nineteenth and twentieth centuries cannot claim to be true or revealed in the sense in which the Incarnation, Virgin Birth, Atonement, and Resurrection of Christ are true and revealed, and necessary. He looks at the course of Christian history and sees the progress of the Papacy and accounts for its rise and claims on grounds which call for no fictions about St. Peter. Hence his "heresy" is a protest against the Roman Catholic Church on the ground that it is the real heretic, for it has altered the proportion of faith, and multiplied doctrines and observances to such a degree that the truths God has revealed for our acceptance are obscured and distorted.

* * *

Heresy has been defined by a Roman Catholic theologian (the Rev. A. Marchand, C.S.S.R.) as "a voluntary and obstinate error contrary to a truth revealed by God and proposed as such by the Church." By this definition most of what are known as evangelical Christians are not heretics, and their Churches, Anglican, Presbyterian, Methodist, etc. are free from heresy, for they hold no opinions contrary to the truths God has revealed. Of course Fr. Marchand, C.S.S.R. may believe that there are other ways and sources of revelation than the Incarnate Christ in His Word. If so, he is in error. The heresies are not ours but his.

* * *

In a short treatise on the Canon Law of the Roman Catholic Church Professor A. Villion (Institut Catholique de Paris) tells us that consecrated cemeteries are such that "only the bodies of Christians ought to be buried there: the intrusion of the body of an unbeliever, an apostate, a heretic, a schismatic, a free-mason, an ex-communicated person . . . profanes it." Thus the heretic who merely exaggerates or emphasises a doctrine too much is thrown together with unbelievers, etc. Plainly by the requirement of Canon Law heresy is "a very great evil!" This is the traditional view of the nature of heresy, and, as we know, the Middle Ages rather than the early centuries carried the search for and detection and destruction of heretics to extreme lengths.

The Albigenses in southern France are known to us chiefly through the writings of their avowed enemies. The usual account of their "heresies" tells us that they condemned oath-taking, war, capital punishment, obedi-

ence to temporal authority, marriage, the eating of flesh and drinking of milk, the veneration of crosses and images, and the building of churches. This is what their enemies said, and if that is kept in mind we can see that if a magistrate ordered the Albigenses to contribute to building a church, or to take an oath, and they declined they were at once guilty of civil disobedience. Almost anything in those days could be made a crime against authority. Condemning marriage and the union of sexes sounds pretty bad, but did not the great St. Jerome do the same? Did not the monastic institutions do the same also?

The Church piously declared that it did not impose the suffering of death on these cruelly wronged people, but "if they merited death she delivered them to the secular arm." The Church did not expect those she handed over to survive long! The secular arm, i.e., the State tribunals were requested not to shed blood, so instead of butchering the victims it burned them—hence in the 16th century, 400 years ago this year, the Marian martyrs of the Reformed faith died at the stake. A hundred and fifty years earlier John Hus of Bohemia suffered the same fate for the truth's sake.

A favourite claim is that heresy has ever been a danger to the temporal welfare of the State. History has long since falsified that claim, but it is still commonly alleged against the Albigenses because the atrocities perpetrated in the name of the Church need every possible pretext to palliate them. The probability is that the allegations had little or no truth in them. Even if the Albigenses held to notions we do not share, or approve, the treatment they received is not to be justified by specious argument.

* * *

The remedy for heresy is not fire and sword, but love, gospel truth, and patient display of the authentic example and imprint of the Saviour in heart and life.

THE STORY OF A PRIEST.

(told by Rev. Mariano Rughi)

My conversion from Roman Catholicism to Christ was not just an act, but the result of a very long and painful process, which lasted several years; and this goes back to my college life in Assisi (Italy). At that time, I felt led to ask my professor how he could reconcile the practice of Pope Honorius with the official teaching of the church. My professor, in answering, said that this pope did teach the error, true, but

he did not speak or teach as a pope, i.e., "Ex Cathedra", but as a private theologian. The answer was far from convincing, and I had to express my dissatisfaction. I wanted my doubts to be banished; but my professor tried to twist my words and read into them a desire, on my part, to uphold heretical teaching. Of course, I was shocked that heresy should have been mentioned in reply to a reasonable enquiry, as I had no thought of heresy in mind when putting the question to him. But there it is: Rome dislikes the questionings of an independent mind, and always discourages or suppresses them by the demand for blind belief and acceptance of the Roman dogma.

But God was awakening me to rise and prepare for my journey, though I did not realize it at that time. For it was during that period of anxiety that I began to be greatly concerned as to the certainty and foreknowledge of eternal salvation.

Once more I could see how the church was contradicting itself, but I dared not say a word to anybody; and so for a time I went on fighting my doubts single-handed, till a day came when I, feeling so deeply concerned had to speak to my Father Confessor. The reply came very quickly, a simple "Oh! my boy, these are temptations of the devil!" I was far from being convinced: I knew John 3.16, which I quoted to prove my doubts were founded on something, but soon I realized that mine had been a bold temerity, for my Father Confessor gave me a terrific lesson on humility and blind obedience to the church—you notice to the church, not to the Lord Jesus Christ.

At this stage I must make a digression, though much to the point. By this time I had ceased to go regularly to the confessional though I had never been an enthusiast for auricular confession, a practice which I observed more by an external compulsion than by an inner desire. At times I found it a real burden and, nearly always, a cruel torturing of conscience.

I want to stress this point, because one of the pet arguments of the Roman Catholics in favour of auricular confession is the sense of comfort the penitent is promised to find by pouring out his sins into the ear of the priest, whose absolution will remove the burden of sin and its guilt. I am quite prepared to admit that a kind of comfort may be found there; but how futile it is in effect and how brief in its duration! Surely it is nothing but the result of a passing emotion.

During my five years of priesthood in the Church of Rome (five years may seem rather a comparatively short period; yet it was long enough for me to learn a good deal about confession and the confessional) I heard the confessions of a great many people: many I knew per-

sonally. In some of them there was sincerity and earnestness, which one could see through their anxiety and longing for freedom from that besetting sin or from that particular vice; and yet, week after week, these same people had to come back, much to their distress and grief, to confess the very same, often shameful and hated sin. "But why ought this to be so?" was the question of those anxious souls, and I, the Father Confessor, whose duty was to bring peace to them, could never give a convincing answer; nor could any other have done so in the same position.

Yet the priest will tell the penitent that he is lacking sincerity or that he is not fulfilling the required conditions for a valid confession, and because of that he has often to utter a threat to deny the sacramental absolution of those habitual sins. Here I leave it to you to imagine the awful effect this method always causes in the minds of those thirsty and yet blind souls.

I cannot help thinking of that lovely incident in the life of Christ when He met with the Samaritan woman at Jacob's well. Indeed, here we have the answer to the thirsty souls who are continually deceived by being compelled to go to the priest for the quenching of their spiritual thirst. How true are the words of the Lord to this woman: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again." The Romish confessional is just like Jacob's well, whose water does satisfy, but only for a time. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4. 13, 14).

Here is the true source of a lasting satisfaction, even our Lord Jesus Christ, Who knows the secret need of every sinner and for each has the living water. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This invitation comes from the very heart of God; and no priest, no bishop, no pope in the Church of Rome, will ever give anybody peace of heart which they themselves lack. Man remains thirsty, heavy laden and helpless until God satisfies him. Just as a stream or spring fills a well, so the gift of God brings blessing until we have all we need, even Eternal life: "but the water that I shall give him shall be in him a well of water springing up into everlasting life."

I suddenly felt an inward perplexity. The idea of giving up the vocation for the priesthood came into my mind, but I soon repelled it as a heinous temptation. I was doing my last year of theological studies, and was almost ready to receive ordination. I thought immediately of the family honour to consider, for in a Roman Catholic

country having a priest in the family is a wonderful privilege and a great honour. I was thinking of my parents and friends, who were looking forward to seeing me as a priest celebrating mass. I know they were not very worthwhile thoughts, but, not knowing the Lord Jesus Christ as my Saviour and Lord, I felt weak and powerless in my convictions.

I had to go through my ordination, and thus it was that I became a priest. Sent to a parish as curate in charge, I started my ministry with zeal and enthusiasm, and soon scored even some successes by which my old doubts and perplexity were removed. But was this a sign of sound conviction, or rather the result of a passing emotion? In my parish work I felt a new atmosphere and different surroundings, namely, a certain freedom, once denied during my college life. I took the liberty of reading the Bible and other books and literature forbidden by the church. As a parish priest, later on, I came into contact with many people and entered into religious discussion with them.

One day I received a shocking revelation during an intimate conversation with a Franciscan monk. I discovered he was going through the same painful experience about the assurance of salvation. I began to question myself: if this Church of Rome is the true church of Christ, how is it that one of her best followers, one of her sons, a man of integrity and of strict life, is most doubtful about his salvation, dissatisfied with himself and suffering great spiritual perplexities? My doubts revived once more, and again I was in yet another spiritual crisis, but this time leading up to a climax. The reaction was that the mass, the confessional and other priestly duties became a terrible burden.

For a time I sought diversion in amusements. I found that I began to lose my sense of duty; much to my personal shame, I saw myself falling gradually lower in a worldly standard of life. What did I really need? I needed not diversion but cleansing, not excitement but spiritual repair, not amusement but Christ.

Was the church then ready to point me to this One who could take me out of this degenerate situation? No, Rome was there to apply canonical punishment, namely, a week's retreat in a monastery. But the cure was not adequate to the disease.

I was still alone, fighting what then appeared to be a lost battle, when one day a flash of Divine Light revealed the darkness of my soul. What was I to do? Finally I decided to leave the parish and my parents, and I went to Rome.

There was no fixed plan in my mind, nor had I any acquaintance in the city to whom I could turn for aid. Yet during my first day in Rome

my search was rewarded by a casual discovery of a Methodist Episcopal church. I was able to contact the minister, to whom I opened my heart and presented my desperate situation; but soon I had to learn that leaving the Church of Rome was not as easy as I thought. The Lateran Treaty of 1929, with its fifth Article, paragraph 2, was the great obstacle, for it reads:

"In any case apostate priests, or those subject to censure, cannot be appointed or continued as teachers, or hold office or be employed as clerks where they are in immediate contact with the public."

That meant choosing between retiring from any kind of public life or leaving behind everything dear to me—parents, friends and country. The sacrifice required by the latter was terrific, but I was given strength to bear it and God opened the door in a most remarkable way.

The Methodist minister introduced me to Prof. E. Buonaiuti, an ex-Roman Catholic priest, who also as a result of the Lateran Treaty had to give up the "Cathedra" of Comparative Religions in the State University of Rome for being himself subject to canonical censure. He at once made contacts with Protestant societies in Switzerland, France and Strasbourg, to find me an exit from Rome.

Weeks and months passed by, but there was no good prospect in sight, when at last God sent into the picture the Rev. M. Casella—another expatriate, who was already working in a parish in Northern Ireland.

The "Priests' Protection Society" sent the lifeboat to rescue me. This enabled me to have a thorough training in the evangelical reformed doctrine. I take this opportunity of paying a tribute of deep gratitude toward the Priests' Protection Society for enabling me to come out of Roman Catholicism into the light of the Gospel.

Of course it has cost me very much to leave my parents, my friends, my country and everything dear to me in Italy; but, when I thought to obey the voice of God rather than the voice of the flesh and the world, all my hardships had been changed into sweetness, especially when I completed my spiritual journey from a sinful life to a personal knowledge of a living Christ.—In "The Converted Catholic Magazine", N.Y., U.S.A.

MUSLIMS MARCH ON AFRICA.

Three Muslims met in Mecca early in August. There in the sacred city of the dominant faith of the Middle East the rulers of Egypt, Pakistan and Saudi Arabia reached a momentous decision. While hundreds of Christian leaders were con-

verging on Evanston to discuss the hope of the world, Premier Gamal Abdel Nasser, Prime Minister Mohammed Ali and King Saud acted to determine the future of Africa, a continent that forms a considerable part of the world and one essential to its future. It is not impossible that in the perspective of history the meeting of the three may be given a larger place than any other in recent years. For here was proclaimed the first open declaration of Islam on the march. The leaders of these three countries decided to launch a missionary crusade to save Africa from Christianity and Communism. In the first interview he gave on his return from Mecca, Premier Nasser of Egypt said, according to the "New York Times" for August 22: "I hope the Western powers won't take any untoward steps against us in this missionary campaign, because the establishment of Islam in Africa will be a shield against Communism." Other statements issued on the project indicate that the growing influence of Christian missions provides another incentive for the new missionary movement.

The seriousness of this threat against the Christian missionary movement is indicated by the nature of the indictments the Muslims intend to bring against Christian missionaries. Premier Nasser was quoted as saying that the Bishop used missionaries in an attempt to dominate the pagan tribes of the southern Sudan and to drive a wedge between them and the Muslims in the northern part of the country. In the bitter struggle between Egypt and Great Britain for control of the Sudan, such charges have been an effective weapon in the Egyptian arsenal. But it is not only concerning the Sudan that such charges are made. There is a general claim by the Muslims that Christian missionaries are the "vanguard of imperialism". Of course, this is also charged by Communists, and an item of propaganda on which two such forces agree is likely to drive deep into African consciousness and do great harm.

According to the interview in the "Times", the Egyptian leader said the resources and graduates of El Azhar would be used to carry Islam into the hinterland of Africa. This thousand-year-old university has students from more than thirty countries. If it receives the financial support which the three governments are in a position to give it, it can do a far more effective job than it has been doing in recent years. At present neither its facilities nor its methods of teaching are impressive...

The Pakistani premier may see in African missions an opportunity to divert the energies of young Muslims who form a restive element in the huge population of Pakistan. King Saud may see in such a missionary movement an opportunity

to put to good use part of the enormous income now coming to Saudi Arabia (which means King Saud) from prodigally flowing oil wells. With his fantastic income, he is in position to finance a mighty enterprise of Islamic expansion.

—"Christian Century".

PASSING EVENTS—*cont'd. from p. 75*

What that country needs, said Rabbi Herbert Weiner (Temple Israel, South Orange, N.J.), is a relaxed form of Judaism like Reform. Rabbi Weiner urged a three-year experimental religious programme there, including a "pilot" Reform synagogue in Haifa. Israelis, he said, should have some other alternative. "The tragedy of religion in Israel is that (it) expends so much passion on the dietary laws that it seems to have little time left over for concern with the laws which deal with the problems of man living with man."—"Time".

* * *

China.

Chinese Christians were the most conspicuous and regretted absentees at Evanston. But while they stayed away from the assembly of the World Council, which they have called a "tool of Anglo-American imperialism" ever since its Central Committee condemned the communist invasion of South Korea, they were holding a sort of "Evanston" of their own. At Peking from July 22 to August 8, 232 delegates from 62 denominations and church organizations moved a long way toward a united Protestant front for China. The "First National Protestant Church Conference" reorganized the old "Three Self-Reforms Movement" and the "Oppose America—Aid Korea Movement"—the two main interests of the Chinese churches since the communists took over—into a "Patriotic Protestant Chinese National Movement".—"The Vigilant", Melbourne, 15/3/55.

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Difficulties in France for the Clergy.

Not many have realised that the Vatican has undertaken a double-barrelled purge of reform movements in the French Roman Catholic priesthood. A good deal of attention has been given the efforts to rid the "worker-priest" crusade of any Marxist tinge and to bring its members under a discipline which would suppress unwanted innovations. But interest in the fate of the worker-priests has obscured the stern treatment dealt to the other wing of the evangelistic Mission de France—the wing devoted to work in rural regions where the Abbe Godin and other pioneers of the movement declared the population had become almost completely dechristianised. This movement also had its seminary for training priests closed and its 300 priests told that their

vocation was under Vatican scrutiny. On August 15 the Pope issued a new constitution for these rural priests. This confirms their status and aims, but they are taken out of the control of the French bishops and put under a special "prelate nullius"—an office with episcopal authority but answerable directly and only to the Pope. Evidently Roman church authorities mean to guard any further possible experimentalism on the part of the rural priests. Meanwhile, what has happened to the worker-priests? They were ordered to give up all jobs in industry and positions in labour unions by March 1. A few of them, members of tightly disciplined orders (especially the Jesuits), obeyed without a murmur. But the well informed Swiss Evangelical Press Service states that of the approximately 100 worker-priests less than half had bowed to the Church's command. Of the 78 who publicly refused to obey, only 18 have done so to date. Only two, however, have been punished; the bishop of Marseille placed an interdict on them. Rome and the French hierarchy are proceeding with extreme caution in the cases of all the rest.—*Christian Century*.—Quoted in "The Christian Irishman", Apl., '55.

* * *

Theological Training in U.S.A.

The following comes from the Late News Column of the "Glasgow Herald" of 12th January, 1955. "Rockefeller Religious Fund. Mr. John D. Rockefeller, jun., has set up a twenty million dollar fund to 'strengthen and develop Protestant theological education in the United States. The gift is probably the largest single grant ever made for religious training.' John Davison Rockefeller, sen., died in 1937 at the advanced age of 98, was in his day the richest man in the world. He began as an assistant book-keeper, and though his salary was small he managed to save enough to buy a share in a produce farm. Taking advantage of the oil-boom in the United States, he and his partner backed an inventor who invented a new oil cleaning process, and all of them made immense fortunes. In his lifetime the father gave away to charities and educational institutions the huge sum of five hundred million dollars. The son, John D. Rockefeller, jun., entered his father's business, and soon became his chief assistant. When the father retired all his affairs were put into his son's hands. He not only supervised the business, but looked after the various Rockefeller foundations, as well as making lavish gifts of his own. For example he gave a large sum towards the restoration of Rheims Cathedral, and he handed over to the United Nations a site in New York for its buildings which was worth about two million pounds."

Plans for the use of this seven million pound

gift are now being discussed in New York. The aim of the donation is, of course, to strengthen theological education in the United States. The money was handed over in the form of investment securities "to the Sealantic Fund, which will negotiate schemes with the hundreds of seminaries which train for the ministry of all Protestant denominations. One of the chief aims of the Rockefeller plan is to attract able young men into the Christian ministry, and to place the possibilities of service in the ministry before young graduates in the universities. A start has already been made with this scheme by the offer of 'student fellowships' to graduates so that they may reside in a theological college for a period and study the claims of the Christian ministry as a possible life 'calling' . . . Another part of the plan includes the invitation to the United States of younger religious leaders from Europe, Asia and Africa to study theological problems in the United States, and to be effective links in the growth of world Christianity."—"The Bulwark", April, 1955.

You may be a "Communist!"

Since Congress unanimously adopted the Communist Control Act of 1954 under hectic circumstances in which, as has been admitted, the members themselves did not know for what they were voting, it is hardly surprising that the ordinary American is uninformed concerning a measure that constitutes the most serious infringement yet of our constitutional liberties.

One glance at the actual text of this legislation is enough to indicate that the many warnings regarding the scope of its application are fully justified. Americans who tend to consider any anti-communist bill a good thing should study the fourteen points established as the criteria for the courts to adjudge an individual to be a "communist". There is hardly a person who has participated in any liberal organization, or any churchman who has taken part in Christian social action, who has not done something that brings him within the "tests" a jury is to consider as evidence of "communism".

Though the preamble to the labour section of the bill indicates that labour unions are the main target of the legislation concerning "communist infiltrated organizations", the simple fact is that the word "any organization" appears throughout these sections without that qualifying adjective, "labour". If a person, including a bishop or other clergyman or a layman, has been active in a peace or civil rights organization which comes to be adjudged a "communist front", however unjustly, any organization, be it a parish or other church group in which he becomes active, is rendered liable to definition as "communist-infiltrated".

This is not a laughable matter. A formula has been written into the basic law of the land which could be put into operation eliminating all freedom of dissent. It has been said many times before but it must be said again and again that freedom is indivisible. A defence of the rights of people, rights of the people with whom we do—if it is not already too late.—"The Churchman", U.S.A.—Quoted in "The Protestant World", Sydney, Feb., '55.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Fallacy of "Unity."

A report has come to our desk concerning an unprecedented three-day conference in Berlin between Catholics and Lutherans under the auspices of the (Catholic) "Una Sancta" (One and Holy) movement. In an apparent effort to reunite with Rome a church whose founder was unequivocally in protest against Rome, approximately 150 Roman Catholic and Lutheran theologians, laymen, priests and ministers discussed problems of alleged mutual interest, considering the possibility of eventual unity of all Christians "in one flock, under one shepherd". In view of the Vatican's unalterable stand on the heresy of Protestants, it is easy to foresee that the movement, if any, will be toward Rome and her "shepherd", the Pope.

This startling event, if true, should shock the Protestant world out of its complacency, particularly since it comes only a month after the assembly of the World Council of Churches (with which it has no connection). It will be remembered that there were those at Evanston who regretted the fact that the Roman Catholic Church was not represented at the Council.

As for us, we would desire the union of all who profess to be the sons of the light, but if that union would imply the sacrificing of truth, we would rather remain alone. Bishop Charles P. Anderson, of Chicago, forcibly expressed our feelings when he said, in 1910: "Better have five hundred churches, each one with its own tenets and its own spiritual convictions, than one united

Church at the sacrifice of a single truth or of a single spiritual reality."—"Converted Catholic", 1955.

* * *

Persecution Continues in Italy.

That the persecution of Protestant churches in Italy still continues with government approval is evident from the following dispatch in "The New York Times" from Rome, dated December 12:

The police removed a sign Saturday from the Rome headquarters of the Church of Christ, a U.S. Protestant denomination. The sign had been replaced only the day before on the assumption that an Italian court had permitted the church to replace it.

Missionaries of the Church of Christ, most of them Texans, have had difficulties with the local authorities ever since they arrived in Italy at the beginning of 1949.

Most of the trouble was caused by an unpretentious sign Chieso di Cristo (Church of Christ) put near the entrance of the sect's meeting place in the Via Achille Papa, a quiet street not far from the Vatican.

The police repeatedly asked the Church of Christ to remove the sign because it had not yet obtained legal recognition from the Ministry of Interior and thus had no right to operate a public place of worship.

The missionaries failed to comply and last February the police tore off the sign.

The Church of Christ brought Court action against the police chief of Rome on the grounds that he had overstepped his powers by ordering forcible removal. Last week the public prosecutor

(Continued on p. 94.)

THE NEW TESTAMENT,
PETER, AND ROME.

Was the Apostle Peter the founder of the Roman See and the first Pope of the Catholic Church? Peter was first stationed at Antioch, even if it be admitted that he went to Rome, and so Antioch is justly entitled to the primacy over the other churches. And if honour be due to every church according to the dignity of its founder, the second and third places of honour are due to Ephesus and Jerusalem, for James and John are mentioned as those "who seemed to be pillars", along with Peter (Gal. 2:9).

According to Eusebius, Peter presided in Rome for twenty-five years, but according to Galatians 2, about twenty years after the death of Christ, he was at Jerusalem, and from thence went to Antioch, where he remained some time. But from the death of Christ to the end of the reign of Nero, under whom they affirm Peter to have been slain, there were only thirty-seven years. Deducting the twenty years at Jerusalem leaves a total of

seventeen years, which must be divided between two bishoprics, if Peter went to Rome.

More important yet, Paul's letter to the Roman saints, and his long catalogue of pious persons in that church to whom he sends salutation, contain no mention of Peter, who ought on no account to be omitted, if he were presiding over that church. Afterwards, when Paul was a prisoner at Rome, he wrote to several of the churches, giving the names of several of the brethren who were with him, but there is not a single word to imply that Peter was there at that time.

Calvin is conclusive on the conferring of the keys, proving that Peter received nothing that was not communicated equally to the other apostles. Concerning the rock on which the Church was to be founded, Paul makes Christ the Chief Cornerstone (Eph. 2. 21-22), and Peter himself points to Christ as that "Cornerstone, elect and precious". (1 Peter 2. 4-5). Peter was but one of the twelve, equal with all the rest, and later in his ministry was corrected by Paul, and accepted his reproof (Gal. 2. 11). It is obvious that Peter was neither at Rome, nor in the place of leadership which is claimed by the papists, and without which their whole empire is without foundation.—"Converted Catholic".

"IF GOD WEARIED OF HUMANITY . . ."

Sir Winston Churchill, speaking of the dreadful potentialities wrapped up in the hydrogen bomb, is reported to have spoken movingly of "watching little children at their merry play and wondering what could be before them if God wearied of humanity." The mere thought of the sudden destruction that hangs over our world chills the blood with sudden fear that may be dissipated for a while, only to return again with new terror. It fills us with foreboding to think of such lethal weapon in the hands of a power hostile to our way of life and to contemplate the possibility of our city, our nation, and even our entire civilization, being wiped out without warning. Secondly only to that dread thought of doom is the fearful necessity that has been thrust upon us of holding a like threat over the heads of our potential foes.

Sceptics who have mocked at the Scriptural doctrine of the final punishment of the impenitent have now been compelled in the name of science to believe in another form of future woe to be inflicted not only upon the wicked but upon the helpless and innocent. Those who have scoffed at the Biblical prophecies of the end of the world and the last judgment, now have no other alternative than to envisage the awful possibility of mis-

guided human genius writing a sudden horrible finish to the history of the race. Will God weary of humanity and permit men to work out their own damnation, more dreadful than the flood in Noah's day? It would not be the first time that God has allowed men to have their own way, granting them their own evil desires. It is a principle of divine judgment that when men give up God, He gives them up to work out their own doom: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness."

Notwithstanding, God has not wearied of humanity. The Gospel assures us, on the contrary, that "God so loved the world . . ." The history of redemption testifies to His "long suffering to us-ward, not willing that any should perish, but that all should come to repentance." Time and again in the long story of the ages, God has intervened in His sovereign grace to save men and nations from the bitter fruits of their own evil doings. With the Book of books in our hands, we should not be surprised, though we ought to be grieved, at the present propensity of the human race to rush headlong to its own destruction. That is what the Bible calls sin. What should surprise us is that God still loves wicked men: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Neither scientists nor statesman have any solution to the problem that this new weapon poses for us all. Yet there is a solution. It is not one that can be initiated either by inventors or political leaders: it must come from the ordinary man, from the individual, from the reader of these lines as well as from the writer. It is this: that each one for himself first and then for his people, we should all confess our shortcomings and turn to God casting ourselves upon His mercy: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

If there were a genuine spiritual revival, a turning from the sin of selfishness and materialism to the God of justice and of mercy, it would bring a solution to this pressing problem and to all others that confront us to-day. Then we should no longer lean upon the broken reed of carnal weapons, but upon those spiritual weapons which are mighty, through God, to the pulling down of strongholds. When the best human wisdom leaves us in blank despair, it is not high time, yea, past time, for us to turn to God and cast ourselves upon His unfailing mercy?—"Protestant Action", Toronto, 1955.

THE CHRISTIAN AND THE TRUTH.

The Christian is not at liberty to dispute the basic facts of his faith. He must believe that there are certain mighty and righteous acts of God which affect the temporal and eternal interests of men. Without conviction, and acceptance of the truths which are characteristic of our faith, there can be no real religion.

There is Truth: belief that there is truth is not an illusion. Holy Scripture exalts the idea of truth in a fashion which is, we believe, without parallel in other religions.

Jehovah is "a God of truth"—Deut. 32. 4. He is addressed thus in Psalm 31—"O Lord God of truth".

The Redeemer said of Himself "I am the Way, the Truth, and the Life"—John 14. 6. He spoke of the coming of "the Spirit of Truth"—John 16. 13. In prayer to the Father He acknowledged "Thy Word is truth"—John 17. 19. St. Paul declared, and had no doubt of "The truth of the Gospel"—Gal. 2. 5, 14.

* * *

The truth God has given us is *full* and *final*. We have no right to diminish it, or to augment it. The saving truth of the first century cannot be inadequate for the twentieth. God's truth "endureth to all generations"—Ps. 100. "For ever" His Word "is settled in heaven"—Ps. 119. All created visible things may go out of existence, but "my words shall not pass away" said our Lord—Mark 13. 31. * * *

"Every Word of God is pure . . . Add thou not unto His Words"—Proverbs 30. 5 & 6. The same warning had been given earlier—"ye shall not add unto the Word which I command you, neither shall ye diminish aught from it"—Deut. 4. The writings of the Old and New Testament subsequent to Deuteronomy do not violate this precept for it is *man*, who is forbidden to add or diminish. God did not inhibit Himself from communicating more of His will to men.

* * *

The matter to be preached (as the message from God to men) is in the Word, and is not to be sought outside it. We have the commands—"Preach the Word" 2 Tim. 4.—"Preach the Gospel" Mark 16. We have the task—"The Word of faith which we preach" Rom. 10. We have the warning—"Woe is me, if I preach not the Gospel" 1 Cor. 9, also—"though we, or an angel from heaven preach any other Gospel . . . let him be accursed" Gal. 1. 8 & 9.

* * *

Having got the truth, it becomes our duty to continue in it—"Continue thou in the things which thou hast learned" 2 Tim. 3.

"Hold fast the form of sound Words" 2 Tim.

1. "Brethren, stand fast, and hold the tradition which ye have been taught" 2 Thess. 2.

* * *

Equally, we are warned to avoid errors which lead to apostasy and heresy. Warnings are numerous; and their existence in Scripture is proof of the absolute conviction of truth in the minds of all the inspired writers. One example will suffice—"The time will come when they will not endure sound doctrine . . . they shall turn away from the truth . . . but watch thou in all things . . . make full proof of thy ministry" 2 Tim. 4.

The spirit in which we are to hold the truth is not to be captious, or complacent, or vainglorious. It is to be humble and loving. We are to meet those who are in error in the spirit of peace and brotherliness, "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves"—2 Tim. 2.

NOTICE.

"THE LAYMAN"

The object of this journal, published on the 1st of each month, is *Linking Christianity with Citizenship*.

One of the main features of "The Layman" is the publication of selected talks, broadcast in the Religious Programmes of the B.B.C., both in the journal itself and as separate pamphlets.

The June issue contains the "Lift up your Hearts" talks given in March by BILLY GRAHAM, whilst talks are also included by T. L. Westow and L. B. Greaves. Many more such talks by lay men and women are booked to appear in forthcoming issues.

Articles in "The Layman" are contributed entirely by lay men and women, from varying walks of life, who bring their knowledge and experience to bear on a wide variety of subjects. The reader is constantly being challenged to think constructively for himself about the things that matter. This is one of the greatest needs of our time.

Finally, "The Layman", is inter-denominational, non-sectarian and non-profit making, with no special "axes to grind".

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REVIEWS.

"History & Character of Calvinism."*

This is another exceptionally fine contribution to recent historical volumes on the Reformation. It is divided into four parts.

* "The History and Character of Calvinism" by John T. McNeill, eminent Church Historian. Published in New York by The Oxford University Press. 466 pages. From our Book Saloon, 184 Fleet Street, E.C.4. 38/- net. Postage 1/1.

Part 1 covers ground not so frequently traversed, as it sets out the background of the Swiss Reformation and the notable part played by Zwingli.

Part 2 sets forth the life of Calvin and the Reformers in Geneva.

Part 3 reviews the spread of Reformed Protestantism in Europe and early America. Whilst

Part 4 is entitled "Calvinism and Modern Issues."

The picture of Geneva as a spiritual commonwealth is related in well balanced detail. John Knox said:—

"It is the most perfect school of Christ that ever was in the earth since the days of the Apostles. In other places I confess Christ to be truly preached; but manners and religion to be so sincerely reformed, I have not yet seen in any other place."

Was Calvin a Dictator?

To the question whether Calvin was a dictator our author supplies a clear answer. He was certainly not a Hitler, Mussolini or Stalin. Calvin used lawful means, went unarmed and unguarded, lived modestly and without display, sought advice from many, claimed no authority save as a commissioned minister of the Word, assumed no title or distinction or political office. There were undoubtedly stringent laws, yet these related to outrageous sinners, but as a medieval City it is shown how fully necessary they were.

Notwithstanding the repressive discipline, the positive and constructive elements of Calvin's system became more and more effective. The people of Geneva listened to preaching several times weekly. A new generation was arising, trained in Calvin's Sunday School, instructed by his sermons, they were able to recite his catechism, to sing the Psalter, and to read the Bible with understanding. Possibly no community has ever existed so well indoctrinated and broken to discipline. Praise in worship received full attention to which Clement Marot contributed not a little. Bourgeois was received to citizenship. The Old Hundredth (1551) first sung to a text by Beza is unsurpassed as a musical treasure of the Reformation. Education naturally had splendid provision made, and it was right back in those days that a school for all the children was established. So it may be said that Geneva was at once a Church, school, and a fortress. It was the first stronghold of liberty in modern times.

His Impact on Europe.

Calvin's impact upon Europe is vast. He wrote numerous letters to kings and queens and other rulers, urging reform measures in their domains. His theological battles on the Eucharist, predestination and other issues had reverberations over all Europe.

Chapter 13 gives an adequate review of Calvin as writer and theologian, and this is followed by a chapter on his personality and historical importance. He spoke with a sense of authority on the course of the Reformation, believing it to be instituted of God, he was confident that it could not fail. The Institutes became for three centuries the essential textbook of theology in the Reformed Churches.

The third part supplies a study on broad lines showing Calvin's system of doctrine and polity has shaped more minds and entered into more nations than that of any other Reformer.

Of the Reformation period in France, it would be easy to turn this history into a "book of martyrs", for a mounting toll of burnings for what was usually called "Lutheranism" marks the late years of Francis and the reign of his son Henry. Amidst the abominable cruelties which were practiced by the new inquisitorial court, the tongues of victims were cut out to silence them at the stake. Yet their silent testimony proved even more than vocal.

The horror of the St. Bartholomew Massacre is graphically told. On the Eve of St. Bartholomew's Day, 24th August, 1572, the savage butchery began, in which in Paris and other centres of Protestantism, about 70,000 Huguenots were put to the sword. Whether the Romish contention that politics were a contributory cause, the language of Pope Clement VIII makes plain the true spirit of the papacy for the edict declared that if liberty of conscience is granted to everyone, it is the worst thing in the world. Our author has this verdict to pronounce:—"The tragedy of the Huguenots was the tragedy of France. The nation lost their service and their moral strength. The triumph of their enemies was the triumph not of faith but of intolerant power."

Passing Across Europe.

From France we pass to the Netherlands where Calvinism by common consent was a powerful formative influence in the National existence and has continued to be a distinctive factor in the life of the Dutch Nation.

Calvinism in Germany did not have such a free field, for Lutheranism was firmly in the saddle, and some twenty pages suffice to cover its history.

It is a very different story in Scotland, where the figures of Patrick Hamilton, George Wishart, and John Knox, stood out as veritable heroes of the faith. The state of Ecclesiasticism was deplorable in the extreme, and the indictment does not rest upon the satires of William Dunbar (d. 1520), a friar turned court poet, or of Sir David Lindsay (d. 1555), and it is plain that these writers did not exaggerate the "profane lewdness" and "crass ignorance" charged against the clergy in a national synod (1549).

Patrick Hamilton was tried and burned under Beaton's eyes, 27th February, 1528, affirming in the slow fire with heroic constancy his scriptural faith. He was only twenty-four years of age. But the reek (smoke) of Patrick Hamilton infected all that it blew upon. This martyrdom was a prelude to the mighty influence of John Knox, whose voice could put life into them more than 500 trumpets, but there were many who formed a chorus round Knox led notably by the six Johns.

In England there was a stubborn contest between Presbyterians and Episcopalians, particularly in the reign of Elizabeth, but the Queen was anti Presbyterian.

American Modernism.

In America the Calvinistic position as it developed is sketched in great detail, and it has become so tinged with modernism that the Calvinism of Dort and Westminster was being discarded or altered almost beyond recognition.

The title and character of this volume has to be interpreted in a very wide sense, for in the last section of the book we move away from history to watch the spirit of Calvinism in the world to-day. From the original fundamentalism it is seen that Calvinists maintain their faith in the sovereign of God with a feeling for the cause of human liberty and public justice, and a strong preference for representative and responsible government, and the author asks the pertinent question, "What would Calvin say if he could see Geneva now, or Knox if he could revisit the Scottish cities?"

Karl Barth is discussed, but what Barthianism may ultimately mean for Calvinism is not easy to guess. It is, however, helping to bring Calvin's half-forgotten teachings to close attention in theological education and in the ecumenical exchange of thought.

The author confesses that we ought to speak guardedly of the revival of Calvinism. The Calvinism that is being revived is nowhere a replica of Calvin's time or of any other generation.

The Scottish Character.

Finally we are called to consider the influence of the Reformation on Scottish character producing an unusually happy people as well as intelligent industry, the honest doing of daily work, with a sense that it must be done well—through the week, and at the end of it the "Cotter's Saturday Night"—the homely family gathering reverently and peacefully together and irradiated by a sacred presence. This was, of course, Froude's description of the Scots, but one fears not too universal to-day. Calvinists are conscious that God commands His will and deed as well as His thought and prayer. They have been troublers of Israel, assailants of the evils countenanced by the majority. We might almost say that this has

been their trade and that when we find them acquiescent in a bad society they have given up working. Calvinism has a message, if it could be heard in our time, not only for the distressed, but also for the prosperous. It reminds every man who will hearken to reflect that always, in good or evil circumstances, he has to do with God.

—"Churchman's Magazine", P.T.S., Feb., '55.

* * *

The Protestant Truth Society, 184 Fleet Street, London, E.C.4., has re-issued Father Chiniquy's booklet **"The Gift of God"**.

Personal testimony carries much weight in Evangelism, and this publication will be found of real value amongst Roman Catholics in particular, and in individual witness for Christ in general. Father Chiniquy's conversion after fifty years in the Church of Rome was remarkable and many turned with him to Salvation by personal faith in Christ.

The booklet is priced 2d. It is attractively printed, and likely to prove valuable indeed.

* * *

"The Exaltation of the Blessed Virgin Mary"

by the Rev. S. G. Poyntz, B.D. A.P.C.K., 37 Dawson St., Dublin. 35 pp. 1/3 net.

This tract has a foreword by the Archbishop of Dublin which emphasises the necessity for correct information in historical matters, and commends Mr. Poyntz's useful study as a means of "strengthening the faith of many in the sufficiency of the teaching of the Church of Ireland".

We welcome it as a sign that one of the younger clergymen of our Church recognises that the differences between us and Roman Catholicism are not slight. We say this, not because we rejoice in controversy or mere anti-Romanism, but because candour requires that we should not conceal from ourselves or others the dogmatic gulf between ourselves and Rome. Our archbishops and bishops, on the occasion of the publication of the doctrine of the Assumption in 1950, declared plainly that we must repudiate the new dogma on Christian grounds. Scripture, tradition, reason, are against it, and Anglicans hold fast to these principles in the pursuit of truth.

Mr. Poyntz in his survey of the growth of Marian dogma follows good examples, and has assembled much valuable information. We hope his booklet will be read in every household, especially by the younger members. It is sound in its affirmations, and in its criticisms, and he has gone to reliable sources for guidance especially to a publication of the Archbishop of Armagh (The Primitive Faith and Roman Catholic Development, Most Revd. J. A. F. Gregg, D.D.). We bespeak for this publication a ready sale, and hope that it may be followed by others.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, AUGUST, 1955.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE RISE OF CHRISTIANITY ACCORDING TO GIBBON.

It was said long ago that the only great work on church history written by an Englishman is Gibbon's "Decline and Fall of the Roman Empire". It was one of the works prescribed by Bishop Lightfoot for the Lightfoot Scholarship at Cambridge and had as one of its companions Milman's "Latin Christianity". The choice of these books suggests that Lightfoot believed that the history of the Church is best studied from the standpoint of the historian rather than from the standpoint of the theologian. This approach, which has the approval of Foakes-Jackson, is likely to secure a more dispassionate and scientific outlook; though we may recognise that the sceptical historian is as capable of oblique vision as the man of faith. We cannot therefore take for granted Gibbon's impartiality and must make due allowance for his 18th century Deism, while reading with profit his entertaining and instructive pages.

Dr. J. B. Bury says that while "Gibbon had not the advantage of the minute critical labours which in the following century were expended on his sources of information, his masterly exposure of the conventional history of the early Church remains in many of its most important points perfectly valid to-day." Of course we recognise that Gibbon's literary gifts rather than interest in the details of the dreary Byzantine centuries keep his work alive; though it must be admitted that the Eastern Empire is nowadays treated with

more respect by historians than it used to be, a change of attitude partly due to the studies of Freeman.

* * *

We are constantly reminded of Gibbon's irony; and it is interesting to note that this was an acquired habit, carefully cultivated in imitation of Pascal whose "Provincial Letters" the historian tells us he read every year. From Pascal, he says, "I learned to manage the weapons of grave and temperate irony, even on subjects of ecclesiastical solemnity."

* * *

Gibbon's first volume appeared in 1776. It placed him in the front rank of historical writers, and everyone applauded him. But when volume II appeared in 1781 chapters 15 and 16, which treat of the rise of Christianity evoked a storm of indignation.

* * *

Gibbon begins by stating that "while the Roman Empire was invaded by open violence or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol." But there are difficulties in explaining this, first, "the scanty and suspicious materials of ecclesiastical history, and secondly, the imperfections of teachers and believers in the gospel."

"The theologian may indulge the pleasing task of describing religion as she descended from heaven arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth among a weak and degenerate race of beings." Perhaps the only churchman who has taken these words of Gibbon as his text is the pious and excellent evangelical Milner whose "Church History" is a sustained effort to separate the pure gospel wheat from the tares of worldliness and popish perversities. Many Church writers have sneered at Milner's work, but it is surely legitimate to assess the worth of the professing Church in each age by the standard the Church itself has accepted, i.e. the New Testament

* * *

Recognising the fact of the spread of Christianity, Gibbon sets out to suggest explanations. He propounds the orthodox answer that "it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author". Then with becoming submission he asks "not what were the *first* but what were the *secondary* causes of the rapid growth of the Christian Church?" These secondary causes seem

to have been all that Gibbon needed to account for the phenomenon of Christianity; and they do away with the necessity for postulating a revelation from God as to His will and purpose.

* * *

The causes given by our author are five :—

I The zeal of the Christians, derived from the Jewish religion but purified from the narrow and unsocial spirit which, instead of inviting, had deterred the Gentiles from embracing the law of Moses.

II The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth.

III The miraculous powers ascribed to the primitive Church.

IV The pure and austere morals of the Christians.

V The union and discipline of the Christian republic which gradually formed an independent and increasing state in the heart of the Roman Empire.

* * *

In his account of the Jewish or Old Testament faith under Cause I, Gibbon appears to be quite unconscious of the truly Catholic spirit of the great prophets, as he is unconscious of the beauty of the Psalms, and of the lofty social science of the Law. He is, however, right in his realisation that Christianity offered itself to the world "armed with the strength of the Mosaic Law and delivered from the weight of its fetters". He gives an interesting and learned account of the rise and disappearance of the Jewish-Christian Church; and under the guise of describing what he calls "the vain science of the Gnostics" gives a picture of Old Testament religion in which the sneers are palpable and the distortions deliberate.

It is also worth mentioning that he perceives the latitude of doctrine and practice in the first Christian century; and how, as time advanced, there was a narrowing and hardening of dogma, or, better, more precise and exclusive definition.

* * *

In its attitude to paganism Christianity was inflexible; but if paganism meant as much to the pagans as Gibbon seemed to think, it is difficult to understand why it gave way at all, or why Christians by retreating from a pagan society should have conquered it!

Probably few more gracious pictures of paganism have been drawn than those in this section of Gibbon's work. But the reality (as St. Paul in Rom. ch. 1 shows), was sadly different for the majority.

* * *

Cause II is a discussion of the doctrine of a future life. Gibbon suggests that pagan writers who believed in immortality did so from a certain

vanity. They could not conceive that beings like themselves, for whose dignity they entertained the most sincere admiration, could be limited to a brief duration of existence. They conceived of the human soul as a pure substance incapable of dissolution, so "from these specious and noble principles the philosophers who trod in the footsteps of Plato deduced a very unjustifiable conclusion, since they asserted not only the future immortality, but the past eternity of the human soul, which they were too apt to consider as a portion of the infinite and self-existing spirit which pervades and sustains the universe"

"Since, therefore, the most sublime efforts of philosophy can extend no farther than feebly to point out at most the probability of a future state there is nothing except a divine revelation that can ascertain the existence of the invisible country which is destined to receive the souls of men."

Gibbon perceives the insufficiency of the Old Testament as a guide in this matter. He speaks of the opinion of the Pharisees, "formed under the influence of eastern religions", but says that their zeal added nothing to the evidence, so that it was still necessary that the doctrine of immortality "dictated by nature approved by reason, and received by superstition, should obtain the sanction of divine truth by the authority and example of Christ."

This very naturally brings up the question of *miracles*. About them he is sceptical though, he considers the question with delicacy and circumspection. He says "since every friend of revelation is persuaded of the reality and every reasonable man is convinced of the cessation of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian Church." I wonder what Gibbon thought of miracles in his Roman Catholic days, or what he would make of the claims of present-day miracle workers who assert that they have the "charismata": perhaps he would give the same answer as the illustrious Mommsen who when asked about the miracle of miracles, the Resurrection, replied that he must wait till we recovered the lost ending of the gospel of St. Mark! In other words suspend our judgment permanently.

In Gibbon's day the defenders of orthodoxy used miracles as evidences of the Christian revelation, and this gave Gibbon opportunity for one of his most scintillating flights. Assuming that the gospel miracles took place as recorded, he asks "How shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of omnipotence, not to their reason, but to their senses? The lame walked, the blind saw, the dead

were raised, and the laws of nature were frequently suspended for the benefit of the Church. But the Sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral and physical government of the world. Under the reign of Tiberius the whole earth, or at least, a celebrated province of the Roman Empire was involved in a præternatural darkness of three hours. This event passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny. Each of these philosophers has recorded all the great phenomena of nature. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe."

This passage is a very good example of Gibbon's way of building up an exaggerated picture, so as to heighten the improbability of the event, and thus to cast doubt upon the *fact* in which it is the merest incident. Why should it be expected that the pagan world would concern itself with the details of the origin and progress of the Christian faith? There are religious movements in Ireland with international associations of which we are in deep ignorance. Why expect that attention should be paid to what was for long enough an underground movement among the depressed classes of the Empire?

The darkness at the Crucifixion need have been no more than a local one. Seneca and Pliny were not in Judæa and were not as encyclopædic as Gibbon suggests. Much ancient literature has perished and what survives says little of our faith though it existed in the time of many surviving writers.

* * *

On the other hand, Gibbon's irony may be dulled if we accept the following—a Byzantine Chronicler, George Syncellus quotes Julius Africanus to the effect that one Thallus "in the third book of his history calls the darkness an eclipse of the sun". This at third hand, is not, of course, conclusive, yet it cannot be ignored.

* * *

Cause III the miraculous powers assigned to the early Church need not detain us as we have touched upon them, except to say that many things, both pagan and Christian bore the appearance of miracles in an age of defective understanding of the powers of nature. But we also know that the assumption of the uniformity of nature is doubtful, and that the idea of natural law can be used to conceal ignorance of many unexplored higher aspects of nature. Also, the *need* for miraculous powers was not in fact a feature of the Gospel.

Cause IV is "the pure and austere morals of the Christians". Gibbon rightly saw that character and personality always count, and that nobility and spirituality are infectious. Gospel ethics broadly speaking do ensure "the greatest good of the greatest number", though the Utilitarian principle is not itself a Christian one. It cannot be supposed however, that "Puritan" ethics dominated the Christian community, otherwise the Novatianist Church cannot be accounted for. It is probable that Gibbon depended on the theory of Montanism too much, and saw early Christian life as reflected in ascetics like Tertullian rather than in the third century bishop Paul of Samosata who is said to have anticipated Socinus in his doctrine, and Pope Alexander VI in his life.

Of course there was a general elevation of life under gospel influences, and a refinement of morals, and a graciousness of Christian service attractive to the better elements of paganism. The gospel was then, as now, the power of God unto Salvation; but Gibbon as an historian declined to discuss "the power of God".

* * *

Cause V was "the unity and discipline of the Christian republic". Probably in a general sense this is true, but it can be exaggerated, for constant divisions took place long before the Peace of the Church. Gnostic movements, Montanism, Novatianism, Manicheism, and other disruptive influences existed, in violation of unity and discipline. But it is true that all these, while conflicting, possessed a common urgency and zeal to spread the faith. For each of them Christ is the Redeemer, the Resurrection and the Life, and the discipline, though it was not that of the army, was the higher discipline of persons sworn and baptised to be Christ's faithful soldiers and servants.

In his "History of Western Philosophy" Dr. Bertrand Russell faces the same necessity as Gibbon—the necessity of accounting for the influence of the gospel as a factor in the development of human life. He states the five causes of the growth of Christianity and says "Broadly speaking Gibbon's analysis may be accepted."

On the first cause he comments "we have seen in our own day the advantages of intolerance in propaganda. Christians believed that they alone would go to heaven. Other religions had not that character." Russell ignored Clement of Alexandria!

On the belief in immortality he reminds us that the popular Greek religion Orphism, which taught immortality, influenced Jews and Christians as well as pagans—"I think", he says, "that the doctrine of immortality must have had less to do with the spread of Christianity than Gibbon

thought. Elements of the mystery religions entered into Christianity, and the belief in a Dying and Rising God was common."

Miracles play a large part in Christianity, but miracles were very common in antiquity. It is not easy to see why in this competition the Christian miracles came to be more widely believed than those of other sects. He believes that Gibbon omitted a very important matter, the possession of a Sacred Book in which there was a consistent history of miracles from Creation onward. It was natural to accept the O.T. miracles and they supported the Christian ones.

On the moral influence of Christianity, Russell properly points out that prominent ecclesiastics continued to be men of inflexible moral principles. The effect of character is again incalculable.

On the political side Russell regards Gibbon's fifth cause as most important—the Emperor Constantine saw the value of Christianity as an organised bloc, and possibly a large part of the army was Christian and so influenced Constantine.

Russell then is not prepared to suggest any deeper reasons than Gibbon for the success of the faith down to the Peace of the Church in the early years of the fourth century.

* * *

Chapter 16 of the History deals with the conduct of the Roman Government towards Christians. It is Gibbon's account of the persecutions and martyrdoms. He suggests that pagans on conversion "dissolved the sacred ties of custom and education, violated the religious institutions of their country, and presumptuously despised whatever their fathers had believed as true or revered as sacred." When reproved they displayed "an inflexible obstinacy deserving of punishment", and resisted every effort made to coax them to deny the faith. It may be that the evidence of ancient Christian writers on the persecutions is sometimes exaggerated and that the vivid anticipation of heavenly joys encouraged some to seek the martyr's crown, but we shall be unworthy of the cloud of witnesses and of our inheritance with the saints in light if we fail to honour the profound integrity of the martyrs who endured "as seeing Him who is invisible".

* * *

Yet the student of history may agree with Gibbon that "Christians in the course of their intestine dissensions have inflicted greater severity on each other than they had experienced from the zeal of infidels". That is the tragedy of a Christianity whose kingdom, unlike that of its Founder, is of this world. In contrast, the pagans let much time pass before they took notice of Christians, when they did take notice, they proceeded temperately and cautiously. In general they tended

to try persuasion rather than violence, and in the long intervals between the periods of persecution the Church grew numerous and rich. Nothing in the ancient world exceeded the Spanish Fury in the Netherlands, or the Thirty Years' War in Germany. The "Crusades" in Provence and the Dragonnades under Louis XIV in France are further instances.

* * *

We cannot follow Gibbon into the history of the conversion of the Northern invaders of the Empire, but may note the characteristic irony when he comments on the victory of the gospel over Paganism "then came the triumph of Christianity and Barbarism". The great historian stuck to his last to the end, and lived and wrote as though Christianity were but an idle form; yet while he penned his pages in Lausanne, Whitfield and the Wesleys and many others were renewing the spiritual life of his country. I may be mistaken, and I may read more into the matter than I ought, but there is a little group of Gibbon letters written to Dr. Priestley in which he severely reprimands Priestley for some of his views on Christianity. Possibly in his later years Gibbon came to understand the Christian faith better, and to think more of that *first cause* of the spread of the gospel than of the five secondary ones.

A fair criticism of Gibbon's explanation of the rise of Christianity is that he does not seek to account for the original impetus, and does not say why some Gentiles should have taken up and increased the zeal of the Jews; nor why they should have been sure that "as in Adam all die, so in Christ shall all be made alive". Still less does he attempt to account for the choice by Christians of an arduous moral conflict. We know that the Stoic philosophy won adherents, but it may be reasonably supposed that the reasons for being a Stoic were not identical with the reasons for choosing the narrow self-denying path of Christian virtue. The personality of Jesus is a subject which he wisely refrained from discussing. Newman properly asked "what power had a code of virtue, as calm and enlightened as that of Antoninus to generate a zeal as fierce as that of Maccabæus?" He suggests that unless Gibbon could account for the coincidence of the five causes he had better have left the problem unanswered.

In conclusion, we shall not be far astray if we agree with Dr. Alfred Plummer that we can best account for the rise and progress of our faith by saying that it had, 1st., "incomparable sublimity of doctrine", 2ndly., "inexhaustible adaptability to ages, races, classes, individuals", and 3rdly., "an origin recognisable as divine".

PASSING EVENTS—cont'd. from p. 85

submitted his conclusions, which fully supported the Church of Christ's stand.

Assuming they had won their case the Protestant missionaries put the sign in its old place. Shortly afterwards Rev. Cline R. Paden of Brownfield, Tex., who holds the lease to the Church of Christ building, was summoned to police district headquarters and ordered to take the sign off. He argued for two hours with the officials and produced a copy of the prosecutor's conclusions. Nevertheless, he was given an ultimatum to have the sign removed by 2 p.m. Saturday.

At that hour the police district commissioner and 15 policemen appeared and broke the metal letters composing the denomination's name off the wall. An Associated Press photographer was warned his camera would be seized if he attempted to take pictures.

Mr. Paden said later: "We shall of course go to court again, although we are concerned about the great expenses to which we are put by all these legal actions."

A government spokesman said the police were fully justified because the court had handed down no ruling yet authorizing the sign.

Mr. Paden said he had been told that objections to the sign had been made to the police by priests of the Roman Catholic Church of Cristo Re—Christ the King—which is near the Church of Christ.

"The trouble is," said Mr. Paden to-day, "the judiciary has ruled in our favour, but the police refuse to accept the decision."

He said the police had assumed the attitude that the sign was not a religious sign, but the same as any commercial sign.—"The Sentinel."

* * *

Roman Church in France.

Very important reports from opposing sources agree that the religious situation of the Roman Catholic Church in France is precarious.

"The Tablet", official organ of the Roman Church in England, and the "Manchester Guardian" world-famed organ of political liberalism, have both carried surveys of the state of the church in France. As is to be expected the Romanists themselves try to place the figures in the best possible light. Nevertheless they are forced to admit that there are at least twenty per cent. of un-baptised people in France—six million out of thirty. Of the remaining twenty-four million who have been baptised "The Tablet" confesses that only seventeen per cent.—about four million—go to Mass at least once a month. Another four million go "more than once a year". About three million go on Easter only. "The

Tablet boasts that these figures mean that over forty per cent. of the population of France take their Roman Catholic religion seriously. The question rises, of course, that if this is serious religion, what would non-serious religion be?

"The Tablet also boasts that 85 per cent. of the twenty-four million classify themselves as Catholics without reservation. Yet, in another part of the article they confess that 48 per cent. of the baptised considered that one can be a good Romanist without practising one's religion at all. "A further 29 per cent. said that irregular practice did not mean that one was not a good Catholic." Almost 50 per cent. of the baptised said that they could not practice because on some matters they could not agree with the dogmas of the church. Twenty-six per cent. agreed that "the church is for the rich."

"The Tablet's" survey also shows that only 8 per cent. of the men and 17 per cent. of the women admit to having a spiritual director (a father confessor). Only half the baptised people of France know a priest personally.

"The Tablet" also confesses that a large majority of the baptised people say they would send their children to parochial schools. Finally, these figures are all the more astounding when they are broken down regionally. The vast preponderance of Romanists in Brittany (91%) reduces the proportion in the rest of France considerably.—"Protestant Action."

* * *

Romanism and Illiteracy.

The republic of Colombia provides an example of the length to which the Church of Rome is prepared to go, even in this mid-twentieth century, in order to defeat if it can the advance of Protestantism. It is estimated that 44 per cent. of Colombia's adult population is illiterate. Yet Colombian officials, under pressure from the Roman Catholic Church, have carried on a six-year campaign in which more than 160 Protestant schools have been put out of operation completely. Schools in the mission territories were closed because of the 1953 Concordat with the Vatican, which gives the Roman Catholic Church complete control of education in those areas. Other Protestant schools, outside these mission territories, have been closed down through the simple expedient of biased enforcement of various educational regulations. Even when the most stringent rules have been met, the schools have been refused permission to reopen. Protestant attendance at public schools in Colombia presents an even greater problem, since the Roman Catholic Church dominates public education. All children attending public schools are forced to receive instruction in the doctrines and dogmas of the Roman Catholic Church. Evangelical faith is often

ridiculed and misrepresented. All pupils are required to attend Mass as a group on Sundays and holidays. In some cases Protestant students were excused from attendance at Mass, but later pressure was brought to bear and the children were exposed to punishment for not attending Mass.

Peter's Bones.

In his Christmas broadcast in 1950 the present Pope startled the listening world by a statement that the grave of St. Peter, "the Prince of the Apostles" had been found as a result of excavations at Vatican Hill, in Rome. In the June issue of "The Churchman", Professor R. K. Harrison, of the University of Western Ontario, discusses the question in the light of historical records and the latest reports of archaeologists. The Pope's announcement was immediately qualified by the admission that certain bones recovered could not be identified beyond doubt as those of the Apostle, and nothing has come to light since to identify the grave as that of Peter. Dr. Harrison's conclusion is that on the factual evidence the problem seems to be no nearer a solution than it was before the excavations commenced. "We are still unable to identify the burial place of Peter, and we are in ignorance as to its precise location. The larger question as to whether or not Peter resided in Rome for a time is also left unanswered, and the Roman claim is no nearer unquestionable demonstration than it was before archaeological excavations began." The world still does not know where the Apostle was buried, or whether he ever lived in Rome. There is certainly not a shred of proof that he was Bishop of Rome for twenty-five years, and the first Pope.

—"The Christian", 1/7/'55.

* * *

Hungary—Progress of the Church.

Recently Bishop Imre Varga, of the Christian Reformed Church in Slovakia, visited Hungary. There he met leading figures in the Calvinist and the Lutheran churches. At the District Convention in Budapest, Bishop Varga, said, in part:—

"The past decade has brought huge changes not only in political and social life, but also in the internal life of Protestant churches, both in Hungary and in Czechoslovakia. After many long years the Lord has faced the Reformed Church in Slovakia with the living Word in judgment and mercy: 'If any man will come after me, let him deny himself'. In practice this denial of oneself meant for us everything which we had been carrying, such as the heavy burden of the past world wars the border territories of the Czechoslovak Republic were a constant focal point of national hatred and political uncertainty. The Lord of the Church charged us to settle accounts with the past which will never return and, in humble faith,

to set forth on a new path. On this path we have settled quarrels between Hungarians and Slovaks in the Reformed Church. We have returned to the old and good path which our forefathers followed for more than three centuries after the Reformation."

On this occasion Bishop I. Varga thanked Bishop A. Bereczky and all Hungarian Protestants for aid which had been proffered others in the years after liberation, through their exemplary and courageous pointing out of new paths: "This testifies to the fact that it is not we who are building the Church, but the Lord of the Church Who, with His Word and Holy Spirit, leads His people from the creation of the world to its end."—From "The Christian Irishman", July, '55.

[We hope that the Churches beyond the Iron Curtain are truly enjoying spiritual liberty and religious prosperity.]

* * *

French Worker Priests.

The French worker-priests have now published a book of documentation and discussion ("Les Prêtres Ouvriers", Editions de Minuit) which carries this significant word in its introduction:

"This book . . . is limited to bringing together the first elements of information in view of a true dialogue which it has not yet succeeded in having either with the Hierarchy or with public opinion. It is not intended as a manifesto but as an instrument of a frank and patient discussion . . ."

This is a new note for Roman Catholic priests to strike. It is not usual for men under orders to suggest, as gently or as firmly as these apostles do, the necessity of discussion, adding that hitherto it has not been possible. Perhaps when they wrote these lines they were aware that their superior officers would reply by a terse ultimatum in the spirit of the Inquisitors: "Believe or die!" The hierarchy wrote the worker-priests in these terms:

"Your sufferings is too great for us to hope that we can appease it by presenting you with reasonings. It is to your spirit of faith that we make appeal. You believe that the pope and the bishops have, through Christ, the right and the duty to intervene whenever they esteem it necessary to do so in order to keep their priests faithful to the requirements of their sacerdotal character . . . Therefore you find yourselves before this alternative: either to trust in your own judgment and refuse obedience to Christ, or to believe in Christ with your whole soul, even if your life should seem to you to be broken, your labouring brothers abandoned . . ."

The sketch of events leading up to the present

crisis as given in the worker-priests volume is most revealing as to their attitude of mind and also as to the state of Romanism in France. These rebel priests point out that the Church, turned toward the long past of Christendom is scarcely prepared to understand the prodigious revolution that social conditions have wrought. "All this boiling activity seems to it (The Church) in guilty contradiction with the order established by divine law. On its side the common people became strangers to the Church: she seems to them to be fundamentally bound to the régime which oppresses them, indeed its defender and guarantor in the name of God. Its doctrines, its prescriptions, its liturgy, its undertakings, its clergy, in a word its whole life move in a world that is different from that of the ordinary people. The workers no longer understand the language of the Church.

"In France . . . a solid tradition of hostility to the Church has grown up. There is a great repugnance on the part of Catholics to rally to the republican régime, and the fear of socialism is required to push them toward it. There are some, it is true, who aim at reconciling the Church with the modern spirit, with democracy, with the workers. But whoever these intellectuals may be . . . they meet fierce opposition; they themselves do not escape giving rise to criticism and have been successively disavowed. Other directions carry the day . . . Catholics organized among themselves seek to rally others to their socio-religious position and to 'conquer' them . . . Efforts were made to render the life of parochial communities more living, less routine in their liturgical manifestations. Militant Christians asked to be given a larger hearing in their Church, to carry there a greater share of responsibility just as they do in the nation."—"Protestant Action", Toronto, June, 1955.

* * *

D. L. Moody in Dublin in 1874.

(S. W. Murray in "The Christian").

Their mission in Dublin commenced on Sunday, October 18th. An audience estimated at between 10,000 and 15,000 gathered in the large hall at the Exhibition Palace. The services continued on week-nights with attendances of 7,000 to 8,000 such was the eagerness of the people to hear the evangelists.

"I have not come to Ireland", said Moody, "to make people Protestants but Christians." A Roman Catholic author who was often present remarked, "I began to weep as soon as that wonderful man Sankey began to sing." "The Nation", a Roman Catholic journal, said, "the deadly danger of the age comes upon us from the direction of Huxley and Darwin and Tyndall, rather than from Moody and Sankey. Irish

Catholics desire to see Protestants deeply imbued with religious feeling rather than tinged with rationalism and infidelity."

In mid-November there was arranged at the Exhibition Hall, Dublin, a "General Convention of ministers of the Gospel in Ireland" covering a period of three days. Even larger numbers were present at the Convention which drew largely from the south of Ireland. The ministry of Moody and Sankey was thus blessed to Christian leaders and Christian workers from widely scattered communities.

During the American evangelists' second extended tour of the British Isles, they came to Dublin on December 31st, 1882, and on the following February 11th commenced their mission in Belfast. They met the workers of the mission in Fisherwick-Place Church at 8 o'clock on the Sunday morning. In the afternoon the service in the Ulster Hall was for women and at 8.30 for men in the same hall. During week-days, Bible readings were held in the afternoons, and at 6.30 in a central church the service was for women and at 8 o'clock in St. Enoch's for men. They could only spend a week in Belfast on this occasion. Other centres in Ireland were also visited.

Mr. Moody's last visit to Ireland was in 1892. On this occasion, the Committee responsible for the Belfast mission secured a large temporary hall seating about 12,000 which had been erected on a site near the Queen's University of Belfast. The hall was designed specially to accommodate the Unionist Convention which met in June of that year to protest against projected Home Rule legislation.

A choir of 500 had been formed to lead the singing and it was conducted by Mr. J. H. Burke in the absence of Mr. Sankey who had to leave for a Christian Endeavour Convention. The Mission commenced on Sunday, August 28th. The opening service was advertised for 8.15 p.m. but the hall was filled to overflowing at 7. The services continued with large attendances in the evenings while Mr. Moody spoke at afternoon Bible readings in St. Enoch's Church.

After two weeks, Mr. Moody had to leave and Rev. John McNeill, then thirty-eight years of age, took his place. Mr. Burke remained on in Belfast to lead the praise and the mission continued for a further two weeks with the building crowded each evening.

Meantime, Mr. Moody continued his journey to the South and the places visited included Armagh, Dundalk and Cork. It would be difficult to assess the influence of his ministry and work in the out-of-the-way places in Ireland, carried out as it was under great physical strain. It was shortly after this that he first learned of the heart trouble which led to his death seven years later.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

President Peron Attends Revival Meetings in Argentina.

More than six million attended the revival campaign conducted some time ago by Evangelist Tommy Hicks in the capital city of Buenos Aires.

The "Buenos Aires Herald" reported that crowds of 200,000 attended nightly the meetings in the Huracan Stadium. One night it was officially estimated that 400,000 people were present! At least twice during the campaign President Peron sat on the platform and listened intently to the glorious message of salvation from SIN through faith in Jesus Christ. One night he came incognito—without his uniform which he invariably wears when moving in official circles—and at the close of the service came forward, threw his arms around the Evangelist and kissed him on both his cheeks.

Incredible though it may seem, the fact remains that *three-and-a-half million people sought Christ* for salvation during the 62 nights of special services in Buenos Aires. In one never-to-be forgotten meeting, out of a congregation of 200,000 people, about 190,000 of them dropped on their knees and publicly asked God to save their souls.

The only regrettable feature in the campaign was the amazing sight of the Roman Catholic Church joining hands with the Communists in an attempt to drive Evangelist Hicks out of Argentina. Thanks to President Peron and his government officials, the attempt failed and the Protestant Evangelist was given perfect freedom to preach the old-time Gospel of Jesus Christ.

Note:—The "Dallas Times Herald", "Los

Angeles Times", "Christian Century", "Christian Life", as well as the "Buenos Aires Herald", have confirmed the statistical report given above. —"The Christian Irishman", Belfast, June, 1955.

* * *

Two Statues of Madonna "Weep."

Rome, Sat. (Kemsley).—Thousands of devout pilgrims are swarming by bus and train and on foot to the Southern Italian town of Caserta to kneel in prayer before two "Weeping Madonnas."

A plaster copy of the famous "Crying Madonna of Syracuse" is reported to have begun weeping last week in a village near Caserta.

Within 24 hours, a similar mass-produced 2s. statue at a house in Caserta is said to have begun dripping tears.

As word of the "double miracle" spread like wildfire through fervent Southern Italy, extra police were drafted to the village to handle the ever-growing crowds.

Local authorities confirmed that liquid was steadily dripping from around the eyes of both statues.

A plaster expert called in by a priest said after examination that the tears were not caused by sweating, but in his opinion were supernatural —(Truth), quoted in "Protestant World", Sydney, April, 1955.

* * *

An R.C. Pilgrimage—Thousands Worship on Croagh Patrick.

By a Special Representative.

Yesterday was the 50th anniversary of the opening and the blessing by Archbishop John McHale of the little chapel of St. Patrick on top of the mountain which bears his name. The building is the successor to the old hut where Mass was celebrated for hundreds of years on Garland Sunday. The pilgrimage to Croagh Patrick goes back many centuries before the dawn of Christianity, when the mountain was called Cruachan Aighle (the Eagle's Mount) and when homage was paid there to the chief god, Crom Cruach, Pagan gods were worshipped there as late as the seventh century. About that time the legend of St. Patrick's 40 days fast was given great prominence and so the pagan festival gave way to the Christian one. According to local people the crowds that gathered into the tiny hamlet of Murrisk on Saturday night was the largest for many years. Special trains from all over the country started to arrive at Westport with their packed loads of pilgrims, young and old. The number of young men and women was surprisingly large. Not many children were to be seen which was not surprising, as strong, hardy men from Connemara—people used to hard work both at home and in the coal mines in Wales—were almost exhausted on reaching the summit.

Old Friends Meet.

In Westport many public houses began to fill up shortly after six on Saturday. By nine there was hardly breathing space left in any of them. Old friends were meeting again. Some had met there this time last year, others had not been there for maybe two years. Veteran pilgrims met, and as it got later and 10.30 p.m. approached they started drifting out of the pubs and on to the Murrisk road on foot or else down the street to the bus terminal from where C.I.E. was running an excellent service to the bottom of the reek. All along the road to Murrisk cars drove bumper to bumper through the night from 12 o'clock onwards. There was no break in the traffic. Thousands walked along the side of the road, and many of them especially young girls were barefoot, so that even before they got near the mountain their feet were covered in blood and dirt.

As they walked along on their weary journey they said the Rosary aloud. One could hear thousands saying it at the same time, but, as different groups had started it at different times, it was impossible to distinguish the words, especially since many recited it in Irish.

First Casualty.

The first casualty was from Galway. He had walked all the way from Galway, climbed the mountain, and fell on the way down. His injuries were not very serious, but as he was carried down the reek on a stretcher he became a reminder of danger ahead to experienced pilgrims and a warning to the pilgrim making his first Croagh Patrick journey.

Stalls that sold everything from an orange for 1s. 6d., a glass of water for 6d., a cup of tea for 2s., were erected at the foot of the mountain and also up the path for at least 60 yards. Climbing these 60 yards was difficult. One was told, however, that this was easy, and that really it was not hard to climb until one came to the last 200. This had no encouraging effect on young people there for the first time. Many wondered whether they would have the strength to reach the summit. In between decades of the Rosary they discussed whether they should continue, or would they not get the same spiritual good if they climbed as far as the first station? But someone with a stronger will, or maybe stronger faith, persuaded them all ways to carry on.

On and On.

So they went on and on and on, walking three to four abreast—a long line which at 2 o'clock on Sunday morning stretched from the summit to the bottom, 2,510 feet below—no looking back, no desire to see magnificently beautiful Clew Bay in the half light of early morning, no impulse to watch the bewitching lights of the cars and buses that were still covering the road to West-

port, no curiosity to look down below to see how far one had climbed. The goal ahead was all that mattered. The tiny light on top of the reek was the only magnet that attracted the eyes of the tired, footsore travellers. As they got higher the path became stonier. Some people, especially the old, barefooted men constantly slipped and fell. Few of them were seriously injured, but their cries and groans were painful to hear. I said to one old man: "It's a tough journey. It's a long way to the top." "It is only a short way and a pleasant journey compared to eternity, son," was the answer.

Dangerous Plateau.

Those who started off at midnight reached the summit at about 4 o'clock. All of them were weary and worn out but still delighted that the goal had been reached. They started immediately to make the Stations of the Cross which are represented by 14 blackboards around the edges of the little plateau that forms the top of the mountain.

This has its dangers, too; for one may be pushed over the side by the crowd which keeps pushing all the time. One man fell 15 feet from the top, broke his leg, fractured his skull and had to be carried to the bottom and then rushed to the hospital at Castlebar.

Masses started at 3.30 a.m., and went on continuously until 12 noon. Forty priests were in attendance, some of whom had climbed in their bare feet. Among them was a Chinese priest, Father Peter Lu, who is studying at U.C.D., and the Rev. Patrick Cumiskey, from Westport, New Zealand. Two sermons were preached, one in Irish and one in English.

The descent took 2½ hours. When the pilgrims arrived back in Westport their first thought was again of Mass. St. Mary's, the local church was crowded all morning. It was only when this second Mass was over that most people began to see about getting themselves a meal, even though they had not eaten for nearly 12 hours. They then drifted out of Westport in their thousands, their bodies tired, their souls at peace, but many of them will be back again next year to make another arduous declaration for God.

—From "Irish Times", 1 Aug., 1955.

* * *

Irish Roman Catholic Bishops on Emigration from Ireland—A Pastoral Letter Read in R.C. Churches July 1955.

You will have read in the Trinity Sunday Pastoral of His Eminence, Cardinal Griffin, as well as in the daily Press, that it has been arranged by the Irish Hierarchy with His Eminence and the Hierarchy of England and Wales that the missions, given by Irish missionaries, to Irish born Catholics in England and Wales be

further developed and co-ordinated. In this way members of all the Irish mission-giving Orders will share in the work.

Our warmest thanks are due to His Eminence and the members of the English and Welsh Hierarchy for their immediate and whole-hearted acceptance of the mission scheme. We also heartily thank the Provincials of the Orders for their practical and generous response to our call.

The missions are being organised on a long term basis and it is hoped that they will be continued from year to year. His Eminence, Cardinal Griffin, who has long shown a real and practical interest in the welfare of our people, has suggested that, for this year, they be confined to the Archdioceses of Westminster and Birmingham, in which are found the greatest concentrations of Irish-born Catholics. But they will be later extended to all the dioceses of England and Wales, so that the voice of Catholic Ireland may through Irish missionaries, reach our people wherever they may be.

(Continued on p. 106.)

AN ACCOUNT OF ARCHBISHOP JAMES USHER

Next year, 1956, will be the tercentenary of the death of James Usher, Archbishop of Armagh. It is probably not an exaggeration to say that no predecessor of his, no contemporary, and no one since, equalled him in learning. In his lifetime a Roman Catholic scholar called Usher "the most learned of non-Roman Catholics," and he is still venerated as Ireland's chief savant whose reputation was European, and whose accomplishments constrained even Oliver Cromwell to overlook his "malignancy" as a prelate of the Church of England (into whose episcopate he had been translated by King Charles I).

We propose, God willing, in these pages to give a series of papers on Usher's career, and the following is a rough outline of the plan—The first paper will summarise Usher's life; the second will consider his educators and general theological outlook; the third will indicate his work on church antiquities; the fourth will relate to his Biblical studies; and the final one will show something of his labours as a controversial theologian.

(1) USHER'S LIFE.

James Usher was born in the region of High Street, Dublin, near the corner of the present Nicholas Street, across the way from Christ Church Cathedral, in 1581. His family had long lived in Dublin and counted among its members several eminent persons. Some of these were Roman Catholic—his maternal

grandfather, James Stanihurst, had been Speaker of the House of Commons in Ireland, but was thought to be at heart Roman Catholic. Stanihurst's brother Richard was a vigorous Roman Catholic theologian, and a cousin of Usher, Henry Fitzsimons, was a learned Jesuit and an early opponent in controversial matters of his young relative.

Religious differences in families in Ireland must have been common in the days of Queen Elizabeth. Sincere convictions existed on both sides. In addition, there were many who were unsettled in their faith, and no doubt many who temporised until they saw which side was likely to prevail. We need have no uncertainty about the genuine convictions of James Usher as a member of the reformed Church of Ireland, or about the genuineness of Henry Fitzsimons either.

Usher's family was prosperous, his father being an official of the Court of Chancery, so the son was sure of the best education available. It was a propitious time for a promising boy because two Scots university men had just come to Dublin to teach in a grammar school founded by the city corporation. They were James Fullerton and James Hamilton. The fact that later on King James VI of Scotland and I of England ennobled Hamilton with the title Viscount Clancuboy and gave him large estates in Co. Down suggests that the two Scots had other purposes in Dublin than teaching Latin grammar to the city lads—they were political agents, it is believed, who worked to secure the support of the Anglo-Irish for the peaceable succession of the Scots king to the throne of England and Ireland.

* * *

A dozen years after James Usher was born a charter was granted by Queen Elizabeth for the founding of Trinity College near Dublin. Earlier efforts to establish an Irish university failed, but this succeeded and is proud to count Usher "the great boast of our university" (Dr. Salmon).

Usher entered the college in 1594. One of his uncles, Henry Usher, was at the time Archbishop of Armagh, and had been active in obtaining the college charter, so the nephew began under very favourable auspices. It is plain that his merits, apart from family and civic influences, would ensure a successful career as a student.

* * *

Trinity College, Dublin, was intended to be a centre of instruction in arts and divinity so that the Church of Ireland might have an educated Irish-born clergy. It should not be forgotten that this was its primary object and

the reason for its endowment. In its early days it had many vicissitudes, and it was never easy to secure the best men for its management. Possibly the first provost who brought right ideas to the task was William Bedell, a graduate of Emmanuel College, Cambridge, who was appointed in 1627. But if the management was careless, the instruction seems to have been sound, and James Usher became an accurate and versatile scholar. He received the master's degree in 1600. As a sample of his courage, confidence, and knowledge, we may refer to the fact that when his Jesuit cousin Henry Fitzsimons, then a prisoner in Dublin, invited discussion on Cardinal Bellarmine's defence of Roman Catholicism, he accepted the invitation (or challenge) and acquitted himself well, though only nineteen year old.

* * *

In 1600 Usher was one of the college proctors, and catechetical lecturer. It is interesting to note that the college still has its catechetical lectures for Church of Ireland and Presbyterian students.

The following year, though under canonical age, Usher was admitted to Holy Orders by his uncle the Archbishop of Armagh who had power to suspend the canon laying down the minimum age for receiving Holy Orders. Six years later he was appointed Professor of Divinity. He had had good teachers, men of the Cambridge school of reformed divines, but men with a Puritan inclination. Ireland in that day received several scholars of Presbyterian views on Church government; men of the non-conforming temperament, and Usher was not hostile to their influence though he always was an upholder of episcopacy. It is not generally remembered that Cartwright (who had lived in Ireland) was put forward for appointment as Archbishop of Armagh. To-day he is chiefly thought of as the pioneer of Presbyterianism in England. Travers the first acting provost of the college was a theologian of distinction, but quite opposed to the established order in the Church. We may regard this anomaly in an episcopal church as an abuse due to the confusion of the times, or we may more wisely recognise that there was little in Ireland to attract eminent scholars who were assured of a place and prospects in England. Men of learning whose views were not approved in England might well come here as a venture, and Loftus the Archbishop of Dublin who was of the Puritan school welcomed them.

* * *

During the early years Usher was an enthusiastic collector of books and manuscripts. As a student he had the use of such books as

the Dublin divines owned, and he probably learned a good deal about collecting a library from Dr. Challoner, the vice-provost whom he accompanied to London to buy books for the College library (he later married Dr. Challoner's daughter). In London he rapidly made friends among the learned, including Dr. Thomas Bodley (founder of the Bodleian Library, Cambridge), and the antiquarian students, Selden, Cotton, and Camden. He had an ever widening circle of literary correspondents scattered over Europe from Dublin to Constantinople. His letters (two volumes in the edition of his works published by Dr. C. Elrington) show us the variety of his interests and the extent of his friendships.

For some years Usher was one of the State preachers in Christ Church Cathedral. Later he became Chancellor of the other Cathedral in Dublin, St. Patrick's. This office gave him the only experience he had of parochial life as it carried with it the position of vicar of the parish of Finglas then a few miles north of Dublin, but transformed recently into a populous suburb with a substantial Church of Ireland population.

In 1613 he published his first printed work, an historical explanation of the church situation in Western Europe. This was meant to be a sequel to the well-known "Apology for the Church of England" by J. Jewel, Bishop of Salisbury. He carried on the story of church development from the sixth to the thirteenth century, but did not bring it down to the Reformation.

* * *

Two years afterwards the clergy of Ireland met in Synod and adopted as a confession of faith a series of Articles of Religion of a more thorough and detailed "Calvinistic" character than the Thirty-nine Articles then in use in England. These Irish articles incorporated the series known as "the Lambeth Articles," and it has always been accepted that Usher was the man responsible for this. He was of course the chief theologian in Ireland, and the views of the Professor of Divinity in Trinity College were received with great respect (as the views of his successors are to-day).

But by this time King James I was not as Calvinistic as he had been, and when he heard of the proceedings of the Irish Synod, and of Usher's part therein, he was concerned, perhaps at some derogation of his royal prerogative, or perhaps at failure to consult him as a distinguished, if amateur theologian. However, Usher, equipped with testimonials to his orthodoxy, was summoned to an interview with the King and made a favourable impression.

The result was that he was nominated to the bishopric of Meath, the premier bishopric in Ireland. He was consecrated bishop in 1621. The chief memorial of his episcopate in Meath is the report on the state of the diocese called for by a royal commission on the church in 1622. This report (app. 5 in Elrington's *Life of Usher*) gives a rather depressing picture of the religious condition of the diocese and of the inadequacy of its clerical staff. Usher did not remain long enough in Meath to accomplish much, for he was advanced to the archbishopric of Armagh in 1625, but even if he had been much longer in Meath it was doubtful if his settled habits as a student would have permitted him to be a diocesan reformer. We do not receive the impression that he had the qualities requisite in that day to enable a bishop to fulfil his duties. When compared with his friend William Bedell who was transferred from the provostship of the College to the bishopric of Kilmore in 1629 he seems to be ineffective. But we must remember the general state of the country, and the fewness of clergymen of education who could preach in Irish, and the pillaging of church property by laymen. The difficulties were serious indeed.

* * *

About the time of his consecration Usher published his "Discourse of the Religion Anciently Professed by the Irish and British." This soon became famous and led to his being sent for by the King to continue this work. He therefore spent more time in England, and in 1639 published "The Antiquities of the British Churches."

It will always be a cause for regret that Usher did not agree with his friend Bedell who sought to teach the faith of the Church of Ireland to his Irish-speaking flock by means of the Scriptures and prayer book translated into Irish. Usher who soundly condemned Rome for discouraging vernacular Scriptures was singularly inconsistent in this. The explanation (neither an excuse nor a justification) is that he thought the use of the Irish language retarded the Anglicisation of Ireland. It is to be remembered of course that Usher belonged to the small professional and commercial class in the very English town of Dublin, and was closely associated with the government of the country. Bedell was instrumental in providing an Irish translation of the Old Testament, which, with O'Donnell's translation of the New Testament already available, completed the first Irish version of the entire Bible. It was not printed until some fifty years after Bedell's death in 1642.

* * *

The year 1634 is a memorable one in Church of Ireland annals, for in it the Convocation of the Church was prevailed on to adopt the Thirty-Nine Articles of the Church of England. It was thought by some that the Irish Articles of 1615 continued in authority and that the others were additional, but in fact the Irish Articles were quietly laid aside though Usher regretted the change as they were largely of his own creation. One independent position was maintained by this Convocation. It refused to accept the canons of the Church of England, and enacted a series of its own which remained in force for centuries. The pressure to adopt the English canons and articles came from the Lord Deputy, the Earl of Strafford, advised by Archbishop Laud. Both were, according to their lights, sincere friends of the Church of Ireland.

* * *

In 1640 Usher went to England, chiefly to pursue his scholarly interests. The Irish rebellion of 1641 broke out, and made it impossible to return. His books were fortunately kept safe, and eventually reached him. As his revenues could no longer be received, King Charles I appointed him to the vacant bishopric of Carlisle. He never went to Carlisle, but discharged his episcopal duties by commission. The state of the border probably made it very difficult for episcopal administrations during the Civil War.

In 1643 the Westminster Assembly of Divines met under parliamentary sanction to remodel church matters in England. It was obvious that the Episcopal order and the Liturgy of the Church of England would be swept away, and Usher declined to take part in the Assembly. This so angered the House of Commons that it was about to order the confiscation of Usher's library in revenge, but the intervention of his friend Selden averted this unworthy action. The archbishop retired to Wales. He returned to London when elected Preacher of Lincoln's Inn. Soon after he visited King Charles I in the Isle of Wight and assisted him in the abortive discussions with the Parliament on the issue of episcopacy. He received flattering invitations to settle in Holland, and courteous letters and a decoration from Cardinal Richelieu, but preferred to stay in England. During his last years there he published a scheme of Bible Chronology, and a book on the Greek Old Testament.

He died in 1656, firm in the faith of the Church of Ireland, Catholic, Apostolic, Reformed and Protestant.

(To be continued)

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, SEPTEMBER, 1955.

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EDITOR'S CHAIR

WHY THE BIBLE?

It is possible to attempt an answer to this question by studying the religious consciousness of the Semitic races. It is also possible to construct an answer by a comparative study of the religious literature of the ancient peoples of the East. We talk to-day of "Buddhist Scriptures," of "Hindu Scriptures," of "Islamic Scriptures" as if the phrase "Hebrew Scriptures" referred to some writings of similar character and value. By comparing them it is hoped to reach an understanding and an explanation of the Bible.

But no Christian can be content to accept the Bible as the literary record of man's religious consciousness, or as the expression in Hebrew and Greek modes of thought of ideas and hopes which are equally expressed in Sanscrit or Hindi or Pali or Arabic. The Bible is not, for the Christian, what man has thought out about the great issues of life and death: it includes that of course, but it is what God has made known to man. So we speak of "Revelation"—what God has given as truth "for our admonition." Revelation claims for the Bible a divine source of knowledge, not only a human. It calls for a rich and comprehensive doctrine of inspiration; for holy men, the writers spoke as they were moved by the Holy Spirit.

The Bible justifies its origin as inspired and revealed because it treats of historic facts. It is history as well as morality and religion. As

history it concerns itself with a *chosen* race. Plenty will dismiss this as an absurdity, but we know that the path of sceptical criticism is strewn with "absurdities" which turned out to be not absurdities at all! It is odd that there are people who accept that the Greeks had, as a race a special contribution to make to human culture, and also that the Romans had a special contribution to make to world experiments in law and administration, but are ready to smile at the suggestion that the Hebrews had something special to give mankind, something much more important than "culture" or "law." If we can hold that a particular vocation belonged to Greece and Rome it ought not to be hard to hold that a very significant and sublime vocation was given to Israel.

However, human nature among the sophisticated is such that the scepticisms are reserved for religion and the credulities are reserved for the "sciences." The reason is, perhaps, that religion is too personal; it is disturbing, and involves obligations as well as an examination of conscience, and admission of sin. The "Sciences," or the "scientific outlook," are impersonal, and external, so little is done to create spiritual dissatisfaction, and nothing is done to raise the mind to the level of sonship with the Tri-une God.

* * *

"Why the Bible?" calls them for a different sort of answer, and we shall most effectively find it within the pages of the Book itself. Our enquiry is not "what is the Bible?" but "Why?"

* * *

Purpose is what we want to explore, and we have abundant answers, especially from new Testament writers who had before them the complete Old Testament, and were, unknown to themselves, writing what was to be "the New Testament of Our Lord and Saviour Jesus Christ."

The purpose then is:

(1) To make known to us "the law of God." We read in Exodus 24 that Moses "told the people all the words of the Lord and all the ordinances." That has continued as God progressively revealed His will for man. It culminates in Our Lord Jesus Christ, the Word Incarnate.

* * *

(2) Spiritual blindness is characteristic of men, and the more widespread a malady is the more normal it appears to be. When all men are afflicted with indwelling sin it is not to be expected that they will all be aware of it, or of their lost condition. That needs to be

brought to their notice, and not superficially, but deeply into heart and conscience. So the purpose of the Bible is to show us our hopeless spiritual state. This is put by St. Paul in Galatians 3. 22. "Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe" (or as the S.R.V. gives it "But the Scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.")

Awareness of sin, leading through the Holy Spirit to conviction of sin, is insisted on as an essential degree of self-knowledge. From that the Bible goes on to reveal the remedy.

* * *

(3) The Remedy—the revelation of Christ as Saviour. We have this purpose set out in the words of Our Lord Himself (John 5, 39) "Ye search the Scriptures because ye think that in them ye have eternal life: and these are they which bear witness of me; and ye will not come unto me that ye may have life." This is emphasised in St. Peter's words in Acts 10 "To Him bear all the prophets witness, that through His name everyone that believeth in Him shall receive remission of sins."

* * *

(4) This truth is put a little differently by St. Paul in 2 Tim. 3. 15, where the apostle refers to Timothy as an actual example of one who has found the remedy—"From a babe thou hast known the Sacred Writings which are able to make thee wise unto Salvation through faith which is in Christ Jesus." Christ Jesus is the way of Salvation—no other name or way has been given to us.

* * *

(5) A further purpose of the Bible is to produce faith. It is not any kind of faith, or faith as an attitude of mind, but specifically faith in God the Father, God the Son, and God the Holy Ghost—Creator, Redeemer, and Sanctifier. John 20, 31 tells us "These are written that ye may believe that Jesus is the Christ, and that believing ye may have life in His name." "Belief cometh of hearing, and hearing by the word of Christ"—Rome. 10, 17.

* * *

(6) Deuteronomy 8, 3 brings to us another aspect of the Bible by declaring a truth about God's Word at the time of the composition of the book of Deuteronomy. As God's Word increased greatly since that time the words of ch. 8, 3 apply with greater force—"Man doth not live by bread alone, but by everything that proceedeth out of the mouth of the Lord doth man live." Our Lord Jesus Christ in His temptation in the wilderness quoted these

words in His contest with Satan. God's word supports spiritual life just as bread supports physical life.

* * *

(7) Similarly, we consider that spiritual illumination conveys much the same meaning as "spiritual life," so we find the purpose expressed thus in Psalm 119, v. 130—"The opening of Thy words giveth light: it giveth understanding unto the simple." Life is well-nigh impossible without light. Enlightenment is life brought to awareness of self and of God.

* * *

(8) As we need guidance and teaching in all activities of life if we are to advance, so in the spiritual life the same needs are manifest, and the Bible exists to meet them—1 Cor. 10, 11 "These things . . . were written for our admonition."—2 Tim. 3, 16. "Every Scripture inspired of God is profitable for teaching for reproof, for correction, for instruction which is in righteousness"—Rom. 15, 4 "Whatsoever things were written aforetime were written for our learning that through patience and through comfort of the Scriptures we might have hope." Growth is a necessary condition of the spiritual life. No Christian reaches the full stature in a moment. The old heathen legend of Minerva springing fully mature out of the brain of Jupiter is no model or parallel for Christian development. Our Lord grew in stature and in favour with God and man, and so must we. St. Peter expresses this plainly—"As newborn babes long for the spiritual milk which is without guile that ye may grow thereby unto salvation"—1 Pet. 2, 2.

* * *

(9) As God's word is "educational," it must do what is best for those who come to it to learn. The sort of school which fills the students' heads with facts and techniques of scholarship with complete disregard of character and moral development is an instrument of evil as well as of good. The divine school which is Holy Scripture is primarily concerned with the purifying of the soul and with the regenerating of the whole personality. Hence it is a school of sanctity. This we can see from John 17, 17 where Our Lord prays to the Father for His disciples. His words are these—"Sanctify them in the truth: Thy word is truth." St. Paul in Ephesians 5, 26 speaks of the Church of Christ being loved by Christ who gave Himself for it "that He might sanctify it, having cleansed it by the washing of water with the Word."

* * *

(10) Let no one suppose that the purpose of Holy Scripture necessarily makes people

abandon the joy of life, and forces them to be wet blankets whose attitude to nearly everything is a disapproving one—a melancholy caricature of the Christian life as it ought to be. The fruits of the Spirit St. Paul tells us include joy as well as many other wise and wholesome and cheering things. We condemn sin because we know that it is the enemy of happiness as well as affronting God. You can enjoy the pleasures of sin for a season (Heb. 11, 25), but not for eternity, and not even for very long in earthly life. But you can enjoy superior pleasure, the pleasure of being "in tune with the Infinite," to use a half-forgotten phrase, here and now, and for ever as well if you are reconciled to God. His word is the guide to that reconciliation, and unfolds that happiness. Psalm 19, 8 tells us "the precepts of the Lord are right, rejoicing the heart." If the heart rejoices seeing heaven and earth in new beauty, and being at one with God in nature and in grace, that is an experience which is a transformation and the renewing of life. What can drink, gambling, lust, worldly ambition, and so forth, offer to equal that?

Only God's lessons can make us rise above environment, heredity, handicaps, trials, crooks in the lot, and our own shortcomings. Earthly things by themselves may be a temporary solace: heavenly things, and earth's joys in the light of them, bring abiding joy.

* * *

(11) "Why the Bible?" calls also for a reference to this fact, that most parts of the Bible, at the various stages of composition, take account of the *future*: consider it, and make promises regarding it. We call that "prophecy." Prophecy, in the sense of foretelling events in the light of certain contingencies, is to be expected, for it is the intelligent observation of the relationship of cause and effect. We might prophesy by saying "it will not rain to-day," because the wind is blowing steadily from the east, and we have noted that in our situation east wind means dry weather. But Bible prophecy is not like that. That sort of foretelling is of course to be found in Scripture, but the real prediction of the future is vaster far; indeed cosmic. Beyond the rise and fall of nations is the promise of Redemption: beyond that there is the dissolution of all created things—the new heaven and earth—the glorious appearing of the great God and Saviour Jesus Christ. Great prophecies have been fulfilled; and greater await fulfilment.

Thus the Bible provides us with the best answers as to why we have it, and what is it for. In these answers lie the reasons for the

supreme importance of Holy Scripture. In them too will be found the secret of its supreme authority.

REVIEW. FATIMA.

"The Lady and the Sun," by Elizabeth Dockman,
London, Peter Davies 12/6

Much has been written about the alleged apparition of the Blessed Virgin at Fatima, Portugal during the Summer of 1917, but it pretty well all goes back to the testimony of a little girl, Lucia de Jesús Santos who was ten years old at the time. Of her family the author says (p.35) "They had the most tender scruples but were unaware of the falsehood in the exaggerated tales they told to impress a stranger . . . It would not matter to them to be caught in a lie but it would be acutely embarrassing if someone were to witness it"—that is to say they would not like to be found out. This is the evidence of a lady who is most sympathetic to them, and doesn't at all wish to find them out.

This book is a novel, what the Publishers describe as "a successful blending of fact and fiction": to us it seems a case of fiction based on fact as most of these Mary-tales are. It is a striking fact that nearly all these apparitions of the Blessed Virgin appear only to the most ignorant and superstitious children—as at Beauregard, Lourdes, La Salette, and Fatima. There is evidence of a certain amount of hesitation in the fact that the vision while appearing on the 13th of each month from May till October, kept promising to reveal at the final interview a great "Secret" thus rousing and maintaining a growing curiosity. She warned the children not to tell; but I daresay she knew children well enough to know that they *would* tell, as of course they did. But they made a great point of not revealing what the real secret was, as she herself chose to do so, and this she did at the final *seance* in October. Your heart is in your mouth with curiosity to learn it, and when it comes on page 254 the great and marvellous revelation is a bit of an anticlimax:

"Then the Lady delivered her message, 'There must be prayer. Men must amend their lives and ask pardon from God for their sins . . . They must no longer offend our Divine Lord. He is already offended too much.' " And that is all. Very important no doubt, but certainly not as new as to need a special message nor a new revelation. One is reminded of the ear of wheat which was the great secret of the Eleusinian Mysteries. It may be mentioned in passing, that Lucia has an iron trunk too in her convent, which is supposed to contain one more final and sweeping revelation

from the Virgin—another ear of wheat, one fears!

This is all very humiliating when one thinks of the real Virgin Mary who was the honoured Mother of our blessed Lord. But for these Virgins of popular devotion, nothing is too trivial. Hear her on p. 87: "My Immaculate Heart will love you always" and "in the palm of her right hand the Lady held a heart—thorn-pierced: the heart of Mary pierced by the sins of mankind and demanding reparation". This reminds one of the late St. Denys of Paris going down the street holding his severed head under his arm! The language is not the language of any genuine vision of the Virgin outside of an Infant class.

Cousin Maria Carreira had a son who was a hunchback, and she naturally thought that here was a good opportunity to get him cured. But the Apparition would only cure him on condition: he must be converted—which apparently he was not inclined to be. But his mother was in deadly earnest "*Gracias a Maria Santissima*. He'll be converted. You'll see Senhora. He'll be converted if I have to break every bone in his body." We regret to add that whether he was converted or not by this drastic treatment, he wears his hump to this day. And he is sexton of the little chapel built on the scene of the apparitions, so he should have every facility for a cure. But humps may not be the Senhora's speciality.

What does it all amount to? Largely ecclesiastical politics. The devil and the Freemasons and the Carbonarios and the Republican government must be wiped out, and to this end Russia was to be converted. This last item was a first-priority secret only revealed by Lucia a couple of years later (p. 263). This is not the only point on which Lucia is not very lucid—which is not surprising. Perhaps Miss Dockman knows more about the matter than this little girl did. Did those three children see anything unusual? Probably they did. In these days of Flying Saucers and the Lough Ness Monster and the Abominable Snow-man, one can make allowances for atmospheric phenomena. Ignorance and superstition could do the rest, and the pre-supposition of a people to whose minds the Blessed Virgin was ever familiarly present. Then came mass hysteria fostered and defined by religious and political interests. The crowds came at once as soon as the news got around—not, it would appear, from the immediate neighbourhood, but

"From many parishes and regions

Of different manners, speech, religions".

Propagandists were not slack. Dupes who were only too willing to be duped trooped in. God has perhaps concealed these things from the wise and prudent, but He has revealed them to those babes, and to those who can develop an opportunity.

And so we have (on her own testimony and description) "the Immaculate Heart of Mary" and the advantages, financial and otherwise, of Fatima.

But how any sane person can believe this will always remain a mystery, only qualified by the well-known Latin tag:—*Anser non vult velle, sed populus vult decipi* (a goose doesn't like to be plucked, but the people like to be deceived).

—J.B.S.

ROMAN MISREPRESENTATION ABOUT COLOMBIA.

Reprint from *The Gospel Witness*, by kind permission of the Editor.

Some time ago in the United States a certain politician released for public consumption a "composite photo". This picture showed his political opponent engaged in conversation with a prominent Communist official. Later it was shown, however, that the picture was a fraud, for the unscrupulous politician had simply taken two separate photos and made them one. Actually the two men in the picture had never met. The public was rightly indignant at such a dishonourable action. Such tricks are not confined to the realm of politics, however, for we have word of a similar act in the realm of religion.

For some time the religious press and the secular news agencies have pointed out that Protestants in Spain and Colombia have suffered persecution at the hands of the Roman Catholic Church. Evidence has piled up to prove the existence of such persecution, but the Church has persisted in denying the charges even in the face of plain facts. In desperation, apparently, the Church news sources in Colombia announced that a Protestant leader, Dr. Hanns Lilje, president of the Lutheran World Federation, had declared that charges of Roman Catholic persecution in Colombia were false. The Catholic source added:—"This affirmation from such a distinguished Protestant personality corroborates in every point the investigation that has been made in Colombia for many months, as a consequence of unreliable information from certain news agencies which have alleged that the Catholic Church has organised a persecution of Protestants in Colombia."

The Church then rested its case upon the "statement" of Dr. Lilje, a Lutheran leader. But what was the reaction of Dr. Lilje on hearing such a statement attributed to him? He said on August 30, 1954, after hearing this Roman Catholic report of his "statement":—"The National Catholic News Service (SNNC) of Colombia, in its edition of August 14, 1954, quotes a dispatch from KIPA, the Swiss Catholic news agency, that I had 'declared that it is false that the Catholic Church persecutes Protestants

in Colombia'. *This is exactly the opposite of what I said.*"

"I want to state in no uncertain terms that this is a most regrettable misquotation. For me, being in possession of very reliable information, it would have been unthinkable to make a statement to the effect that there was no persecution of Protestants in Colombia from the Roman Catholic side."

The Bishop proceeded and showed the true condition in Colombia:—"To date the religious persecution of the past six years has produced the following tragic effects: 53 *known Protestant martyrs*; 43 *Protestant churches and chapels destroyed by fire and dynamite*; and over 120 *Protestant primary schools closed by violence or government order*. The financial loss suffered by the Protestant community runs into millions of pesos."

Surely such behaviour is despicable. If the Catholic News Service intentionally misquoted Bishop Lilje, then that news agency cannot be condemned too strongly. We cannot see that such a misquotation could be other than deliberate. The Roman Catholic Church likes to fight in a condition of low visibility and so such a misleading statement attributed to a prominent Protestant could contribute to disseminating even more mist over the scene.

Let all ponder Rome's black record in Colombia—53 *martyred Protestants*; 43 *burned or dynamited churches*, over 120 *schools closed*. Let us hear no one say that there is no persecution in Colombia! Let us hear no more of these spurious denials!—L.K.T."

PASSING EVENTS—cont'd. from p. 99

Prayers for Missions.

We exhort all our people to pray for the success of these missions and for the spiritual and temporal welfare of our boys and girls, our men and women, who have made their home or their sphere of labour beyond the seas.

The late Holy Father, Pius XI, in his zeal for the welfare of all who have had to seek employment in another land, has authorised a special prayer for emigrants. A copy of this prayer is appended. We request the heads of families to have this prayer recited at the Family Rosary. We ask the teachers kindly to teach it to the children and have it recited by them in school.

We hereby prescribe that, this year, the Feast of the Assumption of Our Blessed Lady be a day of special prayer for our emigrants. The clergy are requested to take this notice as official intimation.

The names of the parishes in England and Wales in which these missions are to be given,

during this and subsequent years, will be published, with the dates, in the daily and provincial press. We request parents to bring these missions to the knowledge of their children abroad and to urge them to attend.

In the providence of God, Irish emigrants have played a notable part in building up the Catholic Church. This was especially true in the countries of the New World, to which they went after the Famine. They held firmly to their Faith, married Catholics, raised Catholic families, contributed generously to the building and support of Catholic churches and schools, and were always happy to give a son or a daughter to the service of the church. They helped in no small way to build up Catholic communities, with a living practical faith.—(To be continued).

* * *

Baptists in U.S.A.—New Mexico Invasion.

In the land of enchantment

Near old Santa Fe

You'll find Glorieta

In wondrous array.

In the midst of the mountains

God's presence you'll find.

At our Glorieta

Rich friendship will bind . . .

Thus, to the melody of *Red Sails in the Sunset*, a chorus of little girls hailed a Baptist camping ground now abuilding in New Mexico. It is just about big enough (2,000 acres) to hold the twelve tribes of Israel, and it sounds, from the description of its boosters, like a land of milk and honey. From all over the U.S., some 3,000 Baptist Sunday-school teachers converged on Glorieta for seminars and steak fries, lectures and horse-back riding, hiking and hymn-sings. It was their first glimpse of the camp, which, when it is finished in 1956 at an estimated cost of \$7,000,000, will boast gardens, an artificial lake, hotels, dining halls, cottages and cabins to house half a million Baptists each summer.

Perhaps the most interesting feature about Baptist Glorieta is its location—right in the heart of traditionally Roman Catholic New Mexico. It is the latest and biggest sign of a Baptist invasion of New Mexico which has the invaders themselves surprised. In 1912, when the largely Spanish-speaking state was admitted to the Union, it contained 13 Baptist churches with a total membership of a little over 2,000. To-day New Mexico has 225 Baptist churches and over 60,000 members. New Mexico's Roman Catholic Church is officially unconcerned, but at a Catholic conference in Albuquerque, Archbishop Edwin V. Byrne declared in his keynote address: "The concern of this conference is to find ways and means to keep our Spanish-speaking people faithful children of the Holy Mother Church . . ."

Much of the Baptists' mustard-seed growth has come from immigration, mainly from Baptist-heavy Texas, drawn by oil booms, defence centres (notably Los Alamos) and tourist folders. But an incalculable amount is the result of the Baptists' aggressive evangelism. Sparkplug of this go-getting gospeling is up-and-doing Dr. Harry P. Stagg, 55, a minister who came to New Mexico from Louisiana in 1930, and has been executive secretary of the New Mexico Baptists for the past 15 years. Rotarian Stagg has pushed mission work and evangelistic camp meetings, to harvest a bumper crop of conversions from ranchers and cowboys, Indians and Spanish-Americans: about 20 New Mexican towns now have "Spanish Baptist" churches.—"Time".

* * *

Unity is His Plea.

The Pope hopes that the division existing between the Roman Catholic Church and the Orthodox Eastern Church may soon cease and that the two Churches may unite in a single fold.

This expression was contained in a letter addressed recently to the Archmandrite (Abbot) of the Monastery of the Greek Order of the Basilians, situated in the small town of Grottaferrata, south of Rome.

In his letter to Archimandrite Isidore Croce, the Pope recalled that the Monastery was celebrating the sixth centenary of the death of St. Bartholomew, the Christian martyr.

"It is on such occasions", the Papal letter said, "that our soul eagerly searches for that which during the misfortune of long centuries has been lost: we intend to refer to the ancient union, by virtue of which the Greeks were not separated from the Roman Church but under the Vicar of Christ were united in a single fold."

—"The People", 7/8/'55.

* * *

How May We Obtain Remission of Sins?

How may we obtain remission of our sins? Paul answers: "The man who is named Jesus Christ and the Son of God gave himself for our sins." The heavy artillery of these words explodes papacy, works, merits, superstitions. For if our sins could be removed by our own efforts, what need was there for the Son of God to be given for them? Since Christ was given for our sins it stands to reason that they cannot be put away by our own efforts.—Martin Luther.

* * *

Persecution.

How does a persecution end? Does it just suddenly stop, or like the old soldier does it simply fade away? The answer is that it may end in either of these ways, since that depends upon circum-

stances. The persecution under Mary Tudor, which we are celebrating this year, ended abruptly with the death of Mary, and then with that of her Archbishop of Canterbury, Reginald Pole, in the same day. But as a rule they generally just fade away. Many of the persecutions of Pagan Rome simply faded out. Men were weary of blood, or found that the policy was a mistake, and quietly let it slip into desuetude. The Church of Rome, which, as has been said, is the ghost of the Roman Empire sitting on the grave thereof, was more thorough than her pagan counterpart. Like the Bourbons she learned nothing and she forgot nothing. Having embarked on a policy of persecution against those who differed from her, she invented the Inquisition to be the instrument of her persecuting purpose. The Spanish Inquisition, which "has come to be regarded almost as a synonym for religious bigotry coupled with gross inhumanity," was suppressed by Napoleon in 1808, was revived by the Bourbon king, Ferdinand VII in 1814, and went on till it was abolished by the Cortes in 1834. The Roman Inquisition still exists, and still meets under the presidency of the pope, only now it is called the Holy Office, and deals mainly with ecclesiastical offences, church law, and the censorship of books. Only, the organisation is still there.—"The Bulwark".

* * *

Serbian Orthodox Launch "Anti-Protestant" Drive.

According to Reuters, the British Press Service, the Serbian Orthodox Church is aroused by the growth of certain Protestant groups in Yugoslavia. It believes that Marshal Tito and his Communist government are, behind the scenes and in indirect ways, encouraging these groups as a means of putting pressure on the Orthodox bishops and clergy. Outwardly, relations between the government and the Orthodox Church have been fairly good, though the recent imprisonment of Patriarch Arenije of Montenegro has created new strains. But the truth is that the government does not fully trust the clergy, nor the clergy the government. In launching its latest anti-Protestant drive, the Orthodox bishops say they have no objection to the presence of Anglicans, American Episcopalians or Lutherans in Yugoslavia. Adventists and Nazarenes seem to be the chief targets. Adventist growth from a handful before the war to a present membership of 50,000, with a new theological seminary near Belgrade, is particularly resented.—"Christian Century".

* * *

Need of the Bible To-day.

The following testimony to the value of the

Bible in meeting the needs of to-day was written by the Duchess of Hamilton and is taken from *Life and Work*, the record of the Church of Scotland, April, 1955 :

"If modern problems are completely different from those experienced by the people with whom the Bible deals, how relevant is the Bible to us? This is a burning question. It is true our problems are new; it is true that they are different; and it is true that they are so complicated that the issues of right and wrong are not easily discernible. But it is also true that our task in equipping ourselves to meet these problems is the same as it has ever been; for it is to know God and follow Christ.

We will not find in the Bible a ready-made solution to the latest economic problem or political impasse; we will find the knowledge of God and of Christ Who has overcome this world and everything that this world can do to us and to any future generation.

I believe it is essential that we should not let our inevitable bewilderment at the problems which confront us cloud for one moment our vision of the Word of God as the foundation from which Christians must go forth in faith to seek and to find in every field of social, political, and economic work, and from which they must approach every aspect of evangelistic endeavour.

The Bible is not out of date. It is as relevant to us now as it was for the first Christians; and it will be in the last days. What we need as laymen is a better knowledge of it; and those of us who are parents, in particular, are deeply conscious of our need to impart it to our children. We are thankful for the Sunday Schools and the Bible Classes, but if we are honest with ourselves, we know that they are not enough. We are talking much about Evangelism in Scotland. Let us remember to give the Bible a central place. I am quite sure to do so is an absolute necessity.

* * *

Lutheran Church Gains Strength In Canada, U.S.A.

The annual statistical summary compiled by the National Lutheran Council reveals that in 1953 membership in all Lutheran bodies in the U.S. and Canada was 6,869,066—an increase of 195,121, or 2.9 per cent, over the previous year. The Canadian total was 202,885. This makes the Lutherans the third most numerous general Protestant group in the nation, exceeded only by Baptists and Methodists.

—"The Sentinel", Toronto, 5/5/'55.

* * *

Is Italy "Roman Catholic."

From time to time the Roman Catholic Press

in South Africa takes satisfaction in the decline of organised religion in Great Britain, particularly England, and regards it as an inevitable result of Protestantism. Protestantism, they declare, with its emphasis upon the right of private judgment, is bound to lead to religious indifferentism because it lacks authority. The implication is that only an authoritarian form of religion, which denies the right of private judgment, such as Romanism is, can possibly retain the loyalty of the people. We are entitled to ask if there is any bastion of Roman Catholicism in the world which can be cited as an example. Certainly Spain is not. Cardinal Spellman admitted during a visit to Spain, that if it were not for the Spanish Army (note, he did not say the Spanish "Catholic" conscience) Roman Catholic prelates would be murdered in their beds. That does not say much for the loyalty of the Spanish people towards the church from which they have never been permitted to disagree.

What about Italy? Well, we could say a lot about that country, but perhaps it would be better to allow the American magazine *Life* to give its opinion :

"Another essential fact is that Italy is not quite so Roman Catholic as it might seem. Polls and ecclesiastical records reveal, for example, such facts as : less than 10% of the professional class in bustling Milan regularly attends Mass; not more than one third of Rome's population goes to church on Sundays. Italy's priesthood is miserably supported by the people, and its numbers have been declining for more than 70 years.

History helps explain why the Vatican's forceful excommunication of Communists in 1949 struck with such relatively little impact in Italy. One need only remember when Italy became a nation in 1870 : Garibaldi's 'patriot' armies storming Rome's Porta Pia, the pope becoming an angry 'prisoner' in his enclave, Mazzini lashing the Vatican as 'that gigantic ruin' and the pope excommunicating the heroes of Italian nationhood. The lusty political war between papal and secular powers in Italy has, century upon century, been vivid and exuberant : it was almost 200 years before any Reformation when Bernabò of Milan greeted papal legates bearing his excommunication by forcing them to eat the bulls—parchment, cords, lead seals and all.

To-day the most Communist region of Italy—Emilia—Romagna—generally fits a section of the once powerful Papal States, which could never command the lasting loyalty of the people."—30-8-54.—Quoted in "Protestant Reveille", South Africa, Apl. '55.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Irish Roman Catholic Bishops on Emigration from Ireland—A Pastoral Letter Read in R.C. Churches July 1955.

(Continued)

Living Example.

Our emigrants of the present day have even a greater opportunity in countries where so many are without faith but would follow the truth, if it shone forth in a living example. In these days when successive Popes have made the lay apostolate the dearest wish of their hearts, when so many lay men and women of every country are helping to advance the cause of Christ and to defend it against organised attack, our people should also try to give this living example. By Confirmation they have been enrolled as soldiers of Christ. They should be active soldiers, showing that they appreciate the truth of their faith and its power to influence their lives. They should be proud to stand fast by it and to defend it against attack.

Need not Preach.

To be apostles abroad, our people have no need to preach. They will be apostles by living up to the teaching of their faith. Their actions and examples will speak louder than any words. Their faith will be respected by non-Catholics if it is seen to have a good influence on their lives, in making them sober, industrious and self-respecting. Their faith, and indeed their country, will be judged by their conduct, respected if their conduct deserves respect, despised if it is evil or disorderly.

By the practice of their faith, our emigrants can be apostles also to the young men and women

of their own country, who have just arrived and who are inclined to follow the example of those who are there before them. The first duty of our emigrants is to help one another in their spiritual and temporal necessities.

Our people at home and abroad are capable of an active and zealous lay apostolate, whenever they are persuaded of its necessity. If proof be needed, we see in the Legion of Mary one of the most active and successful forms of the lay apostolate. Its influence has spread over the five continents, and its spirit has given strength to people, young and old, of every race and colour.

Terrible Danger.

We are confident that our emigrants will give a warm welcome to Father McGrath and his assistants who have suffered for the Faith in China and who now come to their country men and women as envoys of the Legion of Mary. We hope that, through their inspiration, many will enrol themselves under the standard of Our Blessed Lady.

Each year many thousands of our young men and women go abroad. It is our duty to help them. The first and most important help we should give them is to prepare them at home for a truly Christian life wherever that life is to be spent.

Warnings of danger to faith and morals have not hitherto moved intending emigrants or their parents, for the reason that they cannot visualise conditions of which they have no experience. There is one warning, however, which all can understand. We refer to the truly terrible danger confronting young girls who go to the cities of Great Britain without having employment already arranged or a good friend to meet them. Evil persons are on the watch to meet them and to drag them down to the depths.

Grave Obligation.

If parents themselves fail to realise these dangers, they should at least heed the warnings given by those who have actual knowledge of the sad histories of some of our girl emigrants. Parents should realise that they are under the gravest obligation to consult for the spiritual and temporal welfare of their children abroad as well as at home, and to ensure that inexperienced girls should not rush blindly into deadly danger to soul and body.

The peril to the ordinary adult arises from a widespread indifference to religious faith and worship, a disregard of Christian moral standards in theory and practice, an atmosphere in places of work and amusement indifferent to religion and often opposed to Christian morals. This atmosphere, making itself felt in conversation and outlook, is more dangerous than hostility or bigotry to our young people, who come from a

country where positive influences favour religious practice, where it is often easier to go to Mass than to stay away without sufficient reason. Our people are not easily driven, but they are often easily led.

* * *

Archdeacon of the Seychelles — Protest in Commons.

Mr. E. G. M. Fletcher (Lab. Islington E.) asked the Colonial Secretary in the House of Commons whether it was with his authority that consultations took place between the Governor of the Seychelles and the Bishop of Mauritius as a result of which, after the refusal of the Archdeacon of the Seychelles to resign his post he had now been informed, on behalf of the Governor, that he would not be allowed to return to the Seychelles.

Mr. H. Hopkinson, Minister of State for Colonial Affairs, said the Colonial Secretary was aware that the Governor had corresponded with the Bishop of Mauritius on this question. Mr. Roach's return as archdeacon was for the decision of the bishop.

Mr. Fletcher: Is this not a monstrous interference with freedom of speech in the Seychelles? Is it not scandalous that the Governor should use his influence, or attempt to use his influence, with the Bishop to prevent the return to the Seychelles of the Archdeacon merely because he saw fit to criticise the Administration of Government in the Seychelles? A petition is being widely signed in the Seychelles asking for the return of the Archdeacon.

"Lacking in Wisdom."

Mr. Hopkinson: I do not think there is any question of criticism of the administration. Mr. Roach has criticised a number of individuals and the allegations have not been well founded in many cases. No formal request was made by the Governor to the Bishop for the Archdeacon's removal. What the Governor did was to make it clear that, in his opinion, it was in the interests of the colony and the Anglican community that Mr. Roach should not return. Everybody will agree on many of the Archdeacon's good qualities, his sincerity and his courage, but he has certainly at times been lacking in wisdom and tact in a Colony where the situation is one of great delicacy.

Mr. G. Nicholson (C. Farnham): How does the Governor come into the picture if the

(Continued on p. 119.)

JAMES USHER.

(2) EDUCATION AND OUTLOOK.

Continued.

The career of James Usher as a churchman was distinguished by high office, and by many

contacts with public life in Ireland and England. He was favourably received by King James I and Charles I. He was chosen for the Westminster Assembly of divines (even those who do not sympathise with the aims of that Assembly do not deny its eminence and persisting influence). In Ireland he was constantly associated with the King's Deputies, and had a part in deliberating policies. But we do not think that we misrepresent him when we say that Usher's public career was not the part of his life he valued most. He was almost exclusively a theological student by temperament and inclination. Circumstances brought him into the world of politics and ecclesiastical administration. He was probably valuable enough in his official duties there, but the other side of his life meant most. The early seventeenth century produced cosmopolitan Protestant scholars as distinct from theologians, and the field of Biblical scholarship was enriched by the international character it rapidly attained. In this field Usher was at his best.

* * *

We know that Usher was one of the earliest students to enter the newly-founded university of Trinity College, Dublin, and that it was staffed mainly by men of Puritan opinions. This in effect meant that they were disciples of Calvin in their theology (like many of their contemporaries at Cambridge), and inclined to be his disciples in their views of church order.

Those who read anything about Richard Hooker, the author of "The Laws of Ecclesiastical Polity," that triumphant vindication of the Anglican settlement, will be familiar with the name of Walter Travers, his colleague in the Temple Church, London. Travers, an excellent and learned man, took a different view of the church order then established, and believed that the Church of England should abandon Episcopacy and become Presbyterian like the Church in Scotland or the Reformed Churches in the Netherlands or France or Switzerland. He and others avoided receiving episcopal ordination and received their ministerial commission at the hands of a Reformed Presbytery in Antwerp. In England they sought to foster the further reform of the church (as they conceived it) by setting up a model presbytery of a private character near London. A superficial judgment would dismiss Travers and his friends as persons who had no right to officiate within the bounds of the Church of England. But the error of such an attitude lies in the assumption that they could have removed themselves from the Church if they had been consistent. There was no Church validly and legally existing in England in the

time of Elizabeth (and for long after) apart from the Church of England. Separation was unlawful and indictable. Further, Travers and his school (or rather Cartwright's school), had strong support in Cambridge and among men of affairs. From their point of view it was devoutly to be wished that the Church might see the wisdom of adopting a Presbyterian order. The heir to the crown who would succeed on Queen Elizabeth's death was the King of Scotland, James VI, and he was thought to be a Presbyterian who would favour a Presbyterian system in the Church. This expectation was not fulfilled, and the conference on religion which the new king held at Hampton Court disappointed many. That, however, was still in the future when Usher entered Trinity College where Walter Travers had been installed as the first Provost (1594).

* * *

We have written thus of Walter Travers because we can see no reason to reflect upon his character or merits. While we regret that he could not accept the standards of the Church of England as Hooker did, we recognise that he and others had not lost hope that their's might be the winning side and that the Church of England might be moulded nearer to their heart's desire. So he was offered the Provostship and was introduced to office by Dr. Loftus, Archbishop of Dublin, who had been nominal Provost in order to inaugurate the College.

Dr. Elrington, editor of Usher's works, says in his "Life of Usher" that Travers was "perhaps the most improper man in England for the place." This observation follows upon his suggestion that "the extraordinary selections made for the management of the infant Irish College must have materially contributed to influence the early theological opinions of Usher." The fact is that Travers had a good reputation in England (apart from his views on Church government). Fuller in his Church History praises him as a preacher of attractive qualities, and he had the advantage of Irish associations (his grandfather had property in Co. Cork, and his grandmother was a sister of Edmund Spenser the poet who was a landowner in the same county.) His scholarship, we may be sure, was adequate, and it is not unreasonable to assume that Usher owed much to him. That Usher did not adopt Traver's views on Church government is certain. Travers may have recognised that his position did not warrant active pushing of his opinions. He may also have found that Usher and other students had other influences to keep them firm.

Twenty years earlier Travers had published a once famous Latin work on Ecclesiastical

Discipline. It appeared in 1574. Among the grounds of criticism of the Church we find him deploring the very low standard of the men the bishops were ordaining. He reveals a remarkable acquaintance with Latin words of contempt which he applies to the clergy. Possibly he had justification in 1574; for the changes in religion under Henry VIII and Edward VI, and the reaction to Romanism under Queen Mary, and the vacancies which must have been numerous in the early years of Elizabeth, inevitably created needs the universities could not immediately supply. We must also allow that nobody engaged in controversy in the sixteenth century aimed at being fair to an opponent. Traver's book had extraordinary influence, and Usher must have read it; but it was written twenty years before, and a man's views usually grow mellow and his judgments less severe as time and age advance. Travers could scarcely have said of his old university, Cambridge, in 1594 what he said in 1574. In 1574 he declared that scarcely one pastor could be found conformable to the ideal he drew from Scripture. A few years later his friends and others who agreed with him presented a petition for Church reform to King James with the claim that it had a thousand signatures!

* * *

There is no denying that in his earlier years Travers was an intractable person, but it is gratifying to read in Dr. J. P. Mahaffey's history of the foundation of T.C.D. ("An Epoch in Irish History") that Travers lived in Trinity College "without suffering complaint, or making complaint of others." He says of him "he was a man of zeal and great learning, not only in theology, but in languages, and was James Usher's master in those things. It is no rash inference to say that the complexion of Usher's theology, the Evangelical character of his teaching, the utter distaste he shows for High Church practices, were all the results of the influence of Travers."

Mahaffey, nevertheless, suggests that Usher's "persistent defence of episcopacy in later life was evidently his recoil against the extreme Puritan teaching he had received in his youth."

* * *

We have lingered too long with Walter Travers, but we must quote some of the speech made at his installation by the Archbishop of Dublin. Archbishop Loftus was reckoned to be a Puritan, but he was a prominent churchman, who knew that T.C.D. was founded on behalf of the Church. He described Travers as "a person of many solid excellencies." He added "I must say this much, that for the promotion

of learning the most critical choice could not have fixed on a fitter person." Turning to Travers the Archbishop said "this place requires a person of exemplary conformity to the doctrine and discipline of this Church as they are established by law."

* * *

Another influence on Usher was that of the vice-provost, Dr. Luke Challoner, who was related by marriage to the Usher family. Challoner was in reality the mainstay of the college in all its ups and downs. He was a constant preacher as well as a good man of business. The college library has many of his sermon notes (and some of Travers'). He held Puritan views, but was mainly concerned to build up the college, and to establish himself as a prosperous man. When near to his end he directed his daughter Pheobe to marry Usher if he asked her. Usher did, and they had forty years of married life. The Diocesan Registry of Dublin contains a Deed of Gift of the Rev. Luke Challoner to his daughter of £300 in gold "in my Dutch trunk," £60 in silver, plate worth £90, farms, furniture, bedding, linen, brass, pewter, utensils, and lands in Finglas. James Usher started married life very comfortably.

* * *

Now as to Usher's outlook. He may be described in early life as a decided Calvinist. When the Church of Ireland found it necessary to adopt a Confession of Faith (it had not officially accepted the Thirty-nine Articles of England) its bishops and clergy met in synod in Dublin in 1615 and Usher prepared a long confession of one hundred and four articles, based on the unofficial "Lambeth Articles" (see Hardwick—"History of the Articles of Religion." See also the appendix to Dr. Elrington's "Life of Usher"). This Calvinistic confession was adopted, and though discarded in 1634 when the Thirty-nine Articles took its place, it provided the materials for the Westminster Confession of Faith.

As the seventeenth century advanced the strict Calvinism of earlier years was modified—Remonstrants and Arminians appeared in Holland, and the school of Saumur in France. Whether it was Arminians or Episcopius, Amyraut or Pajon, the tendency was widespread, and there appears no reason to deny that Usher's views were influenced by Continental movements of thought, and by interchange of opinion with his numerous correspondents.

We are of course at a loss to know why Dr. Elrington and others have been so anxious to show that Usher modified his doctrines. We

cannot regard it as a blemish on a man's character that he is a Calvinist, or a sign of ineptitude that he understands the New Testament as St. Thomas Aquinas and St. Augustine did (see Mozley—"Augustinian Doctrine of Predestination"). If a man changes his interpretation of things in later life he is not necessarily right or wrong: all we need assume is that he is honest. So we consider it to be simply a matter of record that Usher saw reason to move from the theological position he held till he was middle-aged. The extent of the move cannot easily be estimated. "All are agreed on one point" says Dr. Elrington "that in the earlier part of his life he had held rigidly to the opinions of Calvin." That the word "rigidly" is incorrect may be learnt from Elrington himself, who goes on to say "even at a much earlier period of his life he was not an advocate of the extreme opinions attributed to him." His biographer claims that Usher's letter to Archbishop Laud (Letter 190, Vol. 15, Usher's Works) congratulating Laud on his appointment to Canterbury could not have been written by a Calvinist! The letter refers to Laud's successful labours to improve the Church's property. It is surely no crime to wish well to one who was careful of the Church's material interests, even if one is a Calvinist! Also, the courtesies exchanged between the two Archbishops are not unusual, and Usher valued Laud's service to the Church of Ireland.

Those who are interested in this question may examine the letter of Dr. Henry Hammond on page 290 of Elrington's "Life." This letter declares that Usher preached that there is a free offer of salvation to every man. There is also on page 292 a letter of Dr. Brian Walton (of "The Polyglott Bible") in which Walton says that Usher disliked the doctrine of absolute reprobation and some other points of "the doctrine of Geneva." The conclusion we draw from this is that Usher in his older days was satisfied with the teaching of the Thirty-nine Articles of his Church and no longer cared to define exactly the various providences of God.

* * *

We may touch now upon a matter which gave rise to lively controversy at the time, and which was revived two hundred years later. This was Usher's attitude (real or alleged) to the men of Presbyterian convictions who came to the North of Ireland in the wake of the Scottish plantations of King James I. These men were introduced into certain benefices by patrons. (Scots who had become landlords in many districts and who had formed Scots colonies of tenants in parts of Down and Antrim.)

The problem was "how to incorporate these men into the State Church whose bishops had full legal jurisdiction in ecclesiastical affairs, as well as the responsibility for maintaining the good order of Church and realm?" It appears that in one instance a Scottish gentleman, Robert Blair, was invited by Lord Clandeboy to become minister or incumbent of Bangor, Co. Down. Blair told Clandeboy that he could not submit to episcopal government, nor any part of the English Liturgy which was there in use. Clandeboy told the Bishop of Down, Dr. Echlin, of the difficulties Blair felt. The bishop, a Scot himself, was good-humoured and patient, and no doubt hoped that in the long run Blair (then aged about thirty) would grow easier and more familiar with Church usage. He told Blair that he must ordain him otherwise the law would be flouted. He suggested that Blair might consider him a fellow-presbyter at the ordination. Blair agreed, and so was lawfully ordained. This Blair tells us in his autobiography (Woodrow Society—Edinburgh, 1848.)

About three years later Blair says the bishop began "to lay snares" for him. All this amounted to was a desire to incorporate Blair more fully into the Church by inviting him to be the preacher at the triennial visitation of the diocese of Down by the Archbishop of Armagh. Blair was uncompromising and intolerant. He even expresses surprise that the "prelatic meetings," as he calls them, countenanced him. He excused his acceptance of the invitation by saying that he and his brethren were not at that time "under an explicit sworn covenant against them." He boldly insisted in his sermon on the divine institution of presbytery, but his hearers made no stir; only the Bishop of Dromore "desired me to be moderate towards them."

Later Blair visited Usher, and heard the English Liturgy in his family, much to his chagrin—"I expected another thing in the family of so learned and pious a man than the reading of the Liturgy." Reading Blair's words we are inclined to say that if Usher used the Liturgy Blair might have been satisfied of its propriety.

Blair visited Usher at Drogheda, his residence, and in conversation Usher told him that his attitude to the Liturgy, etc. might endanger his ministry, and said how much he, Usher, would regret that. He agreed with Blair that further reforms might be made. We are, to remember, of course, that Blair was Usher's guest; that Usher was an agreeable and courteous man; and that Blair may innocently have

overestimated the extent to which Usher concurred with him.

After eight years ministry in the diocese of Down Blair was suspended for nonconformity. He appealed to Usher, and the suspension was withdrawn, probably because of some legal point. His bishop urged him to conform, but he answered that no law or cause in the kingdom of Ireland required conformity. The deposition was then declared. An appeal to Usher was fruitless, which is, one thinks, evidence that Blair's position was illegal. It seems plain that Echlin and Usher had particularly sought to win Blair to an acceptance of the Church Order and Liturgy. Blair was steadfast in his nonconformity. His position was not really defensible, though we can see that he felt called to minister to his fellow countrymen according to the principles he held. But Lord Clandeboy was not, after all, justified in persuading Blair into a situation in which conflict would be inevitable.

* * *

Another distinguished Scots minister whose difficulties here were similar to Blair's was John Livingstone (autobiography in *Select Biographies I*, Woodrow Society, Edinburgh, 1845). He describes Usher as "not only a learned but a godly man, although a bishop." Livingstone says what they wanted was "to desire toleration in our unconformity." He was deposed in 1635 by Echlin's successor, Henry Leslie, Bishop of Down. He had been minister in Killinchy, Co. Down, for five years.

Particulars of these controversies may be read in the lives of Blair and Livingstone, and in Adair's *Narrative* (a seventeenth century history of the Presbyterian cause in Ireland). The nineteenth century discussions on them may be read in Elrington's "Life of Usher," and Bishop Mant's "History of the Church of Ireland," and in Reid's "History of the Presbyterian Church" and Killen's introduction to his edition of Adair. Too much has been made of the issue on one side or the other. Archbishop Usher, Bishop Echlin of Down, and Bishop Knox of Raphoe (who ordained Livingstone) were trying to make the best of a situation which confronted them. Their plan was to meet the Scots more than half-way. Blair, Livingstone and their associates, on the other hand were convinced that no good could come of bishops, having had experience of the bishops put into office in Scotland by King James I. Livingstone says "I was from my infancy bred with averseness from episcopacy and ceremonies."

What happened then had to happen, and we need blame neither side in that unhappy affair.

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THE CATHOLIC.

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EDITOR'S CHAIR

ASPECTS OF ESSENTIAL FAITH.

For us the prime source of the essentials of the Christian faith is the Holy Scripture. Before the writing of the books of the New Testament and the gathering of them into the "Canon," or inspired category, the saving truths of Christianity must have been made known orally, and by the testimony of men who received the word from their predecessors. This period cannot have been long, for all the books of the New Testament were in existence (almost certainly) well before the end of the first century. It is true that for some generations other writings as well were popular among Christians; and by some people were thought to be as valuable in their way as the writings later termed canonical. But the fact that the only writings which endured are those in the "Canon" is proof that the Holy Spirit permitted men to test and discover for themselves what He authenticated and sealed.

The testimony of the fathers of the Church was given to the New Testament because it gave evidence of its divine authority, and thus the oral tradition of the faith ceased to be needed. At the very stage when an oral tradition would tend to become corrupted the written tradition (i.e. the New Testament) was at hand, and men could, and did, say of it that it is "the Christian tradition." The New Testament is therefore the source—book of the faith, the record of its origin and purpose, and

the rule by which all differences and disputes are to be settled. There is no verifiable tradition, or body of doctrine or person to which appeal from the New Testament may be made.

* * *

All reformed churches recognise this, and indeed it is the realisation of this truth which made them reformed churches. That is why the reformed churches make the primary affirmation that the Bible is the supreme standard and rule, and that all else is subordinate. In these islands the Church of England, the Church of Scotland, the Church of Ireland, and the other Christian communions of orthodox principles are in concord basically because they all declare that God's word is above all else. We may say that this is a truly Protestant position: but it is also in the soundest sense a truly Catholic position; and failure to uphold the Bible as the rule of faith means that Rome has forfeited the sound old Catholic principle. It is the genuine Protestant Churches which place themselves under God's written word, and accept its arbitrament in controversies.

* * *

For convenience we quote the decisive statement of the Anglican formulary—Article VI declares that the Bible contains **all things necessary to salvation**. From this it deduces two principles—whatsoever (1) "is not read therein" (2) "nor may be proved thereby" is not required to be believed as an article of the faith, or thought necessary to salvation.

This is sufficiently plain (for all but the most contentious), and ordinary people can understand and concur. Spiritual truth, the truth of salvation, is not measured quantitatively. There is no virtue in multiplying dogmas. Hence the reformed position (a) sets aside a great deal that is not read in the Bible, and (b) erects a barrier against future additions.

Should anyone say "How lean and impoverished, as a result, your reformed faith must be" we answer that we learn of (1) The being of God. (2) His activity in creation. (3) His activity in grace. (4) His self-revelation as Trinity in Unity. (5) The incarnation of the Word, Jehovah—Jesus. (6) The gift of the Holy Spirit. (7) The fruits of the Holy Spirit. (8) The moral law. (9) The precious blood, etc. We learn on our side also the need of repentance towards God, and faith in our Lord Jesus Christ. We are faced repeatedly with the lesson of the necessity of faith—"without faith it is impossible to please Him." We learn too of justification by Faith—That there is no salvation by works: That there is no salvation without obedience.

Will anyone venture to say that such a faith is lean and impoverished?

* * *

For many years the reformed churches have been meditating on their faith in relation to the ideas suggested by the word "Catholic." They have realised that the common use among Roman Catholics is to claim that word for themselves exclusively, and thus to label all the rest as "non-Catholic" which stigmatises us as heretics. Those who hold the true Catholic faith of Holy Scripture are not heretics, and so our reformed churches have been re-discovering the right significance of the word.

"Catholic" is a symbol of the "wholeness" of our faith. What way shall we take to define "wholeness?" Obviously we ought to understand it in relation to the fullness of the doctrines of Christianity, i.e. the full doctrine of the Godhead, not the inadequate notions of Arians, Socinians or "Jehovah's Witnesses;" the full doctrine of the atonement, and not a meagre one which does less than justice to Scripture teaching; the full doctrine of free grace, and not the Pelagian or semi-Pelagian modification of it. In this sense, in regard to the teaching of the New Testament, we can see the "wholeness" as distinct from partial, one-sided, and attenuated views. If we consider saving truths thus (and we have not referred to all of them) we recognise our right to the Catholic faith and name, and our duty to repel any form of suggestion that we are heretics.

Then, too, we ought to see that the discussion of our Catholic position is not sidetracked by questions of "how much" or "how little" do we believe. Are there seven grades of ministry in the Church? Are there seven sacraments? Have we devotions to the saints? Have we aids to sanctity such as cords, medals, scapulars? Have we pilgrimages, penances etc? Do we believe that the Church on earth is infallible? We hold that these and similar questions are beside the point, for as we have said already, there is no virtue in multiplicity of observances, and no necessary truth either. All that we can legitimately call "Catholic" must be truly typical of Christianity throughout its history from the first century. If things enter into religious practice a thousand years after the Incarnation they can never be Catholic even if to-day they are widespread.

The questions can never be "how much?" or "how little?" but "what is true?" To decide what is true requires an appeal to Holy Scripture. It will not do to try to settle the matter by saying that such and such a belief is generally held, or that such and such a be-

lief is fitting. Argument like this would make popular opinion infallible. It is the abandonment of serious and responsible thought.

* * *

If again it is protested that this view demands an austere and rigid rather than a rich and flexible presentation of the faith we answer that beauty (if that concept underlies the protest) is not to be looked for in religion in just the way it is aimed at in the arts. We are not concerned with the aesthetic but with the ethical: not with God in nature but with God as Spirit. Religion ought to be beautiful above everything man is engaged in, but it must be moral beauty; the purity of "the image of God restored." The arts give us a parallel—in architecture what means most in the way of achievement is line, form, and proportion: not detail, ornament, and elaboration. Elaboration may obscure the true aspect. "Austere" and "rigid" are not indeed the adjectives to apply to a religion whose working principle is love, but they may serve as a protest or corrective. The luxuriance of the tropics is ultimately less satisfying than the uplands of more temperate climes.

Holy Scripture is our safeguard. It nails us down to what is true, not to how much or how little we retain of the unreformed system.

* * *

When we consider the pursuit of the essentials of the faith at the time of the Reformation we have no need to hide from ourselves the unfortunate differences which existed among reformed churches. But if there is a Lutheran reform, a Calvinistic reform, and an Anglican reform, there is common consent as to the Rule of Faith, and common agreement that we are justified by faith only. Where **the glorious truth of justification by Faith** is understood (unfortunately not everywhere among us) there is, basic agreement as to salvation, and basic agreement as to the efficiency of the atoning sacrifice and Precious Blood of Calvary.

* * *

All reformed churches will agree, we think, with the declaration of the Church of Ireland A.D. 1870 (or the part of it) which says "the Church of Ireland as a Reformed and Protestant Church, doth affirm its constant witness against all these innovations in doctrine and worship whereby the Primitive Faith hath been from time to time defaced or overlaid, and which at the Reformation this Church did disown and reject."

It is, to be noted this part of the declaration properly follows the more positive statement—"the Church doth, as heretofore, accept and unfeignedly believe all the Canonical Scriptures

of the Old and New Testaments, as given by inspiration of God, and containing all things necessary to salvation; and doth continue to profess the faith of Christ as professed by the Primitive Church." This is surely the right approach for reformed churches; first, to declare positive truth, and that, not by novel interpretations, but in harmony with what Christians have always believed. Then, secondly, to liberate the essential faith from the drift of centuries by which it has been overlaid or defaced. Thus the reformed churches became Protestant in order that they might recover the primitive and truly Catholic faith of the New Testament.

We are bound, therefore, to say that the faith which was sufficient for apostles, saints, and martyrs of the first age of the Church is sufficient for us. Apostolic faith was not defective, or inadequate, or provisional, awaiting further revelations or developments. If the twelve apostles were Catholics, so are we. If we are not, they were not either.

We say further, reverting to the point about "Catholic" referring to time as well as to space, that if we can show the date when the dogmas we discarded in the sixteenth century were made obligatory beliefs, we have at once deprived them of their right to be called "Catholic" dogmas. The reason is that if it was not necessary to salvation to believe a certain thing in, say, 1214 A.D. it cannot be made necessary by any sort of legislation in 1215 A.D. Such things may affect visible communion with part of the Church on earth, but are of no account in the issues of eternity. The usual answer to this is to say that before such dogmas were defined and prescribed by Councils, etc. they were believed by everybody right back to the first century with "implicit faith." This means that if they had known of these doctrines they would gladly have professed them! The fact is that the whole concept of "implicit faith" is as the lawyers say "void for uncertainty." The theory of implicit faith was created to meet difficulties of an historical character. It was the answer thought up to rebut the Reformers' criticisms of the mediaeval dogmas as innovations and corruptions unheard of in ancient times.

* * *

But of course there is a claim in favour of the legitimacy of mediaeval and modern dogmas. It is **the doctrine of development** which will be for ever associated with the great Dr. J. H. Newman who was almost its inventor. Newman's Doctrine of Development, a great "tour de force," was greeted as a sublime justification of the Church of his adoption;

Protestant and Anglican arguments, based on the evidence of history, against the additions which Pope Pius IV made to the ancient Catholic creeds were thought to be quite irrelevant in the light of the principle of development. But more reflection abated the enthusiasm, and Newman's vindication of his Church is now, we believe treated with caution. If there are true developments, we must admit that there are also false developments. Also the ancient rule of Catholicity defined by St. Vincent of Lerins in the Commonitory, that the faith is what has been believed "always, everywhere, by all" is irrefutable. Reasonably interpreted it cannot be persuaded into agreement with Newman.

* * *

The word "faith" is often loosely used. We must regard the true Christian faith as what we know God has revealed, and not what we guess at, or infer generally, or wish to be true. It was all very well for the seventeenth century physician of Norwich, Sir Thomas Browne, to say that "he loved to lose himself in a mystery" (or words to that effect), but that is a matter of temperament, not of truth. The only mysteries the Christian has concern with are those truths which God's word puts to us which are beyond our limited understanding. We accept them because of their source, not otherwise.

* * *

Essential faith, because of its importance must be based on real foundations. Non-essentials may consist in whatever views appeal to us or commend themselves to us. But vital faith cannot rest on conjectures, credulities, or corruptions. We sadly confess that there are sects of recent origin in our midst which rest upon such errors. Against their errors, as against all errors which arise from neglect of the true rule of faith we must be on our guard.

Our faith, founded upon Christ, and upon an immediate redemptive union with Him, as the New Testament instructs us, is the response to the call of the Gospel and enabling Grace. It is a faith which is independent of intermediaries, and ought not to be involved with side-issues. Our task, through the Holy Spirit is to live our faith as St. James teaches—"Be ye doers of the Word, and not hearers only."

ARE PROTESTANT CHARGES UNJUSTIFIED?

A broadcast in "The Case for Protestantism" Series by Ven. Archdeacon T. C. Hammond, M.A. (T.C.D.), Th.D.

Cardinal Gilroy a while ago entered the lists as

a champion of toleration, and rejoiced that the sectarians, as he called them, achieved nothing at the last Federal elections. The Cardinal spoke with a vigour and sincerity that assured him a good hearing. But we still contend that there is a case for argument which cannot be closed by an earnest appeal for toleration. Protestants are convinced, many of them, that the system which is advocated by the Roman Catholic Church is inimical to the true spirit of democracy. They may be mistaken, but we respectfully submit that something more than hard names is necessary, if the opinion we hold is to be dismissed as wholly absurd. The only evidence that can be brought on the side of the Protestant contention is the evidence of the dogmatic statements of the Roman Catholic Church and the evidence of the actual working out in practice of these dogmatic statements. I prefer to adopt the latter course, as there is ground for disputing the interpretation placed upon dogmatic statements. Cardinal Gilroy would seek to assure Protestants that there is no possibility of any interference in politics in the set-up of Australian economy. Some Protestants are not yet satisfied that this is the case.

Vaughan's Intemperance.

They recall the extraordinary violence of Archbishop Vaughan's assault on the State School system introduced by Sir Henry Parkes. In public utterances he described the State Schools as "seed-plots of immorality". Protestants wonder why this protagonist of strict sectarian segregation should be the subject of such extraordinary publicity at the very time when Cardinal Gilroy is denouncing sectarianism. This is a kind of inconsistency that runs through much of the Roman Catholic propaganda. Archbishop Vaughan's bones have been removed from England and received here with every mark of respect. The A.B.C. has given wide publicity to the ceremonial associated with this enterprise. Protestants are set wondering if this is the prelude to a strong political campaign in favour of a reversal of the present Education policy of the State. It seems idle to level charges of sectarianism against others when the claim to distinctive sectarian education is so confidently advanced by the leaders of Roman Catholic thought. So long as there are people in the State with strong and different religious beliefs, it is absurd to contend that sectarian issues can never influence political movements.

In Malta not so many years ago the priests in the Confessional were required to interrogate penitents as to the manner in which they cast their votes. The Bishops issued solemn warnings that voters could not support the Government party on pain of mortal sin. The pressure was so strong that Lord Strickland was forced to do penance

for his errors. The Roman Church triumphed in the end. The origin of the whole dispute was that the Government felt compelled to support the claim of a monk who had been placed under discipline that, as a British subject, he could not be compelled to leave Malta and present himself for judgment in Rome. That is a political issue, and as a consequence of it there was direct interference by the Roman Catholic authorities in the elections.

Flagrant Dishonesty.

There are minor instances that create amusement as well as other feelings. A man who engages in controversy requires a long memory. I am always impressing this fact on myself. When St. Mary's Cathedral was dedicated in 1900, Lord Beauchamp attended the dedication ceremony. The Bishop of Wellington was the preacher. He let himself go in his manuscript about Protestants. Personally I think he was quite within his rights, provided he said nothing untrue. But then the Governor was there, and the Governor was a Protestant. The strong passage was not read. Well, of course, that might be just an act of courtesy. We need not always say all we think. If the matter had rested there no harm would have been done. But the Bishop put all the acid in when an official report of the proceedings was published. The Westminster Gazette got hold of the story, and tells us, "Certainly in this case the 'villain of the piece' seems to be the Roman Catholic Bishop."

So there we are. There are repeated assurances of broadmindedness, and now and again a different point of view emerges. The fact is that it is impossible to conceal real convictions all the time, and it is more honest to acknowledge that they exist. When Protestants do this they are classed as "sectarians", "bigots", and all kinds of objectionable creatures. It is inevitable that unthinking people with little grey matter and easy-going beliefs will fall for it and cry out, "Oh! My! how very wicked of those awful stirrers up of strife." But an appeal can still be made to the thoughtful and the consistent, whether Roman Catholic or Protestant. They see that the question must be discussed in a spirit of reasonableness and charity, not concealing anything, but remembering that the freedom we claim for ourselves must be given cheerfully to others. There is nothing illiberal or immoral in sectarianism. It is a name for those who divide on important matters, so that Liberal, Country, Labour and Communist supporters are all members of a political sect. It is amazing to me that Cardinal Gilroy does not see that.

Need for Care.

I recall another minor instance of controversial stupidity. The Bishop of Nice attacked Houtin, a

rebel priest, in a daily newspaper. Houtin attacked the Bishop's bad grammar and spelling. The Bishop described the accusations as miserable and only sustainable by attributing to his secretary the blunders of the printer's compositor. Houtin published a facsimile of the letter in the Bishop's own handwriting, and roundly charged him with lying. Well, all this goes to show that faults are not confined to one side and warns us all to be very careful. It is for that reason that I try to give well authenticated instances in support of any position I take up, and frequently invite my listeners to correct me if I am in error. No good is done by mere invective. I regret to say I have noticed lately, shall I say, a certain asperity in the public speeches and published writings of the champions of the Roman Catholic position. I suggest that the calm discussion of facts carries us farther. Let us consider some facts which lead Protestants to think that the system advocated by the Roman Catholic Church is calculated to bring her at times into collision with the State, where Protestants would see no need for any collision. It is admitted that any religious body might find itself unable to accept a State ruling. This being admitted, the case must be narrowed to issues in which there is a difference of judgment between Roman Catholics and Protestants. If the cases are proved, then a reason can be found for the reluctance of Protestants to commit the Government of their country to those who would restrict what they regard as their essential liberties. Of course, it is at once conceded that the opposite point of view should be allowed the fullest right of expression.

Here is the first fact. In France a law existed at the beginning of this century which aimed at tightening up State control. Numbers of religious societies had sprung up which had neglected to secure State authorisation. The law to which I refer was passed in 1901, requiring all such societies to seek recognition or to dissolve. The congregations resented the demand for the most part. The ground which they gave was that they depended on the Pope, not on the government. Feeling ran very high. On both sides there were regrettable actions. A spy of the curia was arrested in Paris and his papers published. The revelations were so distressing that Tyrell wrote, "I have felt the moral badness of Rome and the curia so deeply and acutely these late years that I cannot take active service, as a priest, under such a canaille." The only point that interests Protestants in the present discussion is the point that Religious Orders were allowed to place themselves in opposition to what seemed a reasonable state law. They have noticed in this connection the strong opposition to allowing religious houses to be open to Government inspection even when

such houses conduct work such as laundering and lace making. This is a claim to impose a limit on State authority that does not seem justified. The French were admittedly unsympathetic in the last phases of the controversy. But the French Cabinet had been exposed to very unbridled criticism, and the authority of the Pope had been freely invoked, not to say flattered.

Intrigue in the U.S.A.

But we come nearer to conditions resembling Australia when we consider developments in the United States. There there is admitted freedom for all religious beliefs, a freedom that sometimes releases queer freaks. When Archbishop Ireland of America gave utterance to strong American sentiments, his utterances were hailed with delight in many quarters. The phrase, "Americanism", was coined to express this new attitude. But, after a little time, fears came to be expressed that Roman Catholics in the United States had been drawn into blameworthy concessions. Archbishop Ireland's preface to "The Life of Father Hecker" set out the sentiments which in his judgment reconciled the free atmosphere of the United States with the principles of the Roman Catholic Church. Pope Leo XIII thought otherwise. He wrote to Cardinal Gibbons and took the occasion of "reprobating certain new opinions which are contained in, or which some men read into, this book". The Pope maintained that if the doctrines which were supported by Archbishop Ireland were admitted, "It would lead to suppose there are people . . . who dream and hope that the Church may be different in America from what she is in other countries of the world." Americanism died a natural death after that, or perhaps I should say, the Pope strangled it. But the discussion lost Governor Smith the Presidency of the United States. The Governor made a gallant effort, with the assistance of Father Duffy, to prove that his allegiance to the Roman Catholic Church in no way hindered him from being a true son of American Republicanism. But he failed to convince the voters of the United States. All this has been set down to an outbreak of Protestant bigotry, but we are not convinced that this offers a full explanation. One rather disturbing feature emerges. The Roman Catholic supporters of Governor Smith were not able to agree among themselves. Mr. Marshall, a Protestant lawyer, directed Governor Smith's attention to the Syllabus issued by Pius IX, which condemned the propositions that every man is free to embrace and confess the religion which reason seems to point out as true: that the Roman Church has no right to employ physical force: that the Roman Church has no right to exclude other forms of worship. Governor Smith replied, "So little are these

matters of the essence of my faith, that I, a devout Catholic, since childhood, never heard of them until I read your letter." A New York paper concluded from this, "They do not bind American Catholics, as is shown by the fact that the Governor never heard of them." But another paper, "America", entered the fray at this stage. It repudiated the attitude of the Governor. Here is what it said: "The statement as it stands is gravely erroneous. A Papal Encyclical invariably demands from Catholics, first, respect, in view of the source from which it emanates, and next, absolute obedience . . . Hence the genuine Catholic at once yields respect and obedience."

Protestants assert that in view of the internal divisions of opinion amongst Roman Catholics as to the extent of Papal control, and in view of the repeated restrictions placed by authority in the expressions of liberal opinions in matters of State, they cannot view with indifference any bid for power made by representatives of a Church that wields so much authority and so often uses it to check progress as they conceive it.

PASSING EVENTS—cont'd. from p. 110

Archdeacon has not broken a law? Is it not a most dangerous precedent that the Governor should intervene in Church matters purely on a matter of private opinion where he has no legal status or legal right to do so? This may be a far-away colony, but surely personal rights of freedom of speech and commonsense should be observed.

Mr. Hopkinson: It is not a question of freedom of speech. (Cries of "Yes it is.") The Governor has had correspondence with the Bishop of Mauritius in the past on the subject of the Archdeacon's activities and there is no doubt that the Governor is entitled to express his own private opinion as to whether the Archdeacon's presence is in the interests of the colony and of the Anglican community, which is greatly divided on this subject.

Mr. J. Griffiths (Lab. Llanelly): The Minister is leaving this in rather an unsatisfactory state. Are we to gather that, because this man has expressed unwelcome or unpopular views, he is to be deprived of opportunity of going back without any opportunity of meeting the charges?

"Stirred UP Trouble."

Mr. Hopkinson: No, sir. The Archdeacon has had an opportunity of having these charges which he has made against individuals investigated in the past through the Governor, and he has also been in correspondence with the Colonial Office. He has stirred up a lot of trouble in a community where there is great

delicacy between the different denominations and there is no doubt he has caused great difficulties there.

Mr. Fletcher gave notice that, in view of the grave constitutional issues raised, he would raise the matter again.

The Ven. C. A. Roach has been Archdeacon of the Seychelles since and is in London on leave. He was due to return at the end of this month. Archdeacon Roach had recently alleged religious persecution by leaders of the Roman Catholic Church in the Seychelles and made complaints of the administration of the island and its officials.

In a sermon in St. Paul's Cathedral, he said there was not sufficient religious freedom in the islands. Roman Catholics claimed nearly 90 per cent of the island's total population of 36,000 and there were peculiar difficulties which "those who have not lived in a country where the Roman Catholics are in a majority will scarcely appreciate."

—"Manchester Guardian," 28/7/55.

* * *

Persecution in Argentina.

"Recently the world has been shocked by the appearance of godless materialism where we should least expect to find it. In the Argentine, a country with a strong and age-long Catholic tradition, the dictator has proved how well he has learned the lesson of his Communist masters."

Most Rev. Dr. Quinn, Bishop of Kilmore, said this at the Shrine of Blessed Oliver Plunket in St. Peter's, Drogheda, when he led a pilgrimage of 2,000 people from his diocese.

"Such terrible persecution as the people of Ireland suffered in the days of Blessed Oliver Plunket may seem very remote to us who live in days of freedom and peace," said his Lordship.

But, he continued, terrible as had been such persecutions in our own and other countries, they had never been carried out with the calculated intensity and diabolic ingenuity which had been witnessed in our own day.

In the past it was in the name of heresy, which, at least acknowledged God and our dependence on Him.

Hatred of God.

Persecution, His Lordship continued, sprang from hatred of God Himself, engineered by men who saw nothing but a materialistic world. Communists would have us live and die as animals. They would not acknowledge man's human destiny or any God-given liberty to pursue it.

Referring to the Argentine, Dr. Quinn said: "A cruel and unjust persecution of the Church

is being hypocritically defended in the name of people whose most sacred rights are being trampled on by a clique who would place their own will above the law of God.

"Priests are being arrested and steps are being taken to paganise the schools, while every protest in defence of religion and human rights is represented as an act of disloyalty, and punished as such," said His Lordship.

"We in Ireland cannot but feel the deepest sympathy for our fellow Catholics of Argentina. We feel it our duty not only to offer up our earnest prayers for their relief, but to voice our indignation at the unjust and ruthless tyranny imposed on them."—Irish Press, 6/6/55.

[The protest of the Roman Catholic Bishop of Kilmore against persecution of his co-religionists in Argentina recalls to our mind the sufferings (far worse) of evangelicals in that other American country, Colombia. A condemnation of all religious persecution, whether in Argentina, Spain, Italy, or Colombia, coming from R.C. bishops would do an immense amount of good.]

* * *

Irish Emigrants in England. Roman Catholic bishop's views of the situation — Bishop attacks "so-called employment agencies."

"Perhaps the greatest danger to emigrants is situated here in our own country, in the so-called employment agencies in Irish towns and cities, which send young girls of 16 and 17 years of age to work in hotels in England, without any safeguard of attendance at Mass or protection of their virtue," said the Most Rev. Dr. Browne, Bishop of Galway.

Preaching at Solemn High Mass in St. Augustine's Church, Galway, commemorating the centenary of the building of the church, Dr. Browne said that they should not listen to those who preached depression and discouragement about the future of the Irish Catholic people. They had built up the Church in England and Scotland, in the United States and Australia. "Not merely our missionary priests and nuns, but our young men and women who go to England and America, are doing their part in this great work. The vast majority of them are staunchly faithful. They are founding good Catholic homes. They are helping to build Catholic schools and churches in many a parish in England."

"Many Benefits."

"Within the last fortnight I have had an opportunity to meet many of our exiles," said Dr. Browne. "Undoubtedly, there have been difficulties and dangers, but they also have

many benefits and advantages. They are in a country that provides good employment and wages, and that gives every inducement and reward to those who are industrious, well-behaved and self-respecting. They find in England less of the craze for pleasure and more respect for hard work than here at home. There dance halls close well before midnight, and public-houses do not carry on illegal trade all night. There is respect and advancement for good workers. In that atmosphere of justice, discipline and industry Irishmen and women can give of their best."

He then made the statement quoted at the outset, and said: "There are evils enough for us to correct here in our own country—to eradicate these employment agencies which exploit the youth and innocence of Irish girls; to close the public-houses which by their illegal night-trade make drunkards of many of our young men; to restore respect for honest work."

"The Vital Force."

"Girls have left employment here in Galway and gone to England because the living conditions were neither safe nor healthy. A true Catholic should make his religion the vital force of his life and daily work. The worker who does not give honest work, the employer who does not give good conditions—these men are not worthy of the name Catholic. Real Catholic faith should make men respect justice and temperance, and hate idleness. It should make us indignant and intolerant of the evils in our midst."

He paid tribute to the Augustinian Fathers, who had built their first church in Galway in 1508: Their 450 years in Galway covered periods of war, persecution, poverty, oppression and contempt—"Irish Times," 29/8/55.

* * *

"Papalist Anglicans."

We find among our papers an excerpt we took some years ago from "Irenikon" a Belgian R.C. quarterly published in the interests of the reunion of Christendom. It is from an article by the R.C. Bishop Cowderoy of Southwark. He says that there are 1,400 Papalist Anglicans among the clergy of the Church of England (we have no verification of the number). The group according to the bishop "declares itself devoted to the Holy See, and accepts Roman Catholic instruction including papal infallibility, while remaining attached to the Church of England so as to work for reunion with Rome."

We gather that the bishop did not think the prospects very promising.

—"Irenikon," 24/3/51.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

United Church of Canada.

Membership in the United Church of Canada increased by 26.1 per cent between 1941 and 1951, the board of evangelism and social service reported at the meeting of the executive of general council.

Last year's new members on profession of faith totalled 38,196, compared with 35,012 in 1953 and 33,368 in 1952.

* * *

Chile—Awakening Interest in the Bible.

A revival of religious interest in Roman Catholic Chile has resulted in crowded Protestant evangelistic meetings in large halls and open-air stadiums, and in the sale by the Bible Society there of over 4,000 Bibles in one week. These facts were given in an address to the Committee of the British and Foreign Bible Society in London by Rev. D. C. Brackenridge, Secretary in Chile to the Society and its American counterpart.

Mr. Brackenridge stated that the circulation of the Scriptures in Chile was free and unimpeded; it was a country of great opportunity. The circulation in 1953 was 176,300 volumes of which 16,908 were complete Bibles and 30,032 were New Testaments. The Scriptures had been sold in 20 tongues, with Spanish taking the lead, followed by English, German, Hebrew, French, Arabic, Greek, Polish, Italian, Rumanian, Portuguese and Serbian.

The following incident is symptomatic of the interest aroused in the Scriptures to-day, according to Mr. Brackenridge. "La Nacion,"

one of the leading dailies in its regular column, called "Notes from the Big City" ran this story: "Here in the capital—in the heart of Santiago—there is a store which exhibits only copies of the Bible in all sizes, qualities and versions. They are printed in Spanish, English, German, Italian, Portuguese, Latin, Greek, Hebrew, Russian, Arabic, Hungarian, Polish, Bohemian, Slovenian, Danish, Dutch, Yiddish, Afrikaans, Japanese and even in Esperanto. There is a special edition for the blind in Braille; curious copies in Mapuche, the language of our Araucanian Indians; others in Aymara and Quechua. The prices vary from 30,500 pesos. This book store is the only one of its kind in the country."

"This unsolicited publicity," said Mr. Brackenridge, "had very happy effects. As a result of the article many people came seeking the Scriptures in various languages which they had thought impossible to get in Santiago, and one day a man bought and carried off 20 Bibles in 20 different languages to distribute among his linguistic friends"—"The Christian Irishman," July 1955.

Former Curate A Convert.

Rev. Walton Hannah, honorary curate of St. Augustine's, Kensington, London, since 1952, announced to-day that he is to be received into the Catholic Church.

In a statement headed "Why I leave the Church of England," he said that he hoped to be received soon.

"Recent events in South India and elsewhere have shown me clearly that the Church of England cannot make any claim to be a branch of the Catholic Church in separation from the divinely-appointed centre of Catholic unity," the statement added.

"The present relationship of Canterbury to South India is but the inevitable sequel to the blessing pronounced by the Lambeth Conference of 1948 upon four of her dioceses leaving the Anglican communion and going into schism to join a new Protestant sect.

"To my certain knowledge there are other Anglican clergy who are taking the step that I am taking, and I doubt not that more will follow."

[This extract from the "Evening Herald" Dublin of 6/9/55 may have attracted a little attention, but, there is no novelty in the "conversion" of a Church of England curate to Rome. It has happened quite often in the last one hundred years. Of course a proportion of these men return, something wiser than before, to the Church of England.

Mr. Hannah is upset over the fact that the Church of England has shared its orders and

communicant life with fellow Christians in South India. A Christian ought to rejoice in this, but the tragedy of some men is that their appreciation of the Gospel is inadequate.

We are glad to know that the advance in fellowship between the Churches of England and South India has the support of the "very high" as well as the "moderate" Anglicans.]

* * *

World Council of Churches H.Q. and Dr. Wm. Graham — Dr. Graham Meets Church Leaders—Visit to Ecumenical Institute.

Following his visits to Zurich where he addressed a crowd of 40,000 people in the football ground with an overflow audience of 20,000 outside, and to Geneva where he spoke to 30,000 people in the Exhibition Hall, Dr. Billy Graham called on the General Secretary and staff of the World Council of Churches. He was accompanied on this visit by Mr. Jerry Beavan and Mr. Walter Bennett.

Welcoming the evangelist Dr. W. A. Visser't Hooft, the World Council's General Secretary, said how thankful they were that he had come. Evangelism was the most tremendous task of the Church and, said Dr. Visser't Hooft, "We are thankful to God for all the blessing that has come to the churches as a result of what Billy Graham has so far done."

In response, Dr. Graham said that he valued this contact with the World Council. "I am sure," he added, "that in the area of evangelism we can be ecumenical."

Team Work.

While at the Ecumenical Institute, Dr. Graham met various World Council leaders and discussed a number of problems with them. On the question of the relationship between his own ministry and that of the churches, Dr. Graham appealed for team-work between the evangelist and the local church. "The evangelist," he said, "can make some breach in the indifference of people, but the ministers in their congregations must move in afterwards like the infantry in warfare."

Among those who met Dr. Graham on this occasion were Professor Hendrick Kraemer from Holland, Dr. Hans Wolf, the German theologian, Dr. J. R. Nelson, Secretary of the Faith and Order Commission, and Rev. Paul Abrecht of the United States.

—"The Christian," 1/7/55.

* * *

Danish Critics of Billy Graham.

According to a report circulated by Reuter, eighteen Danish clergymen of the State Lutheran Church have sharply attacked Dr. Billy Graham, and strongly opposed the holding of a meeting by him in the town of Aarhus,

Jutland, to which they belong. They also criticised the local bishop for supporting the meeting. In a statement the clergymen said: "We do not want to judge who is a true Christian and who is not, but there is a definite difference of view between us and Graham as to the meaning of the baptism. Co-operation is only possible if we deliberately omit any mention of the meaning of baptism, and such action would not be honest." The clergy also considered the extensive propaganda preceding the meeting to be "a violation of the nature of the spirit," whatever that may mean. It is evident that these dissentients are not representative of the attitude of the Danish Lutheran clergy as a whole toward Dr. Graham. They may belong to that section of Lutheranism which believes in baptismal regeneration, in which case it is not surprising that they are opposed to the preaching of free grace.

—"The Christian," 1/7/55.

[We think the last sentence of this extract might give you a wrong impression. There is no necessary contradiction between a belief in baptismal regeneration and a belief in Free Grace. So many good orthodox theologians tell us. We have not heard that Dr. Graham expounds what we know as Free Grace, i.e. the doctrines of grace of reformed theology—Ed.]

* * *

German Economy as Good as Ever.

Dr. Joseph Meurers, Director of the Institute of Astronomy, Bonn, who attended the Astronomers' Conference in Dublin, lectured on "Germany to-day" to the members of the Catholic Association for International Relations, in the Mansion House.

He told his audience that the German people, by their own efforts, had restored the country's economy to the stage where it was as good as it ever was in the present century. Many miners in the Rhur area had higher incomes than a university professor in his early years of work.

Dr. Adenauer, he said, was the most successful statesman in Germany since Bismark.

The speaker dealt with the composition of the Christian Democratic Party, and pointed to the danger of a break between the Catholic and Protestant elements. The declaration of the Dogma of the Assumption had brought protests from Protestant Bishops and Protestant Church leaders in Germany, which showed that differences were as deep as ever. In spite of tension, however, the unity of the party had remained intact.

The tensions between East and West Germany were not political or economical; they were the fight between Christianity and atheism, and the religious attitudes of Pro-

testants and Catholics from expelled populations had prevented the intellectual break-up of Germany and the advancement of Communism in West Germany.

The Russians were now entering the intellectual sphere of Germany. They published well-written books, based on materialism, and with those they hoped to change the attitude of the German people.

In East Germany the vast majority of the people were not Communists, and because of this the Communist authorities said that time was not ripe for an election. They knew that, in a free election, their majority would be swept away.

Mr. F. W. Ryan proposed a vote of thanks to the speaker, Mr. Dermot O'Flynn seconded the proposal, and Mr. Vincent Grogan, chairman, presided—"Irish Times," 2/9/55.

* * *

U.S. Diocese Honors Glorious Heritage of Latimer, Ridley.

At the diocesan convention of the Protestant Episcopal Church held in Trinity Cathedral, Cleveland, Ohio, U.S.A., Rev. Robert T. Becker, Rector of Grace Church, Cleveland, presented the following resolution which was adopted by the convention.

"Whereas, Bishop Hugh Latimer and Bishop Nicholas Ridley believed in and died for a Reformed and Protestant Religion, and

"Whereas, the four hundredth anniversary of their deaths falls on Sunday, the sixteenth of October, 1955, and

"Whereas, their courageous deaths have been an inspiration to many members of the Anglican Communion through the succeeding years and should be recalled to the minds of the present generation by suitable public observance,

"Let it be resolved, that this present Convention of the diocese of Ohio does petition the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, to designate Sunday, the sixteenth of October, 1955, as a Memorial Sunday and to request that suitable services be held throughout his diocese and that, with the consent of the dean, vestry and chapter of Trinity Cathedral, a memorial service be held in the cathedral church at four o'clock in the afternoon on the Sunday, commemorating specifically the martyrdoms of Bishop Nicholas Ridley and Bishop Hugh Latimer, but also including those other great leaders of the Protestant Reformation in England who also suffered the pains of death for their faith."

Steps are being taken to carry out the terms of this resolution and it is hoped that it will be a glorious occasion.

"Surely the Protestant Episcopal Church needs this emphasis," writes Archdeacon Donald Won-

ders, in the *The Churchman*, New York, "with all the propaganda for the change of name of the church. This great anniversary will do much for us who love the glory and power of our reformed inheritance."—"The Sentinel", Toronto, July, '55.

* * *

Was the Reformation Needed?

Was the Reformation needed? A Roman Catholic historian, Rev. F. H. Funk, Professor of Theology in the University of Tübingen, frankly acknowledges that even the Church of Rome benefitted by the Reformation. He was the author of a standard Manual of Church History in two volumes, published by Kegan, Paul and Co. in England, and issued with the imprimatur of Cardinal Bourne's Vicar-General, 16th May, 1910. On page 271 of volume II, one reads:

"For the West, the greater misfortune was the schism of the sixteenth century, yet, however regrettable, it was not without wholesome results. It has often been questioned whether, had it not occurred, a reform of the Church (Rome) would have been possible. To return a simple negative to this question would indeed be to despair of the church's vitality and Providence. On the other hand, there can be no doubt that the reforms were far too long delayed, and that they were introduced only when the church had been shaken to her foundations and when a large fraction of the world had already abandoned her in disgust. History also shows us that the wholesale apostasy not only preceded, but actually caused the reforms within the church; hence there can be no doubt that the church's improvement is closely bound up with the Protestant Reformation."

* * *

Roman Catholic Proselytising.

Against protests by Roman Catholics that Protestants are trying to evangelise "Catholic" countries must now be set a protest by Protestants that the reverse is true in Indonesia. The February 15 issue of the "Evangelisch-Lutherische Kirchenzeitung", official publication of the United Evangelical Lutheran Church of Germany, reports the complaint of the Rhenish Missionary Society that the Rhenish-Westphalian province of the Capuchin Order has taken over a "new mission field" the island of Nias and adjoining territories in Indonesia. The Rhenish Missionary Society of the Lutheran Church began work on Nias in 1865 and to-day claims 160,000 members out of a population of 200,000. The indigenous church of Nias is now independent, but the missionary society sends workers who serve under the native administrators. On nearby Sumatra the same society helped start the Protestant Batak Church, whose 600,000 members constitute the largest of the "young" churches of Asia. The

Lutheran Society declares this is not a new mission field and characterises the arrival of the Capuchins as "an incomprehensible usurpation."

—"The Vigilant", Melbourne, June, '55.

* * *

Churches and Communism.

The Right Rev. J. S. Moyes, Anglican Bishop of Armidale, said recently:—"The Western world to-day faces the greatest challenge for centuries—the challenge of a faith that threatens the Christian faith and democracy." With this we agree entirely. But why? Have we professed Christian people lived up to our profession, or have we become a lot of plain hypocrites? Have we the goods to sell for Christ, but have sold the Devil's instead? Can we expect the ordinary person to have faith in our religion which tolerates tens of thousands of our people living in sheds, shacks, and worse; hundreds of thousands of people living under primitive conditions without sewerage; tens of thousands of pensioners trying to eke out a living on a mere existence pension; a public, political and commercial life which reeks with rackets; a generation which takes more than it is entitled to and gives far less than it should, etc. etc.? If this is Christianity, then is it any wonder that so many to-day have lost faith in our professed religion? We can find millions of building and rebuilding "beer brothels" where the very lifeblood is sucked out of millions, but we cannot find millions to build homes and essential amenities for the people.

There must be a complete change of heart in our political and public leaders before the ordinary person can be expected to have faith in our way of life.—"Protestant World", Sydney, Aug., '55.

* * *

Eight Largest Churches in U.S.A. Show Striking Advance.

How the eight largest Protestant denominations in the United States have advanced is shown briefly by *Newsweek* as follows:

1—The Methodist Church. Now more than 9 million strong, the Methodists in this merged body numbered 5.5 million 40 years ago. They are not only the largest but the most influential. For example, the 96 Methodist members of Congress outnumber any other faith in that body.

2—The Southern Baptist Convention. With almost 8 million members, one of the fastest-growing churches in the country had only 2.5 million members a generation ago.

3—The National Baptist Convention of the U.S.A., Inc. The 4.5 million members of this Negro body put special emphasis on African missions. Conservative in doctrine, they spring from the old Regular Colored Baptist Church of almost 2 million.

4—The National Baptist Convention of

America. Familiarly known as the "unincorporated" branch, this church has almost 3 million supporters. It seceded from the incorporated church (above) in 1916.

5—The Protestant Episcopal Church. Less than 1 million in number a generation ago, Episcopalians now total 2.6 million.

6—The Presbyterian Church in the U.S.A. (Northern). Now 2.6 million strong—as contrasted with the earlier figure of 1.4 million—this is by far the largest Presbyterian body existing in the United States.

7—The United Lutheran Church in America. The more than 2 million Lutherans in this body have jumped from some 850,000. It is also the most progressive and unity-minded of the Lutheran churches.

8—The Lutheran Church—Missouri Synod. This strict Lutheran body now has more than 2 million members; formerly there were only 950,000. Its ultraconservative tenets and independent views still attract converts.—"The Sentinel," Toronto, April, '55.

* * *

Dublin Protestant School Wrecked.

The fact that St. George's (Church of Ireland) School in Lower Sherrard Street was carried on more or less as usual to-day was not thanks to a group of vandals who broke in yesterday evening and reduced two of the six classrooms to a shambles.

The school earlier this morning looked like what one would expect to see after an air raid, with the floors littered with broken glass and splinters of wood—the aftermath of an all-out mission of destruction and one in which the participants need have no fears that they failed to accomplish what they set out to do.

"Smashing" Time.

To judge by the job they hammered on the school the intruders must have had a "smashing" time, and it would appear that they did not spare themselves in using the school hatchet which was found among the rubble this morning.

The Principal of the school told an *Evening Mail* reporter to-day that everything was in order when she locked up on Friday afternoon for the week-end. The sorry sight the school presented this morning must have come as a shock to her.

All the bulbs, and most of the lamp shades in one of the rooms were completely destroyed, while the piano is in such a state that it can only be used for firewood.

All the keys and chords have been ripped off. An electric clock was smashed and the hands stopped at 6.30. A number of presses were forced open, and a quantity of clothing and other proper-

ty belonging to the Girls' Brigade was strewn around the place.

Instruments Escaped.

Fortunately one of the few presses which escaped the attention of the vandals housed the instruments belonging to the St. George's Brass Band. The press containing delph was also broken open and quantities of tea leaves sprayed around the rooms. Nearly all the windows were smashed and a brick and stone were found on a floor.

To-day the police were examining the damage but no estimate could be placed on the extent of it. The Principal is of the opinion that the intruders merely broke in for the purpose of wrecking the place as no property appears to have been stolen.

Having its windows broken in is no novelty to this school as it is in the centre of an active ball-playing area, but yesterday's visitation was something new. It is expected that it will be some time before a full assessment of the damage can be made, and the actual work of replacement and repair will take some time. No arrests had been reported up to this afternoon.—"Dublin Evening Mail", 3/10/'55.

[It should be stated that on one or two occasions in recent years we have read in the newspapers that damage has been done to Roman Catholic schools of a like sort.]

* * *

"If Luther Came Back!"

Such is the title of an editorial which recently appeared in the official organ of the Roman Church in South Africa. The editor admitted that there were abuses within the Church when Luther raised his famous protest, but now, he contended, all that has been changed and if Luther returned to-day he would find the Roman Church governed by a saintly pope and devout cardinals, with nuns and priests engaged in world-wide missionary activity. Indeed, to quote the Romanist editor, "Luther would see a Church he would not have wanted to reform—united in government, obedience and loving loyalty to the Holy See, One, Holy, Catholic and Apostolic for all who are not wilfully blind to see". The article concludes with a statement that the Dutch Reformed attitude to the Roman Church is several centuries out of date and that it is high time that they extended to that Church the hand of Christian friendship.

Now, all that sounds very nice. The only thing wrong with the appeal for the extended hand of friendship is that it is addressed to the wrong quarter. It ought, strictly, to be sent to Cardinal Segura of Seville whose demands for the repression of Protestantism in Spain has led to such intense persecution during the past ten years. Or, it might be addressed to the Romanist hierarchy in Colombia whose pressure on the government of

that country has led to the exclusion of all Protestant missionary effort in an area twice the size of France, and whose propaganda has led to the death of at least 50 Protestants and the destruction of as many Protestant Church and School buildings. Finally, there is no reason why it should not be sent to the pope himself with the request that he should issue an encyclical defining religious liberty as an absolute and objective human right to which Protestants are entitled equally with Roman Catholics. We know that such a definition would involve the pope in a major contradiction with the encyclicals of his predecessors and, also, for that matter, with his own previous utterances, and that may not be possible for one whose prestige depends upon the assumption that he never makes an official mistake. But it would indicate that the Roman Church means what it says when it asks for friendship. Until these requirements are met, the Romanist appeal reminds us very much of Russia's request for the co-operation of the West and the establishment of "democracy" in those countries which do not submit to her control. In both cases, a favourable consideration of their appeals depends entirely upon themselves.

—"Protestant Reveille", Capetown, Aug., '55.

* * *

Growing Power of Protestantism in the United States.

The Roman Church has been claiming great progress in the United States, but the reliable and influential newspaper, the *Newsmark*, in a recent article, "*Resurgent Protestantism*", declared that there had been such an advance in the operations and achievements of the Protestant Churches in making the Christian faith a living reality to the American people, that it could only be described as "a genuine Christian revival". The increase in members was prodigious. Easter Sunday was celebrated in the nation's churches by 90 million persons. There is a steady growth of belief in God in the United States. American church membership since the turn of the century has increased more than twice as fast as the population, and there is renewed vigour in Protestantism, preachers and people uniting to spread the Word of God.

Just thirty years ago, *Newsmark* states, Protestants were only 27% of the population. Now they are more than 35%. The Roman Catholic *Digest* in its survey of American religion a little more than a year ago, pointed out that 59% of all Protestants tried to win converts and 43% succeeded. But only 28 out of every 100 Roman Catholics tried and only 17 had any success.

The cheering feature is that there are 35.4 million children in the United States Sunday Schools,

(Continued on p. 131.)

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, NOVEMBER, 1955.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of *THE CATHOLIC* are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

The Saving Work of Christ

It is very easy to lose touch with the true object of the Church and its faith. We are seldom immune from the temptation to uphold Christianity on other grounds than the true one, or to expand its significance so widely that its real purpose is lost sight of. Some people regard Christianity as a safeguard of the "status quo", a means for the maintenance of old conditions, an anti-revolutionary influence. Others consider it to be reactionary; an answer to modern knowledge and outlook. Others again think of it as the noblest and truest basis of social order. It may also figure as the chief element in the formation of European culture, and, for the ecclesiastic, it may be the starting-point of a system of thought, order and organisation which affords him a sphere of activity which is congenial.

But all these are minor considerations. What really matters is the correct primary significance.

* * *

The correct primary significance ought not to be hard to discover for it is constantly emphasised in Holy Scripture, and is, indeed, the theme of the New Testament. It is that Jesus is *the Saviour*. Saviour is not an ambiguous word—"Deliverer", "Preserver", convey plain meanings to us. To rescue from danger, to preserve from peril, to save from death—all these are universal facts falling within most men's experience. "Saving" means that something is done to rescue, keep, deliver us which we could not do for ourselves, and which needed to be done. Deliverance

is not from some inconvenience, fear or danger in our physical or temporal state, but from eternal death. Through, and by the will and power of our Saviour we pass from death unto life.

* * *

Let us see how this is set before us in Holy Scripture, where the Incarnation of God the Son, the Eternal Word and Wisdom of God is recorded.

Jesus Christ came on earth to be the Saviour—"Unto you is born in the city of David a Saviour", Luke 2. 11 "The Son of Man is come to save that which was lost", Luke 19. 10. "God sent His Son that the world through Him might be saved", John 3. 17. "Him hath God exalted to be a Saviour", Acts 5. 31. "Christ Jesus came unto the world to save sinners" 1 Tim. 1. 15. "He is able to save them to the uttermost that come unto God by Him" Heb. 7. 25.

Here we have a Synoptic Gospel, the Fourth Gospel, Peter, Paul, and the Epistle to the Hebrews, setting down for us the good news—typical of the unanimous voice of the Scriptures on the work of Christ.

* * *

We have drawn attention to the essential fact of Saviourhood "something done to deliver us which we could not do for ourselves". How does or rather how did Jesus Christ come to our rescue? How have we been delivered from eternal death? By taking our place, and the consequences (which were not averted because He was in our place)—"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed" Isaiah 53. 5. "Christ hath redeemed us from the curse of the law, being made a curse for us" Galatians 3. 13. "... that He, by the grace of God should taste death for everyman" Hebrews 9. 28. "Who, His own self bore our sins in His own body on the tree" 1 Peter 2. 24. "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God" 1 Peter, 3. 18.

Isaiah had foretold the Messiah's substitutionary death "He bore the sin of many" 53. 12. The Epistle to the Hebrews declares "Christ was once offered to bear the sins of many" 9. 28. John writes "Ye know that He was manifested to take away our sins" I. 3. 5.

* * *

Though less is said about the sorrows than about the sins of humanity (for most of the sorrows are the fruits of sin), yet we are told plainly that our Lord "hath borne our griefs and carried our sorrows" Isaiah 53. 4. St Matthew refers to the prophet's words when he writes

"Himself took our infirmities, and bore our sicknesses." 8. 17.

* * *

The phrase "The Lamb of God" properly recalls the sacrifice of the Lamb (Exodus 12) whose blood sprinkled upon the door posts of the Israelites' houses in Egypt saved them from the last plague sent upon Egypt (the death of the first-born). The flesh was eaten in preparation for the journey out of the land of slavery, and the memorial feast was to be observed for ever as "the Lord's Passover". As a title of Christ its appropriateness is not in doubt, for His blood was shed for our redemption. "He is brought as a lamb to the slaughter" Isaiah 53. 7. "John seeth Jesus coming and saith 'Behold the Lamb of God which taketh away the sin of the world'" John 1. 29. The old Testament parallel of which we have taken note is recognised by St. Paul when he writes "Christ our Passover is sacrificed for us" 1 Cor. 5. 7. St. Peter teaches that we are redeemed "with the precious blood of Christ as of a lamb without blemish" I. 1. 19. In the Revelation of St. John "the Lamb that was slain" is a favourite picture of the Redeemer, and the final scenes of triumph are associated with "the throne of God and of the Lamb".

* * *

The substitutionary death of Christ (also spoken of as a "vicarious" death) is demonstrated by the passages which show us Christ as taking no negative part in redemption, but as being its prime mover and active agent.

He declared it Himself "Greater love hath no man than this, that a man lay down his life for his friends" John 15. 13. St. Paul stated His purpose in taking our place—"who gave Himself for our sins that He might deliver us from this present evil world according to the will of God" Gal. 1. 4 He puts it in another way in Ephesians 5. 2. "Christ hath loved us and hath given Himself for us, an offering and a sacrifice to God".

In the epistle to Titus the same apostle tells us that our Lord "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" 2. 14. St. John saw in Christ's death "the love of God, because He laid down His life for us", I. 3. 16. In the Revelation John greets his readers with the salutation "Grace be unto you from Jesus Christ who is the faithful Witness, and the prince of the Kings of the earth", and then ascribes to Him the glory—"unto Him that loved us, and washed us from our sins in His own blood".

* * *

Further, we can draw a conclusion about beneficiaries through Christ's substitutionary sacrifice. He Himself (in John 10. 11), said "I

am the good Shepherd: the good Shepherd giveth His life for the *sheep*. "Also, in the same gospel we have a further symbol of Christ-given by Himself—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit". The fruit is no alien, but kin to the seed which bears it.

That He has "purified unto Himself a peculiar people" (not odd people, but "a people for His own possessing") is shown by the song of the redeemed (Revelation 5. 9) "They sung a new song saying 'Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation'."

* * *

Finally, we have conclusive evidence of the unique Saviourhood, and Mediatorship of our Lord—

Isaiah 59. 16. No other Intercessor either available, or possible. The ages were waiting for Him.

Only in believing in Him, in virtue of His sacrifice, is there eternal life. No other made this promise—John 3. 15.

Only He is the true Bread from Heaven: only He therefore is the Bread of Life. Only by being broken could the Bread of heaven give life to men. John 6. 35.

St. Peter declared that Jesus Christ alone has "the words of eternal life". He said of Him also "neither is there salvation in any other"—Acts 4. 12.

"Other foundation can no man lay than that is laid, which is Jesus Christ" 1 Cor. 3. 11. Foundation of what? of salvation and eternal life: of the Church which is His Body: of the truth which makes us free."

REVIEW.

"Christendom or Christianity"—Watchtower Bible and Tract Society, New York, 1955. N.P.

This is a typical "Jehovah's Witnesses" pamphlet, now being widely circulated. Like most of the "Witnesses'" publications it has a great air of telling the reader something he did not know before, as well as telling him the new stereo-typed dogmas of the movement. Everybody who has any intelligence is aware that Christendom and Christianity are not the same thing. No Church we ever heard of not even Rome claims that the two are identical. So it is a falsehood to write (page 1) that "Christendom takes pride in thinking that it and Christianity are one and the same thing". Christendom is in fact that part of the globe in which the tradition of Christian thought and institutions provides the

basis of culture and ethics. It is neither the faith itself, nor the Church or Churches. The idea expressed by the word "Christendom" is therefore not exclusively a religious one. The Witnesses in their controversial writings, which seem to be the main part of their publications, set up their own definitions of what they controvert, and so can overthrow the figments easily enough.

The point then of the pamphlet appears to be that "Christendom" is the term for all who are not "Witnesses", and "Christianity" is the "Witnesses'" own possession.

Bits of Gospel truth are set out as if they had not been heard before, and the platitudes and common places of most Orthodox Christians are repeated as if they were specially communicated from on high to this sect.

On page 7 we have reference to "the Dark Ages". All ages are "dark ages", and the early mediaeval period, when religion was often at a low level, but by no means dead; when millions of barbarians were slowly being educated to an awareness of religious truth; when doctrinal and practical error was mingled with remarkable insights of truth, is not regarded by historians today with the contempt or indifference formerly shown. For "Witnesses" honest historical estimates must be set aside so that their theories may be plain black and white. The Dark Ages were not completely dark, and the superstitions of the time did not prevent the copying of Scriptures and Christian writings.

On the same page is some nonsense about "the religions of heathenism are being combined with those of Christendom as the recently organised World Parliament of Religions". This is quite purposely misleading.

It is also said that in the World Council of Churches members disagree among themselves what is the real hope of Christians. This too misrepresents the situation. There are different elements in, and aspects of the Christian hope, and the Evanston meeting of the Council gave expression to them.

On page 9 the disunity of Christendom is referred to. It exists, but have not the "Witnesses" done their share in the cause of disunity? They are culpable like all of us.

On page 11 the existence of nations appears to be considered a wrong thing—but God's Word (Rev. 21, 26) recognises the lawfulness of distinct nations. Of the Holy City, New Jerusalem, St. John says "they shall bring the glory and the honour of the nations into it."

Christendom's doctrine of hell (not now to the forefront) is castigated, but ought we not to give heed to Matt. 25, 3-46, or 13, 40-41, or John 5, 29? These are not the words of Christendom but of Christ.

The doctrine of the Holy Trinity is objected to because it is mysterious. It seems to us to be the expression of the nature of the Godhead which alone does justice to the *whole range* of Bible teaching about God. A mystery is only a mystery to us—why should we understand everything?

II Cor. 6, 14-17 ("... be ye separate...") is quoted—but what sect does not quote these words of St. Paul? We ourselves cannot imagine St. Paul recognising in "Jehovah's Witnesses" "the Church of the Living God, the Pillar and Ground of Truth".

How little history is known, or made use of, is shown by the words on page 13 "the first Protestant system broke away from the Catholic system in rebellion against the totalitarian rule of the Pope". The school-boy judgments are regrettable. The cause of truth is not served by generalisations.

Page 14 has a paragraph which shows little sense, beyond its effort and intention to appeal to prejudice. It alleges that Protestants "held on to many things vital and fundamental to Catholicism". The fact is that the Reformers held on to many things which belonged to old Christianity before Rome began to introduce its peculiar dogmas and ceremonies. Despite the allegations of this pamphlet we did not get Sunday or Christmas or Easter from Rome. It is no more a crime to commemorate our Lord's birth and resurrection than it is to commemorate His death. Even if we want an express command, we are still in no way disobedient, but rather bearing witness to Christian truths.

The Holy Trinity, Immortality, fiery destruction of the World are also questioned, but we get them from God's Word—where else? The distinction of clergy and laity is in the New Testament—it is not sacerdotal but it is there plain to be seen.

The second half of the pamphlet is a series of questions and answers, which are marked by disingenuous assertions—for instance Jesus "was against 'common-law marriage', such as is winked at by religious clergymen in many lands of Christendom". This is such an obscure bit of slander that nothing can be discovered to justify it. Church buildings have pagan origins. It is said to be better to go to a private house—but larger buildings were used, not for badness, but because private houses were too small.

Again, we find the old folly of sneering at education. The "Witness" movement of course emerged from a background of U.S.A. business, not culture. Russell its founder was a salesman, so that education was at a discount. Further, it is not likely that the views of the Witnesses would impress an educated section, for theological study

would dispel much of this sect's theorising.

That the bitter abuse heaped upon the clergy and ministers of all denominations by the "Witnesses" needs defence is shown by this pamphlet's attempt to justify it on the smug grounds that as they are so right God has authorised them alone to sit in judgment on everybody else. This is one of Satan's delusions.

Their conceit has become megalomania. They lay claim to inspiration (page 22). We ought to expose their pretensions. That we have been courteous is due to our Christian charity and hope that they might learn to be humble, not arrogant. They do not speak the truth in love, because they show little of either. Rutherford's books are fantastic. He is as anti-clerical as a French atheist. If we ask how sound they are we can be told about Bethsarisim, San Diego, a palace for the future residence among us of Abraham, Isaac, Jacob and David, or we can be told of the 144,000 who are the only ones to make up the heavenly church. If that interpretation is right the number has been completed long since, long before Russell or Rutherford.

Much more might be said, but we end with this, all of us are to be witnesses to Jehovah!

COMMENT.

From a letter in a recent number of the "Dublin Evening Mail"—

"'F.D.B.' states that the historic abbeys and churches in possession of the Church of Ireland are a just and lawful heritage. They are, indeed, in the same way that the church of St. Sophia in Constantinople is a just and lawful heritage of the Turks, i.e. by right of conquest.

"We need take only two examples in our midst in Dublin—Christ Church and St. Patrick's, both built by Catholic hands for Catholic worship, and so used for centuries before Protestantism was heard of. These were ruthlessly wrested from their rightful owners by fire and sword, and given over to alien worship. 'H.C.W.'"

Nearly everything in this world changed hands at some point by right of conquest. But the writer of the letter quoted is under several misapprehensions. One, in particular, is in the last paragraph. Christ Church Cathedral, Dublin and St. Patrick's Cathedral, Dublin were never "ruthlessly wrested from their rightful owners by fire and sword". Anyone can go into Christ Church and read in the porch the names of the ecclesiastics who had charge of the church through many centuries. At a date in the sixteenth century, 12th Dec. 1539 it was decided by the Lord Chancellor of Ireland, the Archbishop of Dublin, and the Sub-Treasurer of Ireland that Christ Church "having been secular at its foundation, its ministers shall be re-

garded as secular priests: that it shall have a dean, a precentor, a chancellor, and a treasurer: that Robert Paynswick, the prior shall be dean; that Richard Ball the sub-prior be precentor, that John Morse the Sacrist be treasurer, that Walter Whyte the seneschal be chancellor, that eight regular canons be the vicars choral", etc. Thus the clergy of Christ Church, who had been regular canons of the Arroasian order (Augustinian) with a prior at their head, became a Dean and chapter of secular canons. The same men continued in office, and the life and worship of the church went on. Sometime later the Dean and Chapter complied with directions of the Archbishop to use the services of the Book of Common Prayer. Robert Paynswick is in the list of names in the porch thus—1537 Robert Paynswick, Prior; 1539 Robert Paynswick, Dean.

That Cathedral was originally not in the hands of regular canons, but secular, and in the time of Laurence O'Toole, Archbishop of Dublin (in the twelfth century when the Norman invaders and their ecclesiastics were conquering the soil and Church of Ireland at the Pope's orders) the Arroasian order was introduced to replace the secular clergy.

There is no evidence of fire and sword in Christ Church any more than in St. Patrick's. Talk of this sort is either due to ignorance or malice.

The worship of the reformed Church of Ireland was and is the worship of the Holy and Undivided Trinity—what can be more truly Catholic? It is worship inclusive of a great deal of God's Word, read to His glory—what can be more truly Catholic? It is worship whose praise is largely the Psalms of David, part of God's Word—what can be more truly Catholic? The preaching is the gospel of our Lord Jesus Christ—what can be more truly Catholic? The sacraments administered (and as He commanded, i.e. in "both kinds as regards the Holy Communion) are those instituted by our Lord Jesus Christ—what can be more truly Catholic?

Why then call it "alien worship"?

* * *

Let us turn to the pages of history to see if "fire and sword" did affect the religious life of Ireland in the sixteenth century. In Philip Wilson's "The Beginnings of Modern Ireland" (1912) we find a chapter describing the Church in Ireland *before* the Reformation. From it we learn that the old Irish and the Anglo-Irish, lay and clerical, were opposed in conflict as always. Monasteries whose houses were reserved for English monks would not admit Irish ones. Bishops of English race here resisted the bishops of Irish race. Bishops were often belligerent, Cormac Mac Coghlan, bishop of Clonmacnoise,

was killed in battle, his archdeacon who was his illegitimate son, and the archdeacon's own illegitimate sons being killed with him. Wm. O'Farrell, "chief captain of his nation" continued to act as chieftain though he was made bishop of Ardagh in 1486. In 1537 the people of Wexford complained that their bishop had allied himself with a freebooter whom he assisted to burn the town of Fethard. Like charges were made against the bishops of Leighlin and Waterford by their fellow-bishops. Edmund Butler, archbishop of Cashel carried on a war against his father, the Earl of Ormond, in the course of which nearly every church in Co. Kilkenny and Tipperary were destroyed. He too supported a pirate on the Waterford coast.

Doran, bishop of Leighlin, who was a good man, was murdered in 1523 by his archdeacon.

The lower clergy were wretched and illiterate.

The Earl of Kildare burnt Cashel Cathedral on the excuse that he believed the Archbishop was inside. In 1488 the Earl of Desmond plundered the See of Ardferd. In 1502 his brother did the same to the See of Cloyne. The O'Neills of the North frequently attacked the Cathedral of Armagh, and the O'Donnells of Donegal plundered the See of Raphoe. As a consequence Cathedrals were everywhere in ruins. In 1517 reports were made of Ardagh and Clonmacnoise Cathedrals as ruined and almost abandoned.

It was noted in 1561 that the archbishop of Tuam had regained his Cathedral which for three hundred years had been used as a barracks.

The tale of ruin extended to the parish Churches which were misused and neglected. The native Irish of the sixteenth century were not as devout as modern Irish Roman Catholics imagine. They were the experts in the use of fire and sword in the sixteenth century. Destructiveness in Ireland or in Scotland ought not to be regarded as an occupational infirmity of Protestants. Fire and sword had been active in the hands of "the faithful" in Ireland before the reformation was heard of.

PROTESTANT WITNESS— THE PERSECUTED WALDENSIAN CHURCH.

By Winifred M. Pearce
(in "The Christian")

Far too little is known of the heroic stand for freedom of conscience that from the 12th century has been maintained by Waldensian Christians. They have been marked by evangelistic fervour from those early days when itinerant preachers were sent two by two, and, disguised as pedlars, went from place to place selling their wares and

speaking about the Bible, large portions of which they had committed to memory.

This humble and unobtrusive witness among the villages of the Cottian Alps for a while escaped the eye of Rome, but when men and women began to turn from myths and fables to the Saviour they obscured, the hierarchy of the Papal system became alarmed and took drastic action.

The first serious massacre occurred in the Valley of Pragelato on Christmas Eve, 1386, when armed troops were sent against these defenceless people, and from then on, for almost half a millenium, the Waldenses were the victims of a policy of extermination. It was a period of unutterable suffering during which the soil of Italy was drenched with the blood of martyrs. In 1848 the Edict of Emancipation gave them civil and political rights, but they have never known complete freedom from suspicion and restrictive measures.

Coveted Fellowship

The English Committee in aid of the funds of the Waldensian Church Missions is a real source of encouragement to these sturdy Protestants, not only by reason of the financial assistance it raises, but also, and indeed mainly, because it is a token of the fellowship of other Christians whose prayerful sympathy means so much.

In order to foster and widen interest in this country it is the custom of the Committee annually to invite a delegate to visit Britain and address meetings on behalf of the Waldensian Church. This year the chosen representative was Rev. Aldo Sbaifi, of Genoa.

It was the writer's privilege to interview Pastor Sbaifi during his brief visit to London, and to gain from him a picture of the situation in Italy to-day as it affects evangelical witness. Hindrances are encountered because the provisions regarding religious liberty are not applied according to the Constitution. While services in churches or hired halls are not interfered with, open-air preaching, tract and leaflet distribution in the streets and meetings in houses are forbidden. Permission to build a church has to be gained, and although according to law it cannot be withheld, it is often long delayed.

Tricky Interpretations

In view of the frustrations experienced, the Federal Council of Evangelical Churches issued in February this year a memorandum on the problem of religious liberty in Italy. In it they asked for the application of the principles of religious liberty as established by law, by the abandonment "for ever of those exasperatingly tricky interpretations" and the solving of this serious problem "in full compliance with the regulations and the spirit of the Republican Constitution". They await the result.

Recognizing that the Christian Church can build up and maintain its spiritual life only on the Word of God, the Synod last autumn passed an important resolution to the effect that pastors should urge their congregations to return to the Bible. They were asked to impress upon their people the vital importance of regular Bible reading, to establish Bible classes and in every way to make the Bible the centre of their work. As a result many pastors have prepared a system of daily Bible readings for the use of their congregations.

Despite the difficulties with which it has to contend, the Waldensian Church is actively seeking to spread the Gospel, and is finding that wherever it is proclaimed it is "the power of God unto salvation". Into three soils mainly it is sowing the Word of God, and is gathering fruit from each. The first is superstition arising from ignorance of the Bible, a condition the Roman Church seeks ever to preserve. Sicily has been one of its strongholds and is known as "the country of miracles". A Waldensian community was first established there in 1861, but under severe persecution the Protestants became discouraged and settled elsewhere. Since then the Gospel has taken root all over the island, which now has a number of Waldensian churches. Recently a revival movement started on the west side of Sicily, where Christians meet for worship in a hired store. As a result of their witness many have been won from Romanism, and they have asked for a Waldensian pastor to be sent to superintend the growing work.

Spiritual Bondage

The second soil is the absolute allegiance to the Church of Rome that is demanded of all its adherents. Deep conviction and strength of will must be exercised in order to break free from the spiritual and mental bondage, yet this is happening, even among priests. During the one year in which Pastor Sbaffi had the oversight of the church in Turin he received into membership three ex-priests, an ex-monk and an ex-seminarist.

At the present time there are movements that are merely anti-Roman Catholic, and much wisdom is needed in dealing with those who imagine that to leave the Church of Rome is to become a Protestant. To the Waldensian Church, which is a despised religious minority, this presents the temptation to increase its numerical strength, which however, it is stoutly resisting.

Not long since Pastor Sbaffi was called to a village where he was faced with some 400 people who said they wanted to become Protestants. Inquiring as to the reason for this radical change he discovered that it was only a ruse to force the Roman Catholic bishop to reinstate a priest against whose removal they had protested. The

pastor used the opportunity to tell them that they could only become Protestants by conversion to Jesus Christ, and some have since shown their desire to know more by attending his church.

The third soil is Communism. Those who follow this ideology have as their only pre-occupation the creation of paradise on earth, and they too are responding to the Gospel. Young people frequently ask, "Why do you not fight for social justice?" To which Pastor Sbaffi replies that he has discovered in the Gospel that it is man who needs to be changed, and only Christ can do that.

In her stand for the truth the Waldensian Church covets the prayers of her brothers and sisters in Christ, not that she may have an easier path, but that she may remain faithful to the Word of God and continue to see souls born into the Kingdom of Christ.

PASSING EVENTS—cont'd. from p. 125

and almost 33 millions are Protestants.

A prominent Roman Catholic thinks that Romanists have damaged their cause "by needlessly rubbing non-Roman Catholics the wrong way".

The re-birth of faith in all the Protestant Churches was aided largely by the influence of Reinhold Mebühr, Vice-President of Union Theological Seminary in New York, who urged Americans "to return to justification by faith, to get back to theology and the Apostles Creed".

There has been a definite return to the preaching and teaching in pulpits and counsel rooms of the Church of the necessity of faith and belief in the Gospel of Christ as the great need of human hearts. The powerful words of the Apostle Paul head the articles in *Newsweek*:

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith"

(Romans I. 16-17).

These words led Martin Luther into the light. They were the bedrock of the Reformation. May they kindle living faith to-day in Britain, America and throughout the world.

"Now none but Christ can satisfy,

None other Name for me."

—"Protestant Woman", London, Aug., '55.

* * *

R.C. Churches "Not Only Foe of Reds."

The Roman Catholic Church was not the only opponent of Communism, the Rev. Dr Cumming Thom said.

He was addressing the Presbyterian General Assembly.

The Assembly elected Dr. Thom, Moderator for 1955-56.

Dr. Thom said the Presbyterian Church "regarded with dismay and anxiety recent events affecting one of our major political parties."

He said he had recently witnessed a scene in the Federal Parliament which he hoped would never be repeated.

"Behind the bitterness, spleen and personal rancor one sensed the tremendous influence in politics and in the industrial world, of the Roman Catholic Church through its camouflaged instruments and agents," he said.

"A Minority."

"Speaking for the Presbyterian Church as a whole, we stand solidly behind our Anglican and Methodist friends who have recently expressed their views about this.

"It seems necessary to remind our Roman Catholic friends that this is a Protestant country and they are a minority.

"They are not the only opponents of Communism.

"We do not follow them as auxiliaries in the fight against Communism.

"We shall adopt our own methods against Communism—and apply them in our own way.

"It is only in Roman Catholic countries that Communism is growing.

"Real Battle."

"The real battle against Communism has been fought in Korea and is being fought chiefly in Malaya by Protestant troops from Protestant countries—by America, Britain and her Dominions.

"It is also necessary to state here that our people are very weary of being governed by those we believe are under an outside influence.

"We object to the passing of oppressive legislation such as the Compulsory Unionism Act and many of us desire that it be repealed at the earliest opportunity."—(Daily Telegraph), Australia. "The Protestant World" Sydney, Aug., 1955.

* * *

Centenary of Protestant Christianity in Colombia, South America.

Following is a translation of a communication from the President of the Evangelical Confederation of Colombia, the Rev. Francisco Ordáñez.

"Next year, 1956, will mark the 100th anniversary of the arrival in Colombia of the Rev. Henry B. Pratt, a Protestant missionary. Mr. Pratt began the work of evangelization in Colom-

bia at a time shortly after the country had achieved its independence from Spain. He was one of the outstanding personalities in the history of Protestantism in Hispanic America. He was not only a missionary pioneer, but also an important writer. He promoted the translation of the *Versión Moderna* of the Bible and wrote various commentaries on the Old Testament.

The Evangelical Confederation of Colombia is preparing a celebration of the anniversary of Mr. Pratt's arrival and has planned a programme of activities which will unfold during the whole of 1956.

Special emphasis will be given to evangelism. At the same time, the Confederation will publish information on the advance of the Protestant Churches against fanaticism, indifference, and systematic persecution.

During the year there will be evangelical campaigns, not only from the pulpits, but also by personal contacts, and religious literature. We deeply regret that we cannot use radio. That means of communication has been denied us since 1953.

We will celebrate three large meetings: one in Barranquilla, on the Caribbean coast; one in Cali, centre of the famous Valley of Cauca, and another in Bogotá, the capital city. The last of these will be designated as the first Protestant Congress of Colombia.

We are inviting outstanding speakers from Latin America and hope to reach multitudes of Colombians with the gospel. We will have the co-operation of youth groups, the various church denominations, musical organizations, and a chorus composed of choirs from many churches.

One of the goals for the Centennial is the distribution of 20,000 copies of the New Testament in a special binding to commemorate the event. A book on the history of Protestant work in Colombia is being published which will indicate the immense difficulties which the Protestant movement has faced in this country, as well as its victories and successes.

We ask our brethren in other countries to continue to pray for the Church in Colombia and especially for the plans which are being made for the Centennial. We want to show the world that our Churches are emerging triumphant from the trial of fire to which they have been subjected to for the last seven years of persecution and that God is accompanying us and leading us on to greater conquests in the future."—"The Churchman's Magazine, London, Sept., '55.

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DUBLIN, DECEMBER, 1955.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Match Against Yugoslavs On — Protests in Dublin.

The Football Association of Ireland has rejected representations by the Department of Justice and by the Roman Catholic Archbishop of Dublin, Dr. McQuaid, asking it to reconsider its decision to play an international football match against a Yugoslavian team in Dublin on Wednesday. Roman Catholic societies in Dublin have also protested against the match. At a special meeting in Dublin on Saturday night the council of the association voted to go ahead with the game; the only vote against was that of the representative of the Irish Army Athletic Association.

It is announced that the President of Ireland, Mr. Sean O'Kelly, will now not attend the match; the Army No. 1 band will not play at the game, although it is understood that the music for the Yugoslav anthem had been flown to Dublin to enable the band to practise it; and Mr. Philip Greene, sports officer of Radio Eireann, states that, in view of the opinion expressed by the Archbishop, he will not be available to give the broadcast commentary.

When the Council of the F.A.I. met on Saturday night the members were informed by the secretary, Mr. J. F. Wickham, that the Department of Justice had informed him that permits were required to bring the visiting team and officials into Ireland, and he had been asked for a full list of all those arriving. The association had been asked to guarantee expenses in the event of repatriation being necessary if any member of the party remained on in Ireland.

Mr. Wickham also said he had received a telephone call from a representative of the Archbishop saying that he hoped the match would be cancelled. The representative asked him whether it was not bad policy to bring to Ireland representatives of a country which had persecuted Cardinal Stepinac.

The chairman of the council, Mr. S. R. Prole, said that they regarded the matter as a sporting affair between two countries. If the match was cancelled's Ireland's position might be jeopardised in regard to future international football.

The vote was then taken, and when the council assembled later Mr. Wickham said he had been in touch with Mr. T. J. Coyne, Secretary of the Department of Justice, who had said that, as the arrangements for the game had been completed, instructions would be given for visas to be issued for the party to travel to Dublin.—“Manchester Guardian”, 17/10/'55.

* * *

Clergyman Becomes a Roman Catholic.

The Rev. Hugh Ross Williamson, of the Church of England, was yesterday received into
(Continued on p. 140.)

AN ACCOUNT OF
ARCHBISHOP JAMES USHER

Usher's Study of "The Religion Anciently Professed by the British and Irish."

As we have seen, James Usher was constantly engaged in the defence of the reformed religion. He was too good a scholar, and too wise a thinker to imagine that you can settle all controversy by hurling a few texts of Holy Scripture at your opponents. He venerated the tradition of the ancient Christian Church as to the right meaning of Holy Scripture, and had a clear understanding of the divergence from that tradition which in his day (and in ours) marked the course of Roman Catholicism. Incidentally, he held that the description "Roman Catholic" was best appropriated to the system created by the Council of Trent. He saw that that Council replaced the mediaeval heritage (in which reformed churches could share what was true and good) with the new sectarian spirit of dogmatism. He may very well have used John Evelyn's phrase "the new Trent religion," for the innovations of that great Council were imposed by an authority which was no longer genuinely Catholic.

Being a life-long student of Christian antiquity as well as a convinced upholder of the Reformation (as every true Anglican must be), it became Usher's task to show that the Reformation was not the time of repudiation of

the Christian past, but rather the time of recovery of the precious truths held by our ancestors in these islands. He undertook to explore the Christian literature of the old Irish and British churches during the five centuries following upon St. Patrick's mission, and so produced the famous work (1st ed. 1622; 2nd enlarged 1631) "The Religion Anciently Professed by the British and Irish".

* * *

During the labours involved in this enterprise Usher (then Bishop of Meath) obtained the wonderful illuminated manuscript "The Book of Kells". He also obtained a number of mss of great interest and value which are in the Library of Trinity College, Dublin. Among them is the "Codex Usserianus," a sixth century ms. of the Gospels in the Irish form of the old Latin. Some of his collections are in the Library of the Royal Irish Academy. Irish learning therefore is under much obligation to him for preserving documents which otherwise would have been lost.

* * *

The motive of "The Religion Anciently Professed" is set out at the beginning—"If unto the authorities drawn out of Scriptures and Fathers, which are common to us with others, a true discovery were added of that religion which anciently was professed in this Kingdom, it might prove a special motive to induce my poor countrymen to consider a little better of the old and true way from whence they have hitherto been misled."

Usher adds to this the conviction he had reached—"As far as I can collect by such records of the former ages as have come unto my hands, either manuscript or printed; the religion professed by the ancient bishops, priests, monks and other Christians in this land was for substance the very same with that which now by public authority is maintained therein against the foreign doctrine brought in thither in later times by the Bishop of Rome's followers."

About a hundred ancient writers are quoted, and generally the bishop's fine scholarship detects false dating and false attributions of authorship. We are aware of very few points where it seems to us that he was a little inaccurate. He quotes extensively from the commentator Sedulius, but appears to place him rather earlier than is right; but more than one man bore the name Sedulius, and if Usher is not correct it is very pardonable, and in no way affects his deductions.

The book is a series of short chapters, each treating of a major controversial issue, and proving from the old writers that their views

are not those of modern Roman Catholics, but rather agree with the reformers.

* * *

Chapter 1 On Holy Scripture—Usher quotes Sedulius (the commentator who lived in the ninth century, for Sedulius the poet was a fifth century man, and Sedulius the Scotie bishop was not a writer). He was known as Scotus, and for a time was a "Peregrinus" in Liège. He gives us his behest "Search the law in which the will of God is contained". He quotes Claudius (Comm. in Matt.) "Men err because they know not the scriptures, and consequently they know not Christ who is the power and the wisdom of God". This Claudius is likely to have been the ninth century bishop of Turin who was a Spaniard, not an Irishman. The Dictionary of Christian Biography (Smith and Wace) names an obscure Irish Claudius, not the Spaniard who was a zealous commentator, and disciple of St. Augustine (see N. D. Emerson "Claudius of Turin", *Evangelical Quarterly*, vol. 10. 1938, Edinburgh). Still, Claudius was evidence of a widespread devotion to the Bible in a period which we have now learned not to call "The Dark Ages". Usher quotes from Claudius of Turin on Galatians also (Migne, *Patrologia Latina*, 104).

Venerable Bede is quoted to the effect that "the successors of Colombkill ('the great saint of our country') observed only those words of piety and chastity which they could learn in the prophetic, evangelical and apostolical writings".

"When we read in the same Bede of Furseus, and in another ancient author of Kilianus that from the time of their very childhood they had a care to learn the holy Scripture; it may easily be collected that in those days it was not thought a thing unfit that even children should give themselves unto the study of the Bible." "As for the edition of the Scriptures used in these parts at those times, the Latin was so received into common use among the learned that the principal authority was still reserved for the original fountains. Therefore doth Sedulius command unto us 'the Hebrew verity', for so with St. Jerome doth he style it, and in the new corrects oftentimes 'the vulgar Latin' according to the truth of the Greek copies." "In the old Testament I observe that our writers more usually follow the Septuagint (Greek tr. of O.T.) than the Vulgar Latin now received in the Church of Rome."

He also shows that our writers down to the eleventh century recognised the difference between history as recorded in the Canonical books of the O.T. and, "history" as told in the Apocryphal books.

The second chapter has the elaborate title "**On Predestination, Grace, Freewill, Faith, Works, Justification, Sanctification**". Obviously all these subjects hold together. Usher says that the doctrine our learned men observed out of the Scriptures and approved Fathers was "that God by His immoveable counsel ordained some of His creatures to praise Him and live blessedly from Him and in Him and by Him, namely by His eternal predestination, His free callings, and His grace which are due to none" (i.e. are unmerited). "Grace only maketh distinction between redeemed and lost". St. Gall.

He shows further that Sedulius and Claudius teach that sins are forgiven without the merit of our works. Not our righteousness or learning. "Faith procuring the remission of sins by grace maketh all believers the children of Abraham". "Thus", says he, "did two of our most famous divines deliver the doctrine of free-will and grace, faith and works, the law and the gospel, justification and adoption, no less agreeably to the faith which is at this day professed in the reformed churches than to that which they themselves received from the more ancient doctors whom they did follow therein."

"Touching the imperfection of our sanctification in this life, these men held the same that we do, that the law cannot be fulfilled, that there is none that doeth perfect and entire good, that God's elect shall be perfectly holy in the life to come"—"whatsoever men have from God is grace because they have nothing of due" Sedulius.

Chapter 3 This treats of **Purgatory and Prayer for the dead.**

Usher writes of St. Patrick's Purgatory, the famous place of pilgrimage and penitence in Co. Donegal. In the late Middle Ages it was discountenanced by the Popes, but continued to be frequented, as it is till this day. He says he found no reference to it "before Henry of Saltrey in the time of King Stephen". He says that in a book "ascribed to St. Patrick"—

"De Tribus Habitaculis"—only heaven and hell are mentioned. The three habitations are heaven, this world, and hell. He quotes testimonies to the absence of purgatorial teaching. He criticises Cardinal Bellarmine who alleged that a vision of Furseus "what he saw concerning the pains of purgatory" was a proof of the existence of purgatory, and says that visions are an ill foundation for doctrine, and that Furseus can be otherwise explained. Later visions are irrelevant to the period under discussion.

"The prayers and oblations for the dead mentioned in ancient writers are expressly noted to have been made for them whose souls were supposed at the same instant to have rested in bliss".

"It appeareth that an honourable commemoration of the dead was intended, and a sacrifice of thanksgiving for their salvation, rather than of propitiation for their sins". This is Usher's explanation of the Eucharist ordered by Columba to be observed at the death of Brendan—neither the commemoration, nor the praying for the dead nor the requiem masses of that age have any necessary relation to the belief of purgatory." "In those elder days it was a usual thing to make prayers and oblations for the rest of those souls which were not doubted to have been in glory."

* * *

The fourth, chapter — **Worship, Liturgy, Sacrament.** Sedulius gives the general rule "to adore any other besides Father, and Son, and Holy Ghost is the crime of impiety." Both he and Claudius reprove the heathen in the matter of images. "The Liturgy or public service of God which St. Patrick brought into this country he received, it is said, from Germanus and Lupus, and that it originally descended from St. Mark. "But whatever Liturgy was used here at first, in succeeding ages, no one general form of divine service was retained until the Roman use was brought in at last by Gillebert, Malachy, and Christian who were the Pope's legates about five hundred years ago." (i.e. in the twelfth century. The men were the bishops of Limerick, Down, and Lismore).

Gillebert wanted uniformity, and called the various liturgies used here "schismatical". Malachy established in all his churches the customs of Rome. That the British Christians when Augustine the monk came from Rome (sent by Pope Gregory the Great) had a different way of administering Baptism is shown by Augustine's request that "they should perform the ministry of Baptism according to the custom of the Church of Rome".

* * *

"The public Liturgy or service was of old named the Mass even then also when prayers only were said without the celebration of the Holy Communion. So the last Mass that St. Columba was present at is called by Adamnan (his biographer) "*Vespertinalis Dominicæ Noctis Missa*", i.e. Evening Prayer. But the name Mass was specially applied to the Lord's Supper. The word "Sacrifice" was also used of the Lord's Supper. The service is first pre-

sented unto God as thanksgiving (Eucharist), and then communicated to the use of God's people, in the performance of which part of the service the minister was said to give, and the communicant to receive "the sacrifice". They did not distinguish the sacrifice from the sacrament as the Romanists do nowadays, but used the name sacrifice indifferently both of that which was offered to God and of that which was given to and received by the communicant, whereby it doth appear that the sacrifice of the elder times was like not unto the new Mass of the Romanists wherein the priest alone doth all, but unto our Communion, when others also have free liberty given unto them to eat of the altar as well as they that serve the altar."

"Our ancestors received the Eucharist in both kinds not being so acute as to discern betwixt the things that belonged to the integrity of the sacrifice and of the sacrament because in truth they took the one to be the other." (This is a propos of the Roman theory that bread and wine are offered for the sacrifice of the Mass to preserve the sacrifice's integrity; but that when that is done, it is enough to give only the wafer to the people. The principal object has already been attended to).

From Venerable Bede, Usher quotes instances of administration in both kinds; others he refers to are in the "Life of St. Fursey; and the "Life of St. Bridget". He then says that references to receiving the body and blood of Christ may be claimed for the dogma of transubstantiation, "I answer that as Christ Himself said 'this is My body, this is My blood', he deserveth not the name of Christian that will question the truth of that saying, or refuse to speak in that language which he hath heard his Lord use before him. In what sense must these things be conceived to be His body and blood? First, the demonstrative 'this' can refer to no other substance than that which He then held in His hands, bread and wine. Secondly, the predicate makes mention of Christ's body **broken** and his blood **shed**, to show that His body is to be considered not as it was born, but as it was crucified. If Christ's body be presented as broken and lifeless, and blood as shed, and it be most certain that there are no such things now really existent anywhere, as is confessed on all hands, then it must follow necessarily that the bread and wine are not converted into those things really. It is 'in sacrament and mystery'." Sedulius Coelius (i.e. the author of the Carmen Paschale) is quoted as saying that the things offered in the Christian sacrifice are "the fruit of the corn and of the vine". Claudius held that the sacrament is in its own nature bread

and wine, but is the body and blood of Christ by mystical relation.

* * *

Chapter 5 **Confession and Penance.**

St. Bernard says that Malachy, bishop of Down (11th century. He had been bishop at Armagh) "did de novo institute in Ireland the most wholesome use of Confession, Confirmation, and the contract of marriage, all which the Irish before were either ignorant of or did neglect". Usher states that the attitude of the old Irish (and British) was upon special occasions to make confessions of their faults publicly and privately that they might receive counsel and the benefit of the keys. Fiachna confessed his sins before Columba and all who were present, and Columba is said to have answered "be comforted; thy sins are forgiven because a contrite and humble heart God doth not despise".

"The penitent after confession was commonly told to wipe away his sins by meet fruits of repentance, for penances were exacted as testimonies of the sincerity of the inward repentance necessarily required for obtaining remission of sins, and so had reference to the taking away of the guilt; and not of the temporal punishment remaining after the forgiveness of the guilt which is the new found use of penances invented by our later Romanists. The penance should first be performed, and when long and good proof had been given of repentance they wished the priest to impart the benefit of absolution. Whereas by the new device of sacramental penance the matter is far more easily transacted. By virtue of the keys the sinner is instantly of **attrite** made **contrite**, and as soon as he hath made his confession he receiveth his absolution. After this some sorry penance is imposed. We accord with Claudius that the pastors of God's church do remit sins ministerially so that the privilege of forgiving sins properly and absolutely be still reserved to God alone."

* * *

(Chapter 6 treats of monkish discipline).

* * *

Chapter 7 **The Catholic Church.**

"Concerning the Catholic Church our doctors taught with St. Gregory that God 'hath a vineyard, the universal church, which is just Abel until the last of the elect that shall be born', that 'the congregation of the just is called the kingdom of heaven which is the church of the just', that 'the sons of the church are all such as have attained to be just and holy'. "These and similar views are quoted from Sedulius and Claudius. Yet in the Church are mingled evil with good. Clau-

dius said that in this church neither the bad can be without the good, nor the good without the bad whom the Church doth both now receive indifferently, and separate afterwards at their going from thence.

As to later miracles, Claudius said that they were no argument to prove the holiness of them that be the instruments thereof—for the Lord said "many shall say to Me in that day 'have we not in Thy name done many miracles?'".

On the great point touching "the Head and Foundation of the Church"—Sedulius says the title "foundation" is attributed both to Christ and to the Apostles and Prophets—"by stone or rock Christ is signified".

Claudius teaches that the words "upon this rock I will build My Church" mean "upon the Lord and Saviour who granted unto His faithful lover and confessor the participation in His own name, that from 'petra' a rock he should be called 'Peter'". The same Claudius acknowledges that St. Peter received a kind of primacy for the founding of the Church in respect of which he calls him "the prince" of the apostles, and adds that St. Paul was chosen in the same way to have the primacy in founding the Church of the Gentiles. However the power of loosing and binding might seem to be given by the Lord to Peter alone, yet it is given to the rest of the apostles as Himself doth witness who breathed on them and said "Receive the Holy Ghost".

* * *

The eighth chapter is on **Papal Jurisdiction.**

Usher says that no Irish saint was canonised at Rome till Malachy and Lawrence (i.e. till the Church of Ireland was subjected to papal authority in the twelfth century). No Irish archbishop sought a "pallium" (papal emblem of archiepiscopal office) from Rome till Malachy's day (there was no archiepiscopal rank in Ireland before that time as W. E. Kenny clearly shows in his edition of Archbishop Talbot's "Primatus Dubliniensis", 1047). The Annals of Mailros say "in the year 1151 Pope Eugenius did by his legate transmit four palls into Ireland whither a pall had never been brought before".

Usher produces plenty of evidence of the independent activity of the Churches in Celtic lands. Only Dublin, Waterford, and Limerick had bishops subject to Canterbury (these were Danish towns and their bishops had no jurisdiction outside the walls).

* * *

Facing the statement that St. Patrick authorised an appeal to Rome in disputes, Usher explains that Patrick had a special re-

gard unto the Church of Rome, so "if I myself had lived in his days, for the solution of a doubtful question I should as willingly have listened to the judgment of the Church of Rome as to the determination of any church in the whole world . . . but that St. Patrick was of opinion that the Church of Rome was sure ever afterwards to continue in that good estate, and that there was a perpetual privilege annexed unto that see, that it should never err in judgment, or that the Pope's sentences were always to be held as infallible oracles, that will I never believe."

* * *

(Chapter 9 is about the old controversy over the date of Easter—not unimportant as a sign of Celtic church independence, though in itself of little moment).

* * *

Chapter 10 discusses the **opposition between the Roman party and the British and Scottish**, and how the doctors of the Irish and Scottish side have been accounted most eminent men in the Catholic Church notwithstanding their dissent from Rome. Usher names some of them—Aidan, Finan, Colman, Cedd, Cellach, etc.

* * *

The last chapter is on the **Pope's temporal power.**

"Before Henry II's time not one footstep doth appear in all antiquity of any claim that the bishop of Rome should make to the dominion of Ireland". Polydore Vergil in the time of Henry VIII invented the story of the cession of Ireland to Rome in St. Patrick's time.

John of Salisbury relates that at his request the Pope (Adrian IV) granted Ireland to Henry II "for all islands of ancient right are said to belong to the Church of Rome by the donation of Constantine." Pope Alexander III confirmed the bull of Pope Adrian IV, "we ratify and confirm his grant concerning the dominion of the Kingdom of Ireland conferred on you; reserving to St. Peter and the Church of Rome the yearly pension of one penny out of every house."

* * *

Bishop Usher ends his book with the following address to his readers—"we are to build our conclusion on the main bulk of the substantial points of doctrine controverted among us to-day. Therefore the adversary must not say 'such a man held such a point with us, therefore he was a Protestant', nor will I allow him to frame the like—'such a man was a monk or in such and such particular agreeeth with the now church of Rome, therefore he was a Papist'."

Registered at Stationer's Hall.

THE CATHOLIC.


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EDITOR'S CHAIR

"THE WORD WAS MADE FLESH"

The Messiah was long expected by Israel, but when He came "His own received Him not". Pity and sorrow may still fill our hearts as we think of God's ancient people condemning themselves to agelong frustration with a creed which was only valid until Christ came: a creed which existed as a *preparation* for the coming of the Messiah; but was never final in the sense in which the Gospel is God's final word to humanity.

Christians are apt to leave Judaism alone, and to disregard it. Yet it is plain from Holy Scripture that Israel ought to have recognised, acclaimed, and surrendered to Jesus the Christ. Every proof possible was given to His people by Our Lord in the days of His flesh. The prophecies of His birth were constantly before them. The Greek Translation of the Old Testament (with which most of them were familiar) had given definition to the prediction of His birth, and its correctness was confirmed by the event, so that the Holy Spirit said through Matthew "Behold a virgin shall be with child and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is 'God with us'." Thus the right significance of the prophet Isaiah's words is established. The place of Israel in God's purpose is not realised by Christians when they assume that the rejection of the Messiah nearly two thousand years ago is irrevocable. Israel may yet acknowledge Him who fulfils the title given at His birth and at His death "the King of the Jews" (Matt. 2. 2, and Matt. 27. 37). It ought to

be the Christian's constant practice to imitate St. Paul "Brethren my heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10. 1).

* * *

If one proof of Messiahship is given by the wonderful birth of Our Lord in fulfilment of mysterious prophecies, another proof is given by His own invitation to consider His works and the explanation of them. When John the Baptist from his prison sent two of his followers to ask Jesus if He really were the expected Christ, Jesus said to them "Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. 11. 5).

These mighty works had not left the general populace unmoved, for we read "great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel". (Matt. 15. 30).

Those healings were deliberately referred to by Our Lord as proofs of His divine mission. We know that He sometimes sought to suppress the testimony of miracle; no doubt because He wanted men to be taught by His words, and to follow Him by spiritual conviction. But when it was called for He did emphasise the significance of His overruling the forces of nature. It might be said that in His answer to John's disciples He spoke only of His healings, not of wider powers over the "laws" of nature. It seems that at the period in His ministry referred to, the healings were the most widely known actions, and the ones with permanent effect, so that they could be critically examined. If it be said that others since then (and in our own day) have exercised healing powers, we may readily answer that "all healing is from Him". Also that His work was not on the emotional level only; and that by Him "the dead are raised up". Healing was one proof that Jesus is the Messiah. If healing occurs to-day it is no proof that the agent is Messiah, but if genuine, it is proof that the power derives from Him, and so is a new demonstration of His claim.

* * *

John the Evangelist said truly of the Word made Flesh "we beheld His glory". The first proof of glory is the truth of it. The angel of the Annunciation said to the Virgin Mary "Behold thou shalt conceive in the womb and shall bring forth a son and shalt call His name Jesus"

(Luke 1. 31). In the fulness of time she brought forth her first born son and called His name Jesus (Matt. 1. 25).

It had been foretold that the Messiah would be born at Bethlehem, the city of David, of whose family He was to be. "Thou, Bethlehem Ephrathah, which are little to be among the thousands of Judah, 'out of thee shall one come forth unto me, that is to be ruler in Israel'" (Micah 5. 2.). What Micah wrote centuries before was precisely fulfilled in the peculiar synchronisation which could not have been anticipated, or pre-arranged by man. Joseph and Mary were living in Nazareth in Galilee, far north of Bethlehem. There was no reason for them to go to Bethlehem as far as they could see. They were ready to marry and settle in Nazareth. But at the time of the expected birth of the Firstborn the imperial order about the census was enforced by the Roman governor, and this required people to go to their own city to be enrolled or registered. We understand that the order had been carried out earlier in other parts of the Roman provinces, but in Palestine it was apparently involved in troubles between the Emperor and the local King Herod. Herod was in difficulties with the Roman legate (A.V. Cyrenius, R. V. Quirinius, elsewhere Saturninus). The census may have been a test of loyalty. B. S. Easton in his Commentary on St. Luke's Gospel says that at the time of a Roman census it was customary to issue proclamations requiring all travellers to return to their homes. But he regards it as more likely that all Israelites were to go to their ancestral homes for the purpose of enrolment. Thus we see the truth of the event; a divine planning, which men would not have realised, caused the fulfilment of Micah's prophecy that Israel's Ruler would be from Bethlehem.

The minor circumstances, such as the birth being in the reign of Herod, and in a stable, have their share in the truth of the Incarnation. So also has the visit of the wise men from some Eastern land. Their gifts were symbolic not only of the land they came from, but of the status and destiny of the child they adored. Many in the past and in the present have found fault with the story of the guidance of the star. The utterly exceptional character of the occasion: the unprecedented circumstances; the uniqueness of the Child of Bethlehem make it reasonable to believe that special Divine intervention would mark the Nativity. What unexplained restlessness of spirit stirred the Eastern sages; what discussions may have followed with learned Jewish scholars in Babylon; what elucidations of prophecy may have preceded their decision to journey westward to the Holy Land in search of the Redeemer we do not know. But we can be sure that God led

them and blessed them as first-fruits of the Gentile world, and satisfied their souls with the revelation of the Incarnate Word. Like Simeon they could have said—"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine ages have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke 2. 29).

* * *

"The glory of the Lord" shone round about the shepherds when they, the night of the Nativity, both heard and saw the Angel of the Lord—Why shepherds? Only those without imagination and without knowledge of God's word can ask that. Ought not the Shepherd of Israel to make known to the men on earth who humbly bore the same relationship to their flocks the truth that now the Good Shepherd's earthly life had begun? The Christ who would in due time lay down His life for the sheep was there with them. Then began that time of grace in which they and all men might return to "the Shepherd and Bishop of their souls."

The Shepherd-Flock relationship is the true interpretation of God and man. It runs through the Old Testament, and in the Gospel it is embodied, or as theology puts it, it is incarnate. The lost sheep, the door of the fold, the one flock, the other sheep, the hireling shepherds, the Good Shepherd, above all "the Lamb of God which taketh away the sin of the world";—these speak to us warmly lovingly and practically of "the election of grace", of its origin, its cost, its permanence.

* * *

"The glory of the Lord" in other aspects of its truth is set out in many parts of the New Testament, and specially in the Epistle to the Hebrews.

Our Lord is defined in Chapter 1 as "the brightness of God's glory, and the express image of His person". The "express image" is the exact presentation, just as the impress of the die will leave the perfect representation of itself. The Hebrew thought expressed by our word "glory" is one of the supreme things—the dazzling experience, such as Milton sought to express in the phrase "dark with excessive bright" or what is conveyed to us by the description of wisdom in the non-canonical book of Wisdom—"an effulgence from everlasting light, and an unspotted mirror of the working of God, and an image of His goodness".

Above all, we think of the Hebrew consciousness of the glory dwelling among men in the presence of the mercy-seat of the Tabernacle. All this foreshadows the true glory of His presence through the Word made Flesh. The Epistle to

the Hebrews teaches us a true Incarnation. Our Lord is not one who has 'the value of God', or one who through holiness and dedication stands nearer to God than the rest of mankind: He is God who has taken our nature—God "in the likeness of sinful flesh". The New Testament does not teach Arian, still less Socinian, still less Unitarian doctrine—

"Though God of true God,

"Light of Light eternal,

"The Womb of a Virgin hath He not abhorred;

"Very God,

"Begotten, not created;

"O come, let us adore Him Christ the Lord!"

* * *

The purpose of the Word made Flesh is further set out in Heb. 5—"Christ glorified not Himself but He that said to Him 'Thou art My Son, this day have I begotten Thee'." "As He saith 'Thou art a priest for ever after the order Melchizedek'." He was incarnate that He might be the Son of Man—representative of all that is best in our nature; the unsullied "image of God". For us the Fall has brought about the depravity of all our faculties: in Him our nature shines immaculate.

In our nature our Lord Jesus came to serve God and to suffer, for it was the Father's will "to make perfect through suffering", the Captain of our Salvation—Heb. 2. 10. That perfection is not moral perfection (for in that case the text would imply some defect in the Incarnate Word) but the completeness of human experience.

It is also made plain, as we have said, that the Incarnation of the Son of God was not merely to enlarge experience of human life or to taste death, but that He might be "the Lamb of God which taketh away the sin of the world". He became man in order that "through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2. 14).

* * *

The truth here expressed means that the death of Christ was redemptive. It was victory, not defeat. He came to us "to redeem them that were under the law, that we might receive the adoption of sons"—Gal. 4. 5.

He came to rescue us from temptation, for He came to be "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2. 17).

Not only that, but the love and mercy of God extend far beyond. God does not only give us opportunities of salvation, He saves. He does not only offer assistance, He gives redeeming

grace. He does not say "Hold on to me", "*He taketh hold* of the seed of Abraham" (Heb. 2. 16). We are justified, not by works and faith, but by faith only, for our works, good deeds, alms, penances, austerities, even sacrifices and services to others, cannot add up to the righteousness God may require. Only Christ's righteousness made our righteousness by faith can justify—so it is not by works of righteousness we ourselves have done, but according to His mercy He saves us. Therefore this epistle to the Hebrews brings us the revelation of redeeming everlasting love. "This man hath an unchangeable priesthood, wherefore He is able to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them" (Heb. 7. 24).

"Yea, Lord, we bless Thee,

"Born for our salvation;

"Jesus, for ever be Thy name adored!

"Word of the Father,

"Now in flesh appearing,

"O come let us adore Him,

"Christ the Lord."

PASSING EVENTS—cont'd. from p. 133

the Roman Catholic Church at Farm Street, London, by the Father Basil Fitzgibbon, S.J. Mr. Williamson, a playwright and author, and before the war a prospective Labour candidate for Parliament, has been an Anglican clergyman since 1943. He became a leading member of the Annunciationists, a group which has strongly opposed a proposal, approved last week by the Convocations of Canterbury and York, to admit the Church of South India to limited intercommunication with the Church of England.

The Rev. W. W. T. Hannah, who was secretary of the Annunciationists and had been honorary curate at St. Augustine's Church, Kensington since 1952, resigned his orders in the Church of England and was received into the Roman Catholic Church in September. He is now in Rome studying for the priesthood.—"Manchester Guardian", 17/10/55.

[These men have sustained an agitation against recognition of the Church of South India in any way, and lately put up the threat that if the Church of England Convocations allowed episcopally ordained clergymen of South India to officiate in the Church of England great numbers of clergymen would secede to Rome. To date we have heard of only two secessions, Messrs. Hannah and Williamson. Mr. Williamson has not been in the true Anglican tradition, and Mr. Hannah has not been fully occupied in the work of the Church of England. Threats of secession have too often carried more weight in the Church

of England than was right or seemly, but not this time.]

* * *

Quakers found Christianity flourishing in China—Stigma of "Foreign Cult" Removed.

The members of the Quaker mission of goodwill to China who have just returned to London spoke last night of the flourishing life of the Christian Church which they saw during their visit. They said that they could confirm that the freedom of religious belief and worship which is guaranteed by the Constitution is in fact granted to the Christian Church.

They saw that large numbers of churches of all denominations were in use in the cities which they visited, and the congregations contained a good proportion of younger people. The Christian Church in China, deprived of foreign aid and influences, was self-supporting, self-governing, and self-propagating. The forebodings of Christians at the time of the revolution had been replaced by the feeling that it was a blessing in disguise, for now the Church had an increased sense of responsibility, and being entirely Chinese, no longer bore the stigma of being "a foreign cult".

The Chinese Church felt itself part of the movement for national betterment, and the Chinese Christian was glad to play his part in it. Asked about the position of the Roman Catholic Church, Mr. Grigor McClelland said that they, being Protestants, had had little contact with Roman Catholics. They had been told that the recent arrests of Roman Catholics in Shanghai were due to their subversive activities and had nothing to do with their religious beliefs. He said that there was no way of finding out the truth but it was safer not to jump to conclusions.

There are four main theological seminaries, for which there are long waiting lists, where candidates of all denominations are trained before joining their various churches. The members of the mission found it surprising that there was no pressure within the Chinese Church for reunion between the various denominations, but there was, however, close co-operation between them, and the inter-denominational societies, such as the Y.M.C.A., held conferences for Christians of all the Churches.

Chinese Bible

A Chinese Bible has been printed this year and was on sale in Shanghai. Although public meetings in the open for the purpose of evangelism have been forbidden, members of the churches are able to invite their friends to join in the worship in the churches.

The delegation was granted a two-hour interview with the Prime Minister, Mr. Chou En-lai.

The Quakers said they pleaded with him for continued patience and restraint and told him that they believed world opinion, especially in the United States, would become more sympathetic. He for his part suggested that Great Britain should follow through the implications of recognising his Government by supporting China's entry into United Nations.

Mrs. Janet Rees, who was in China for 25 years as the wife of a Methodist missionary, said that she found a great improvement in the health, clothing, and housing of the people. She felt China was now a land of law and order, an impression she had never gained during the years she had lived there.—"Manchester Guardian", 8/11/55.

[Objection has been made, on the Roman Catholic side, to this not unfavourable view of the Christian situation in China. But the Quaker mission spokesman (as above) carefully explained that the delegation did not concern itself with Roman Catholic affairs in China.]

* * *

R.C. Populations.

Rev. Adrien Bouffar, of Paris, France, has published a study entitled "The Priest and the Mission", wherein he states that one-fifth of the world's population is Roman Catholic, namely that there are 472,000,000 among the 2,440,000,000 inhabitants of the earth.

In the enumeration of the countries he says that Italy has 47,500,000, France, 35,000,000, and Spain, 28,000,000, by way of example.

It is a known fact that only one-fifth of the Italian population are practical, church-going Romanists. In France about 17 per cent of the population are really genuine Roman Catholics, and in Spain the percentage would be even less if Franco's laws and decrees were not in force.

—"Protestant Action", Toronto, Oct. '55.

* * *

The Bible in the World.

The British and Foreign Bible Society keeps on extending its civilizing work. The latest project is to build a \$22,000 Bible House in Port Moresby, New Guinea, the Society's first venture of the kind on the island.

* * *

U.S.A. Religion.

Referring to recent statistics of the growth of Protestant denominations in the United States, "The Sentinel", Toronto, has this comment—

While statistics of this kind do not prove that religion is registering equivalent gains in shaping the nature of American life, they are certainly to be preferred to figures that would reflect stagnation. There is undoubtedly a Protestant resurgence in the U.S.A. to-day and the churches were never more active or mindful of the spiritual

needs of the day. There is room for optimism when it is so clear that this physical progress shown by the churches coincides with an equal advance in evangelistic and missionary enterprise. To some extent this stimulating progress has been experienced in Canada, particularly in those churches where there has been a return to the preaching and teaching in the pulpits of the necessity of faith and belief in the Gospel of Christ as the great need for human hearts to-day.

[We published the statistics in a recent issue. The above is from the Oct. issue of "The Sentinel".]

* * *

Religious Issue in Scholarships—Tipperary Council Debates N.U.I. & T.C.D.

Mr. O'Driscoll said that the Scholarships should apply to every University in Ireland.

Mr. John Gleeson said there were Protestant ratepayers in the county and they might have a son who might want to go to Trinity College and supposing he qualified for a Co. Council Scholarship, his parents were as much entitled to send their son to Trinity as they were to send their children to a Catholic University.

"No Limitation."

If this rule was put forward in the Six Counties and no Catholic University was provided for, there would be an outcry of bigotry.

He would not be a party to a proposal to deprive any citizen whether Protestant or Catholic of the same amenities that they would claim for themselves.

He supported Mr. O'Driscoll that there should be no limitation in the rule to which College a Scholarship holder should go.

Mr. O'Driscoll proposed that the condition should be eliminated from the regulations of the scheme and that it should apply to every university in Ireland.

Outside National.

Mr. Gleeson said he would like Mr. O'Driscoll amend his motion to read that no applicant who was a non-Catholic and who wished to apply for a scholarship would be debarred from going to some university outside the National University.

They would not come in contact with their own Church to object to Catholics going to non-Catholic universities, and he would give a person who was not a Catholic the opportunity of going to a non-Catholic university if he desired.

Burning of Flag.

Senator P. Tierney said he would move that the scheme would remain as it was and said if a person of another religion wanted to go to Trinity College, he was sure the County Manager would do nothing to debar him. It was only a few years ago, he said that students of T.C.D. burned the Tricolour in Dublin.

Mr. Desmond Hanafin supported Mr. O'Driscoll.

Mr. Fanning asked did it ever happen that a Catholic asked to get a Scholarship to Trinity.

County Manager—No.

Mr. Gleeson—Will you agree that if the position was on a different footing, and this Council was run by a majority of Protestants, would you agree that a Scholarship should be granted on condition that the Catholic boy or girl should go to Trinity.

Mr. Fanning said he hoped that day would never come that they would have such a Council in Tipperary or in the Republic.

County Manager—Protestants are not prohibited from going to the National, but Catholics are prohibited from going to Trinity.

As They Were.

Mr. T. F. Meagher said he was for leaving matters as they were. They knew that the Bishops were against Catholic children going to Trinity.

Mr. Brislane agreed with Mr. Meagher.

Mr. Collins said they would give a sympathetic hearing to any Protestant Scholarship holder who wanted to go to Trinity. They were not victimising them in any way.—"Dublin Evening Herald", 17/11/55.

[The proper course is to allow a successful student to enjoy his Co. Council Scholarship at any University he wishes, at home or abroad.]

* * *

St. Patrick in U.S.A.

"Tidings", the parish bulletin of Trinity Cathedral, Cleveland, O., where the Very Rev. Percy F. Rex is dean, featured an article by the dean on St. Patrick. "The Church of Ireland", he wrote, "an ancient and honoured part of the Anglican Communion, will pay tribute to Patrick . . . It is unfortunate that this great stalwart of the (Protestant) missionaries of all time is not included among the saints in our Prayer Book. In spite of the legends and stories that have grown up about him, historically he occupies a very prominent place in the spread of Christianity in his generation. For this he belongs to the whole church and deserves to be remembered for our edification and inspiration.

[Quoted in "The Vigilant", Melbourne, Aug. 1955. We are very glad to note that some Protestants in the United States realise that St. Patrick was not a "Roman" Catholic, but a pioneer evangelist of the ancient Christian Church, for whom Rome was the Imperial capital rather than the headquarters of an Imperial church.]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Rome's Invitation to 2,000 English Clergymen
—"Will be Received with Fraternal Joy
and understanding."

ROME, Sunday.

An authoritative invitation to join the Roman Catholic Church was issued to-day to a group of nearly 2,000 clergymen of the Church of England distressed by a recent decision of their supreme ecclesiastical governing body.

The Rev. Charles Boyer, a Jesuit, and Dean of the Gregorian University theological faculty published the invitation in "Unitas", the organ of a Roman Catholic Association for Christian unity. Mr. Boyer is also president of the Unitas Association.

Writing of the distress caused to an "Annunciation group" of the Church of England by a decision to recognise the bishops and ministers of a new "Amalgam" church in Southern India, he says that the duty of Roman Catholics was clear.

"They will pray that the leaders of the Church of England will abandon the way to compromise, ruinous of sound doctrine. "And they will pray that those who do not accept this way will receive the strength to follow their consciences. Indeed, they will be ready to receive with fraternal joy and understanding those who come to them."

Recognition.

The Convocation of Canterbury and York, representative of the clergy and bishops of the Church of England, decided three months ago to grant full recognition to the bishops and other ministers of religion to the Church of South India, which is composed of Anglicans, Methodists, Presbyterians, and Congregationalists.

Members of the "Annunciation Group" claimed that the non-Anglican pastors of this church lacked the Apostolic succession.

Ratification of the compromise by the Church of England's highest authorities has already caused at least two members of the "Annunciation Group" to seek entry into the Roman Catholic Church.

Authoritative quarters in Rome said 20 or 30 Church of England clergymen were likely to pass over into the Roman Church by Christmas, but not many more.

High Church.

Although not stated, the invitation was evidently addressed to the High Church and Anglo-Catholic adherents of the "Annunciation Group" of the Church of England, numbered at between 1,700 and 2,000.

Some members of the group are reported to have at one time threatened to secede from the established church and to set up another church in England, perhaps in communion with the Papacy in Rome.—Reuter.

—"Belfast News Letter", 31/10/'55.

[Since this appeared in the papers we have not heard of any response. Before the Church of England Convocation met it was threatened that a very large body of clergymen would secede to Rome if Convocation recognised the orders of Church in South India. Convocation at Canterbury and York recognised the ministries concerned, but the big swing over to Rome did not take place. The "Group" referred to, supposed to be 2,000 strong, now appears to be able to afford only 20 to 30 seceders. Those "Papalists" referred to in these columns in October, are sad anomalies in the Church of England.]

* * *

Anglican Clergy to Join Rome?

Approval given at the Convocation of Canterbury and York (July 6th) to admit the Church of South India to limited intercommunion with the Church of England, has brought the statement that "before Christmas a group of Anglo-Catholic priests of the Church of England, will have submitted to Rome". The author of the statement, Rev. Hugh Williamson, was unable to say how many were in the "group". Rev. W. G. Bennett, vicar of the Church of the Annunciation, who displayed a notice that "It is not possible in this Church to admit to Holy Communion any member of the Church of South India", found his church picketted on Sunday by persons carrying placards with Bible texts and Protestant slogans. Mr. Bennett, however, denied he was "about to secede to Rome".

Dr. W. E. Orchard, who left the Congregational Church in 1932 for Rome, has just died,

and the official R. C. paper has to admit that "no great movement from the non-conformist denominations followed as a consequence. His assistant, Rev. Stanley James, came to the Church. But there were few besides." So the Presbyterian, later Congregational minister who, in 1920 "was known to every reader of British newspapers" (says the R. C. obituary) passes on practically unknown to this generation.—"Protestant Action", Toronto, Oct. '55.

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A Coming Centenary.

This year will mark the centenary of the coming of Protestant Christianity to Colombia, where, incidentally, the persecution of Protestants still goes on. A hundred years ago there arrived in Colombia the Rev. Henry B. Pratt, a Protestant missionary. The country had quite recently obtained its independence from Spain, and Mr. Pratt, as a missionary pioneer, proved very successful, becoming, in fact, an outstanding personality among the Protestants of South America. Among his gifts was that of writing, and in addition to writing some commentaries on the Old Testament, he promoted that translation of the Bible which is known as the *Version Moderna*. For it is always the prime endeavour of a Protestant missionary to make the Scripture available to his converts in their own tongue.

Celebrations.

An interesting programme has been prepared by the Evangelical Confederation of Colombia, and it is designed to last throughout the year. "The Confederation will publish information on the advance of the Protestant Churches against fanaticism, indifference, and systematic persecution." It should prove very interesting information indeed, and we shall be glad to see it. There are to be evangelistic campaigns of all sorts, except one by radio, for that has been forbidden to Protestants since 1953. "Outstanding speakers from Latin America" are to be invited, and three large meetings are projected. "The last of these will be designated as the First Protestant Congress of Colombia." For, as the Roman Catholic Church ought to know, for it has been long enough at it, a persecution always provokes a reaction on the other side, and consolidation and growth are usually its outcome. But it is, of course, easier to persecute than to convince.—"The Bulwark", Oct. '55.

Emigration "Empties" Eire Towns.

Mr. Thomas Derrig, former Minister for Lands, speaking on emigration in the Chamber of Deputies, Dublin, said that the people of whole townships in the western areas of Eire were clearing out, and the movement was extending to comparatively well-off areas.

Large numbers of houses were being abandoned. Their former occupants were seeking better living elsewhere and it would require an enormous effort now to stem emigration. If the women were to be induced to remain at home, constant employment would have to be provided for the men.

* * *

Influence of Roman Catholic Church in Eire— A Protestant Bishop's View.

There may be an undue influence exerted in Eire by the Roman Catholic Church upon its members—but that is because of the personal loyalty of members and not because of any ultra-autocratic outlook on the part of the Church leaders, a Protestant Bishop said in Belfast.

Rev. Dr. E. C. Hodges, Bishop of Limerick, was the principal speaker at a meeting of Queen's University Literific Society.

Speaking on the subject "Church and State," he said that if any definite instructions ever went from the Roman Catholic hierarchy to the Government of Eire he had never heard of

(Continued on p. 11.)

THE STORY OF A PRIEST TO ROME AND BACK.

The Rev. William Purcell Witcutt's mouth clicked shut like a snap lock when British reporters tried to interview him six years ago on his reasons for quitting the Roman Catholic Church and rejoining the Church of England. This week the lock opened smoothly with U.S. publication of Anglican Witcutt's *Return to Reality* (Macmillan; \$1.65)—a well-written attack upon Roman Catholic doctrine.

In 1928 Witcutt, son of a Staffordshire merchant tailor, was studying law at Birmingham University when the attraction of G. K. Chesterton's anti-industrial theory of "Distributism" led him to Rome. Distributists took one look at the misery of the workingman and concluded that large-scale industry should be abolished in favour of a social-industrial structure more like that of the Middle Ages. Since the leading Distributists seemed to be Catholics, Witcutt began to study the Roman Catholic system of thought. "It at once attracted me," he writes. "Here was an intellectual scheme moulded and shaped, it seemed, to include every detail. One had only to make an act of faith and one was settled, intellectually for life. No more questions need be asked."

Seven Year Crind.

Anglican Witcutt became a Roman Catholic, and resolved to study for the priesthood. He

persuaded Catholic authorities to waive their rule requiring converts to spend two years in the Church before entering the seminary, and within a month of his reception into the Church plunged into a seven-year seminary grind at Oscott.

"It was," writes Father Witcutt, "a seven years' intensive training in how to think . . . We studied every branch of philosophy and theology. Logic was our master and the syllogism our instrument." He was entranced by the Church's scholastic system of theology, "glittering and shapely as a machine." Scholastic theology's two fundamentals, says Witcutt, are the Abstract Idea (the essence of every object is comprehensible only to the mind, which is immaterial, spiritual and immortal) and the Beatific Vision (the plunge of the soul into the Divine").

Armed with his new-found theology, Father Witcutt was sent to a slum parish in Birmingham. For a while all went well. Then in a lecture on the Reformation to the Catholic Evidence Guild he bore down too heavily on the corruption of the medieval Catholic clergy. "I was summoned to interview the Vicar-General, who told me, with a searching look, that I was being transferred to 'the farthest outpost of the diocese.'"

As a parish priest in the villages of Staffordshire and Warwickshire, Father Witcutt drew nearer and nearer to the God that seemed to lie just behind the veil of nature and farther and farther away from the Abstract Idea and the Beatific Vision. He found that "The God of Scholasticism was unworshipable. Nor do Roman Catholics worship Him. They cannot. They worship the Sacred Heart, the Virgin, and the Saints . . . To me Roman Catholicism seemed one of two things: either a set of dry philosophical formulae or else a range of plastercast statues . . . What I wanted was no vision of the intellect, but resurrection. It was the doctrine of bodily resurrection which held me by an unbreakable bond to the Christian religion, as it had held St. Paul."

Roman Catholicism, says Father Witcutt, conflicts with philosophy ("It does not allow for any advance in philosophy made since the 13th century"), with physical science ("by insisting upon the now indefensible Aristotelian doctrine" that qualities, such as colour, are objective instead of being in our senses) and with history. Back in the Anglican fold, he holds that the Bishop of Rome became pre-eminent in the Church only because the Mohammedans "overwhelmed the Patriarchs of Alexandria, Antioch, and Jerusalem, isolated him of Constantinople, and left only the Patri-

arch of Rome in his former authority."

For the last six years Father Witcutt has been an Anglican Curate in London's run-down suburb of East Ham. The freedom of the Church of England is a relief to him. "More and more the Latin liturgy had become an annoyance to me," he writes, and "I had grown to detest the spiritual Iron Curtain which divides Roman Catholics from their fellow-countrymen . . . I am sorry to say that the Roman Catholic, and particularly the priest, despises the Church of England. He does not consider its clergy to be true priests, and he despises it for its lack of congregations and its empty pews."

Of these empty pews optimistic Anglican Witcutt notes that the un-Churched English are "not bitter anticlericals and atheists, as they would be in a Continental country. They are members of the Church who are at present asleep, and one day someone's voice will wake them."—"Time," 4/7/55.

AN IMPRESSION OF IRELAND.

Visitors to Ireland sometimes form curious ideas about us: and sometimes they are given odd information by well-meaning persons. For instance, we have heard of visitors to Dublin who have been told that Trinity College (Dublin University) "used to be Catholic" (i.e. Roman Catholic). It is well-known of course that it is a famous Protestant place of learning, and historians would be at a loss to say how a college founded in the reign of Queen Elizabeth (A.D. 1592) for the education of Protestant clergymen etc. could be described as above. It is true of course that at an earlier date part of the ground occupied by the College had been the site of a monastery which had become the property of the city of Dublin. But we fear that that is not enough to support the statement that the college itself used to be "Catholic".

This notion is akin to the one referred to elsewhere, that every ecclesiastical ruin in Ireland is due to the fire and sword of Protestant vandals, whereas in fact at the time of the Reformation here there was scarcely a parish church or cathedral not in ruins or ruinous. This sorry condition of things was due to the constant strife among the people who cared little for church or religion. It was not solely the conflict between Irish and Anglo-Norman, but between the Irish chiefs themselves, and religion did not restrain them very much.

We had here, of course, a certain number of monastic institutions in the sixteenth century which were "confiscated" or secularised by King Henry VIII. What state they were in we cannot say. Perhaps they were better in some instances

than the English ones, but it would not have suited state policy to secularise the English monasteries and leave those of Ireland alone. So the Irish monks and friars were demobilised, and their houses sold. If they were like many of the English houses they were in debt, and in poor repair.

* * *

Then again the visitors may be interested in higher education, and be anxious to learn something of its history in Ireland. He will very likely be told that Trinity College, Dublin was the wealthy preserve of the privileged Protestant classes, and that the Roman Catholics had no facilities given to them for higher education until efforts were made to establish a "Catholic University" about 1855, which was not a success, and so the people had to wait till 1909 for the National University with its three colleges, Cork, Galway, Dublin. Now in 1795 the Irish Government (before the union with Gt. Britain) established on public funds St. Patrick's College, Maynooth for the higher education of Roman Catholics, both lay and clerical. Some years later the admission of lay students was stopped so that the college became exclusively clerical.

In the 1830's the Government created for Ireland a national system of primary education which, though not perfect, and needing revision in regard to religious matters (afterwards satisfactorily settled), was the best in Europe, and far superior to anything in Great Britain in the nineteenth century. This system was augmented by the subsequent creation of "model" schools, under the management of the Commissioners of National Education (the "national" schools were managed locally, usually by clergymen). The model schools were truly models of what well equipped, well-staffed schools should be; and the grades, classes, and curriculum of the whole system were efficiently planned and carried on. The only thing we may regret is that the Irish language was not fostered as a literary medium. The Irish like the Welsh might well have been taught bilingually where the old language was in common use.

The National system also allowed the establishment of "Higher Grade" schools where local demands existed. This provision could have supplied secondary education throughout the country where it was needed, but little interest was taken in this possibility.

In 1845 the Government established "the Queen's University of Ireland" with three Queen's Colleges, Cork, Belfast, Galway. In these colleges open to everyone, as T.C.D. had been since 1793, sound teaching in letters and sciences was provided, and a good supply of scholarships was available. The professors were outstanding

men equal to the staffs of any other university in these islands, but the colleges were condemned by the Roman Catholic bishops because they were under State control and made no provision for theological instruction. So the only one of which really prospered was the Belfast one (which attained to independent status in 1909).

Yet the fact remains that the two colleges of the National University outside Dublin have existed since the 1840's, and anyone was free to attend.

From 1880 onward there was a "Royal University" here which was not a teaching institution but an examining one. Anyone could sit for its examinations after preparing in ecclesiastical colleges, secondary schools, or privately. The standard was high, and the results good.

It may be said that since 1845 the facilities for university education in Ireland were quite adequate to the country's needs. England had only two universities till well into the nineteenth century (London University was not set up till about 1830, Durham a few years earlier). Ireland had non-university training for lawyers and physicians and surgeons, as it has still, so its professional needs were not handicapped. Had the Queen's University Colleges been welcomed and used it is probable that they would have been increasingly adapted to suit the needs of their students spiritually as well as intellectually.

* * *

A visitor from overseas may set out to tour Ireland in company with a number of other visitors, and they all may be Protestants or the majority of them. About the country they may see and hear much about the faith of the majority. They may see Croagh Patrick in Co. Mayo and hear of the pilgrims who annually climb its stony track to hear Mass on its lofty summit. In the same county they may hear of, and see the shrine at Knock (where an appearance of the Blessed Virgin is affirmed to have been made). In Donegal they may see "St. Patrick's Purgatory", and elsewhere see modern Roman Catholic establishments such as Mount Mellary. But they may not have their attention drawn to the fact that a quarter of Ireland's people are Protestant, and that their co-religionists have places of worship throughout the country in North and South.

* * *

Some months ago a lady from the United States of America was in Dublin and had paid a visit to Dublin Castle where she was correctly told that the present Roman Catholic military chapel had formerly been the "Chapel Royal". She asked us if many of the Protestant churches had been taken from Protestants at the time the Irish Free State was set up. We were a little taken aback at this question for we had never thought anybody would imagine such a thing, and of course told

her that nothing of the sort had ever occurred. She then asked about the Chapel Royal, having been given the impression that it had been "wrested" from Protestants. We were glad to explain that that building had never belonged to any Irish Protestant church, but had always been State property in no way connected with the diocese of Dublin.

* * *

Some time ago Professor D. W. Brogan, formerly of Glasgow, wrote his impression of a recent visit to Dublin. He gave his readers a picture of the religious attitude he found here of denunciation of many things. He saw the isolationist spirit which acts as if there were no world outside Ireland, and if he had been here lately, mid-October, he would no doubt have been interested in the efforts made by Roman Catholic organisations to prevent a football match in Dublin between an Irish and a Yugoslavian team. From the Roman Catholic Archbishop's House came a complaint that the promoters of the game ought to have discussed the matter of the invitation to the Yugoslavs first. Various Roman Catholic groups raised their voices against the match with the "Reds". But the curious fact stands out that last July Dublin had a contingent of Russian Soviet astronomers as guests. These men were fêted in the customary manner, and no protests were made. But when the simple players of association football, the game of the common man, came over the sea the protests began. However, the football organisation here did not allow itself to be stampeded. Neither the disapproval of the Roman Catholic Archbishop, nor the refusal of the President to attend the match, and of the band to play at the field, nor the failure of the broadcast arrangement discouraged the people concerned. The public did not yield to pressure either, and some twenty-thousand people were said to be present.

This successful assertion of the independence of sport is a healthy sign in a country in which moral courage is not conspicuous.

* * *

Professor Brogan said of Ireland "Here nationality and religion are one". This is no new assumption, and a year or two ago we commented on the view of an ecclesiastic that "when he thought of an Irishman he thought of a Catholic" (or words to this effect). Now Professor Brogan refers with appreciation to the work of reviving the Irish language done by the Gaelic League. The visitor may be surprised to learn that the founder of the Gaelic League was Dr. Douglas Hyde, son of a Church of Ireland clergyman, a practising churchman all his life, and the first President of the Irish Republic. How the facts falsify sectarian prejudices!

Just lately too there died in Dublin Dr. Kathleen Lynn, for forty years a strong Irish republican who figured in the Easter 1916 Rising. Dr. Lynn was a co-founder of St. Ultan's Hospital for sick infants, and was a noble pioneer of social improvement. Her funeral was attended by representatives of all parts of political and social life. It surprised many to realise that Dr. Lynn was a Protestant who faithfully practised her faith. So Ireland is a land of unexpected things and people, and the visitor must not assume that the pattern is uniform or that individuality is a thing of the past.

But we want more individuality; more people out of step; more iconoclasts; more men and women to challenge the smug assumptions of people who trip over themselves in their hurry to toe the line. In older days the people of Ireland believed in liberty. To-day it is hard to find clear thinking. People are frightened to use their reason lest they might come to unpopular conclusions, and the kind of information they ought to have is some times not available. We read, à propos of the Yugoslav football match that the Yugoslavs massacred thousands of Roman Catholics, but not that the Croats under Mussolini's aegis murdered many thousands of Greek Orthodox Yugoslavs beforehand. We have seen it stated that the majority of the citizens of Yugoslavia are Roman Catholic. But in fact the Orthodox outnumber the Roman Catholics, and there is a substantial population of Mohammedans as well.

No doubt visitors to other countries find anomalies, and learn that hastily formed opinions mislead. But we in Ireland are quite ready to mislead ourselves. Little wonder then that our visitors carry away notions which perpetuate error.

The matter which is most misunderstood by visitors is the situation of Northern Ireland. We despair of seeing the day when citizens of the republic will consider fairly the position of the North, so that we have little hope that our visitors will be enlightened. From Dublin to the Border is little over sixty miles: to Belfast it is about a hundred; yet surprisingly few southern Irish who are vocal about partition know much about the North, or are anxious to gain impartial information. They do not visit Northern Ireland enough, nor do they associate with people who will give them a reasonable point of view. They think political unity is the only thing that matters, and so they neglect the other sorts of unity which could make friends and fellow-workers.

Our visitors then had better confine themselves to sight-seeing, and food, and avoid trying to understand us. As long as we are elusive we may be interesting. Once we cease to be that we shall be as dull as everywhere else.—D. C. MacW.

Registered at Stationer's Hall.

THE CATHOLIC.

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All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

Christ Revealed as One With God

The saying of Our Lord which ought at all times to guide our faith is set down in St. John's Gospel (10, 30) "I and my Father are one." The numeral "one" in Greek has masculine, feminine and neuter significances, and here the neuter is used, meaning "an entity," "a unity." It may be said to the believer that this saying is not enough to bear the weight of the doctrine of the Holy Trinity. That was not its purpose, but in fact, if we use it as a proof-text we can easily support it by numerous Scriptural evidences, so that the interpretation of "I and my Father are One" is made plain throughout the New Testament.

* * *

Let us consider, first, what we are taught about the **existence** of Christ. St. John 8, 58 we read "Jesus said 'before Abraham was, I am.'" The phrase "I am" is the same as the Old Testament one in which Jehovah revealed Himself. He sent Moses to Pharaoh with the directive "I AM hath sent me unto you." God had named Himself "I AM THAT I AM" (Exodus 3, 14), so we are struck by the use of this sacred phrase by Our Lord in reference to Himself. The usual explanation of the phrase is that it means "the Eternal One." This is carried over in the Epistle to the Colossians from its Old Testament sense into the New, in direct application to Our Lord. In chapter one (verse 17) St. Paul wrote of Him "He is

before all things, and by Him all things consist."

This does not rest only in St. Paul's words: Jesus had said (St. John 17, 5) in His great prayer "Now, O Father, Glorify Thou me with the glory which I had with Thee before the world was." Further in the same prayer He said to the Father "Thou lovedest me before the world was." (v. 24).

The same truth is emphasised in the Revelation where Our Lord takes the title "The Alpha and the Omega"—"the First and the Last," i.e., the One who has priority of existence (Rev. 1, 8: 22, 13).

* * *

If Pre-existence is taught by the "I AM" of Our Lord, and the evidence is there to show it: we have the first step towards the unfolding of His saying "I and My Father are One." We go on to find that the New Testament writers under the inspiration of the Holy Ghost declare that Our Lord shares the same attributes as the Father. It appears to us to be simply incredible that Jewish Christians such as Paul, John, Matthew, etc., could have assigned to Jesus, had they not held that "God was manifest in the flesh," the attributes of Deity. Heathen writers might have done so, but we have no heathen writers in the New Testament.

The following **attributes** of God are referred to Our Lord:

1. **Omnipresent**—"No man hath ascended up to heaven, but He that came down from heaven, even the Son of man is in heaven." We find the truth here set down, that the Son of man while on earth, is yet continuously with God, put concisely in the well-known Latin hymn translated "The heavenly Word proceeded forth, yet leaving not His Father's side." He was at one and the same time with men and with God.

2. He was **omniscient**—We are well aware of "the Kenosis Theory," i.e., the view that in the Incarnation Our Lord "emptied Himself" (Gr. Kenosis, an emptying) of divine qualities, including knowledge He had as God. In fact, you can make this word "Kenosis" comprehend nearly anything. But the Authorised Version in translating St. Paul's words in Philippians 2, 7 (heauton ekenose) reads "He made Himself of no reputation," which, while not literal, seems to convey exactly what St. Paul intended. So, omniscience was not abandoned, for we find that St. John records a comment of Our Lord's disciples—"Now we are sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." John shows that Our Lord did not repudiate this,

for He simply said to His followers "Do ye now believe?" (John 16, 30). There were, no doubt, matters of which Our Lord's human consciousness was **unaware**, but omniscience was a quality of His eternally existing personality.

3. **Omnipotence**—This is a spiritual power, not yet exercised to the full though His control of natural forces when He was here on earth was enough to show that the universal power was there, so we call to mind St. Paul's words in Philippians 3, 21, to the effect that Our Lord in the resurrection "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby **He is able even to subdue all things unto Himself.**" If that is not a declaration of Christ's omnipotence, and the imparting to Him of divine qualities properly associated with the Godhead, then words have no meaning.

4. He is, as the Father, **unchangeable**—The first chapter of the Epistle to the Hebrews contrasts the incarnate Son of God with angels and then declares His unvarying eternal existence. The heavens and earth shall perish, "as a vesture shalt Thou fold them up, and they shall be changed: **but Thou art the same.**" Immutability, a quality of God, is Our Lord's too, for this epistle also speaks of "Jesus Christ, the same, yesterday, to-day and for ever."

5. He is the **Holy One**—So St. Paul spoke of Our Lord, well-knowing that the title "the Holy One" is applied in the Old Testament to God—"Holy, Holy, Holy, is the Lord of Hosts" Isaiah 6, 3. "Be ye holy, for I am the Lord which sanctify you" Leviticus 20, 7 & 8. Jehovah is "the Holy One of Israel" and Jesus Christ is named "the Holy One." This speaks for itself.

6. The designation "true God" is applied to Our Lord by St. John in the first epistle (5, 20) "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His son Jesus Christ. This is the true God, and eternal life." Here again we have the words of a Jewish Christian to whom it would have been the utmost blasphemy to call mere man "true God." John's words immediately following the above quotation are "Little children, keep yourselves from idols." Could he have said that if he had been making an idol and a lie of Jesus in the previous verse? True God is right, and its setting, like the setting of all the other attributes is in the Incarnation, "the Word made flesh."

A slightly different sort of Scripture evidence as to the meaning of "I and My Father are One" will be found in the way in which **the activities of God** are ascribed to Christ.

1. God is **Creator**—and John in chapter 1 of his Gospel says of Christ the Word "all things were made by Him (John 1, 3.) St. Paul in Colossians 1, 16 writes of Christ "by Him were all things created, in heaven, and on earth, whether they be thrones, or dominions, or principalities or powers: **all things were created by Him and for Him.**"

2. God is **Preserver**—"By Him, (that is by Christ) all things consist" says St. Paul (Col. 1, 17). The Epistle to the Hebrews describes Our Lord as "upholding all things by the word of His power" (Heb. 1, 3). Thus once more the New Testament represents one Lord as partaking of the peculiar activities of God.

3. **All things are God's**—And St. John records that "the Father loveth the Son and hath given all things into His hand" John 3, 35. Truly "He that cometh from heaven is above all" John 3, 31.

4. **God reigneth**, "the Lord is King for ever," Psalm 10, 16. He is the King "Whose name is the Lord of Hosts" Jeremiah 46, 18, and in Rev. 1, 5 Our Lord is described as "the prince of the kings of the earth." In Revelation 17, 14 the victory of the Lamb is assured, for "He is Lord of Lords, and King of Kings."

5. **"Who can forgive sins but God only?"** Yet it was said by the angel who spoke to Joseph of the child of the Blessed Virgin Mary "Thou shalt call His name Jesus, for He shall save His people from their sins." Accused of blasphemy because He said to a palsied man "thy sins be forgiven thee," Our Lord answered that "**the Son of Man hath power on earth to forgive sins.**" That was His reply to those who asked "who can forgive sins but God only?" (Mark 2, 7).

6. **"Thou that hearest prayer; unto Thee shall all flesh come"** (Psalm 65). Jesus said "If ye ask anything in my name, I will do it" (John 14, 14.)

7. **God is the Almighty**—Our Lord's proclamation to his disciples on the occasion of His ascension was "all power is given unto thee in heaven and in earth" (Matt. 28, 18).

8. **"The Lord shall judge His people"**—Deut. 32, 36. In Acts 17 we have an account of St. Paul's speech on Mars Hill in Athens. He says that God "hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

The activities of God are plainly treated by

New Testament writers as the activities of Our Lord Jesus Christ. He not merely shares in part: He uses them as His own by right.

* * *

Finally, we have abundant reference to Our Lord **in relation to the glory of the Father.** He is "the brightness of God's glory" Heb. 1, 3. He is "crowned with glory and honour" Heb. 2, 7. When He comes again "He shall come in glory" Matt. 24, 30. And "He shall reign in glory," Matt. 25, 31.

In ascribing highest praise from men to God, we read in Rev. 1, 5 and 6 that to Jesus Christ shall be "glory and dominion for ever." So also in Galatians 1, 3-5.

* * *

We believe that this is the elucidation of Our Lord's words that He and His Father are One. In the simplest and most matter of fact way the New Testament throughout applies to Our Lord exactly what the Old Testament applies to Jehovah. That is how the Holy Ghost has unfolded to us the mystery of the Word made flesh. That is why we, without confounding the creature with the Creator, can worship Jesus Christ and call Him our God and Saviour. We know that He is God the Son. We know that the doctrine of the Holy and undivided Trinity is not an ecclesiastical fiction, but a definition of the eternal truth of the Godhead, and that Jesus is Emmanuel, "God with us."

PRAYING TO THE SAINTS.

Our readers will find in the next number of "The Catholic" a plain forthright statement of the Archbishop of Canterbury on the subject of the invocation and intercession of saints. The Archbishop's sound words which are timely and cautionary, gave concern to "The Church Times" the "Anglo-Catholic" paper, as any plain Protestant declaration must. Yet it would be wrong to suppose that praying to the saints is a "Catholic" practice; and that not praying to them is a Protestant one. In fact, praying to the saints is not Scriptural, and therefore cannot be really Catholic. Not praying to the saints is in conformity with Scripture, and so must be Catholic. Here, as in much else, what is popularly called Protestant is in reality good old primitive Christianity.

Let us recognise at once that there are certain inscriptions on ancient Christian graves in catacombs, etc., which have been eagerly accepted as proof that Christians prayed for the dead, and to the dead right from the start. It has also been claimed that Our Lord was used to prayers for the dead and did not dispute their propriety. But it has yet to be

proved that Jewish prayers for the dead were offered as a duty in Our Lord's time. The fact is well nigh certain that such prayers are much later than the first century A.D. It is also true that the prayers engaved in Christian burial places are later than the time of the Apostles.

* * *

"The inscriptions in the catacombs (subterranean cemeteries in Rome), in their bearing on such practices as prayers for the dead and prayers to the saints, have been very differently interpreted by archaeologists according to their theological bias."

"It is easy to conceive how devotion (to the memory of martyrs and other dead) always ran the risk of unduly exalting human merit, and of fostering the idea that the saints, or the deceased friends, could be approached in prayer as mediators between earth and heaven. And a curious discovery enables us to contrast the popular theology at the time when Cyprian suffered (250 A.D.), with the repudiation of the worship of martyrs so emphatically expressed a century earlier, on the occasion of Polycarp's death (A.D. 156). When victims at Rome were interred in the Catacomb of Praetextatus (A.D. 258) the still wet plaster above the graves was scratched by some unknown hand with the words "O Januarius, Agatopos, Felicissimus, Martyrs, Comfort me." This illiterate "graffito" has many counterparts in the third century. It is usually the case of surviving relatives imploring the mediation not of noted saints, but of the friend deceased."

These quotations are from Appendix B of Dr. Foakes-Jackson's History of the Christian Church. This appendix is on the catacombs and was written by the Rev. A. C. Jennings. It is to be noted that Mr. Jennings draws attention to this sort of prayer as being part of "the popular theology" of the third century, when Christianity was already two hundred years old, and when its recruits were likely to carry into it much of their old pre-Christian superstition. We know how the Reformers protested in the sixteenth century against "popular theology," and we know how "popular theology," the wishful thinking and luxuriating credulities of ignorant people, built up dogmatic theology and pious practices ever since. As orthodox Protestants we maintain our witness against "popular theology" of this sort since the only divine rule of faith is Holy Scripture, and it is the test of truth.

* * *

Though our title is "Praying to the Saints," it may not be out of place to continue with quotations from Mr. Jennings, on the catacomb evidence for "prayer for the dead." He says

"the future was throughout this period (i.e. 2nd and 3rd centuries) unclouded by the gloomy speculations of theologians. The state beyond is plainly viewed in the catacombs with serene cheerfulness, as a continuation and development of the present spiritual life. It is consistent that **in the first six centuries** but very few examples are found of the address to the reader (of the inscriptions) for his prayers. It is no real qualification of this position, if we find the early Christians appropriating as a fit epigraph the familiar Jewish ejaculation 'on him be peace,' here appearing in such forms as 'peace be with you,' 'may you live in God,' etc. At least as frequent are the expressions of a sure and certain hope. Sometimes there is an appropriation of the traditional vocabulary of paganism. Sometimes there is merely a pathetic ejaculation of human affection. In most cases seemingly there is no expression of the survivor's sentiments at all."

* * *

It should be obvious from this that it is indeed foolish and unscholarly to draw theological conclusions, applicable to our own faith, from the catacomb inscriptions. Sentiment and emotion, not theology, dictate most funeral inscription. We emphasise all this because one of the critics of the Archbishop of Canterbury's words wrote to the "Church Times" and sought to justify the intercession of saints by a wave of the hand towards the catacombs, suggesting that there we find the convincing evidence of the soundness of prayers to the dead. Another correspondent answered with the decisive point that he preferred the Scriptures as a guide to faith and prayer, rather than the catacomb theology. He also added that the Church of England in the Sixth of the Thirty-Nine Articles says that Scripture is the Rule of Faith, and in the Twenty-Second Article says that "the Romish Doctrine concerning the Invocation of Saints is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." The Archbishop showed himself in favour of the true doctrine of the Church when he spoke plainly against the popular cultus of saints in a church which officially declared such cultus to be repugnant to the Word of God.

* * *

One of our friends recently said that "the strongest argument in favour of the invocation of saints is ignorance." That has been shown time and again. The argument is usually put in this persuasive manner—"You ask your earthly friends to pray for you: surely you will not give up asking them now that through death

they are much nearer God." The very important question ignored in this is how we are to show that when a good man dies he remains in touch with his friends he left behind on earth so as to be able to hear their prayers; and how to show that now he is in a position to address God on their behalf. We have no information whatever on this matter, and no possible source of information. What we have is a glorious revealed truth which concentrates all intercession with God in Our Lord Jesus Christ, and so by implication rules out the claim that there are subordinate intercessors in heaven—"There is one God, and one mediator between God and men, the Man Christ Jesus" (1 Tim. 2, 5). Commonsense ought to tell us that if we are invited to "come boldly to **the throne of grace**" (Heb. 4, 16) we should realise that there can be no point in seeking any mediation other than His Whose throne it is. Let no one fall back upon the pitiable argument that Our Lord Jesus Christ is too remote from us; too holy; too austere; too concerned with judgment rather than forgiveness; for the previous verse in Hebrews, chapter 4 is "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." It is wonderful how the Bible has anticipated and answered all the objections the natural man has to the freeness of grace, of election, of salvation. The tragedy is that so many find it so difficult to accept what God teaches in His word, and are seeking to evade its plain lessons from some perverted sense of lack of merit in themselves, and over-abundance of it in the saints.

* * *

The little catechism entitled "Roman Claims" which was issued for study in the Church of Ireland (2nd ed. 1931, A.P.C.K. 37 Dawson Street, Dublin, 4½d.) puts the subject in its right context.

Q. "What does the N.T. mean by the word saints?"

A. "Those who are separated to God. Christians are called saints because dedicated to God's service."

Q. "Who are saints according to the Church of Rome?"

A. "Saints according to the Church of Rome are those who are declared to be reigning with Christ in heaven" (Creed of Pope Pius IV: Trent, Gess. 25).

Q. "What does the Roman Church teach about the invocation of saints?"

A. "The Roman Church teaches that saints are to be 'honoured and invoked.'"

Q. "What does 'honoured and invoked' mean?"

A. "It means in practice that worship ought to be offered to them, and that we ought to pray to them to intercede with God for us" (Pope Benedict XIV, 1740-1758, defined canonisation as a decree by which the Pope commands and ordains that the entire Roman Catholic world should honour and offer prayers to the persons who are canonised).

Q. "What grounds does the N.T. afford for the belief that departed saints hear our words or read our thoughts?"

A. "The N.T. affords no grounds for this belief."

Q. "What power would a departed saint need to possess in order to hear words or read thoughts of people in all parts of the world?"

A. "He would need to possess divine power in order to do so."

Q. "Where is it forbidden in N.T. to offer religious worship to men?"

A. "St. Peter rebuked Cornelius for worshipping him (Acts X, 25, 26). St. Paul and St. Barnabas refused the worship of the people of Lystra (Acts XIV, 11-18)." (Several of the early Fathers, such as Irenaeus, Clement of Alexandria, Origen, Athanasius, and Augustine, have left their strong testimony against prayer to the saints).

Q. "How does modern Roman Catholic practice go beyond the permission of the Council of Trent to honour and invoke the saints?"

A. "Modern Roman Catholics not only ask the saints to pray to God for them, but they pray to the saints for their help and protection." (Modern Roman Catholic prayers very largely consist of prayers to the saints, not for their intercession, but for their aid).

We have heard of pusillanimous Protestants who objected to their families being taught this catechism, yet it is only simple primitive Christian truth throughout. Such people however are not interested in truth or God's word.

* * *

The Rev. Fr. Connellan, when he wrote an account of his leaving the Roman priesthood entitled it "Hear the Other Side," and it is only fair that we should indicate what Roman Catholic writers say in favour of praying to the saints. The Rev. Fr. P. Ryan in "Catholic Doctrines Explained and Proved" offers to give "plenty of proof" from the Word of God that it is lawful to believe that the saints in heaven intercede for us. He quotes Rev. V, 8, "golden vials full of odours which are the prayers of the saints." Fr. Ryan says that St. John here describes the saints before the throne of God praying for their earthly brethren. If we read

the chapter we shall not find that it bears the interpretation Fr. Ryan puts on it. The "vials full of odours which are the prayers of the saints" are the prayers of the believers on earth, for the word "saint" is steadily used in the New Testament for the Christian here, not the Christian in glory.

Fr. Ryan quotes Maccabees XV 14, a book which he says "Protestants acknowledge to be historically true." The passage refers to a vision Judas Maccabee had of Jeremiah the prophet praying for the people and for Jerusalem. Fr. Ryan does not disclose that this is the Second Book of Maccabees, a very different matter. We recognise the historical value of First Maccabees, not of Second. Anyway, a vision referred to in a dubious apocryphal writing is not likely to bear much weight.

He refers to the rich man in torment praying for a message to be sent to warn his brethren; and asks if, in the light of this intercession, the saints cannot intercede on our behalf? The passage in Luke XVI is the parable of Lazarus. A parable is not a definition of doctrine, and Fr. Ryan's "proof" turns out to be only an inferential question to which we can answer "Yes," and others can answer "No."

No further Scripture proof is forthcoming in Fr. Ryan's chapter headed "The intercession of Saints," but in the next chapter he writes "We proved in the last chapter that the saints in heaven intercede for their brethren on earth." There was no proof; and the most that he could do was to give a few passages from the Fathers of the third century which appear to warrant such prayer. What we want is warrant from the first century, not from the third, or the twentieth.

* * *

Even the third century is understandable in its attitude, in contrast with the later centuries when the delusion of Purgatory and its circumstances took hold, and prayers were directed to a new end, that is, to deliverance from the pains of Purgatory. That idea was not found in earlier and better days. In earlier and better days we do not find the saints being asked to recover for us lost property; or to secure that young people shall pass their school or college examinations. Thanksgiving was made to God for benefits received for it was clearly understood that "every good gift, and every perfect gift is from above, and cometh down from the Father" (James I, 17). Prayer is best learned from Him Who taught us when we pray to say "Our Father . . ."

* * *

We leave the subject of "Praying to the Saints" in the hope that we may all be

strengthened in our faith by the practice of believing prayer addressed to the Tri-Une God alone. We are sure that that is what all the saints desire us to do.

PASSING EVENTS—*cont'd. from p. 2*

them.

A great many members of the Éire Government, being loyal members of the Roman Catholic Church, had a very determined attitude towards the carrying out of the wishes of their Church—an attitude which invariably reacted on their decisions in the Government.

Association.

Very Rev. Principal J. E. Davey said it was a good thing, if a country was predominately Christian, that there should be an association between Church and State.

"In Éire, where there is a predominantly Roman Catholic population, that gives the Church an established position in the Government of the country. The Government accepts the vetoes of the Church in matters of legislation but apparently not in matters of football matches," he said.

Miss Betty Sinclair, secretary of Belfast and District Trades Council, said the working classes asked the Church—in this world struggle—to make life better and to help the people to get the things they really needed. If it did that it would regain its independence and flourish as it has never flourished before.

—Belfast "Weekly Telegraph," 16/12/55.

Orangemen Answer Critical Professor — Reminder from Recent History.

Sir William McCleery, Grand Master of the Grand Lodge of Ireland, replied in Belfast recently to the attack on the Orange Order made by Professor E. Y. Exshaw of Trinity College, Dublin.

Sir William was proposing the toast of the Government at the annual meeting of the Grand Lodge of Ireland held in Sandy Row Orange Hall.

He said that when speaking last month at a party conference in Dublin, Professor Exshaw declared that the only hope for the solution of partition lay in the disappearance of the Orange Order.

"I can assure Professor Exshaw that if the end of partition depends on the disappearance of the Orange Order then partition will remain for a very long time indeed," Sir William declared.

The Order was stronger to-day than ever it was, and there could be no doubt that it would continue to prosper and to go forward from strength to strength.

Sir William said that the professor had

alleged that the views of the Orange Order were those of 300 years ago.

Under Hitler.

"Instead of wandering back over Europe's past 300 years, I would suggest that the Professor should recall to mind a more recent page of history, when had it not been for the steadfast determination of the Loyalists of Ulster, the bulwark of which has always been the Orange Institution, he and his friends in the South of Ireland might have found themselves under the heel of Adolph Hitler," he added.

Professor Exshaw had continued his virulent attack by accusations of bigotry and intolerance.

His study of the history of 1690 must have been very cursory indeed, otherwise he could not have failed to know that in a time when bitter sectarian hatred was rife in many lands William of Orange was distinguished for his tolerant ideals and his determination to resist the bonds of religious tyranny.

"Bigotry" Cry.

Those were the principles for which their forefathers died—they were the principles they were determined to maintain, and it ill became any man no matter who or where he might be to make false accusations that could only lead to bitterness and sorrow.

The old effete cry of Ulster's bigotry and intolerance had become barren and exhausted, and was only kept alive by those who were determined to stir up a spirit of distrust against a loyal people whose only fault was their resolve to extend the British way of life to every man and woman so that all men's consciences might be their own.

—Belfast "Weekly Telegraph," 16/12/55.

* * *

200,000 French Canadians Abandon the R.C. Church.

"The two hundred thousand or more who have abandoned their language and their faith ought not to make us forget the eight hundred thousand who have conserved these spiritual values . . ."

Thus spoke a leading priest in Quebec, Msgr. Gosselin. His statistics apparently deal with the French Canadian minorities in provinces outside Quebec for he also added the following significant statement:

"We must remember that in our own province, called Catholic and French, 20,000 of our people do not speak French; 100,000, perhaps, have deserted the temples of the true God. We have no right to judge our minorities but we have the duty of helping them."

This same ecclesiastical authority stated that Quebec now represents only 75 per cent of the

French Canadians in Canada and only 50 per cent of those of French race in North America. The disappearance of the other minority groups outside of Quebec, would render difficult the survival of the French ethnic group in Quebec, he said.

Humiliating admissions such as the above, wrung from the lips of a Quebec priest by the force of cold, hard facts must surely give pause to the most ardent of French Canadian nationalists. They cannot be entirely blind to the handwriting on the wall. It is impossible that a pitifully small minority of French Roman Catholics locked within the tightly woven social and religious structure of one province can withstand the enormous pressure of a whole populous continent that is predominantly English-speaking and Protestant. Little wonder that there are bitter disputes within the sacred enclosure of our French and Catholic province as to whether it is not the best strategy for French Canadians to emerge from their monastery and throw in their lot with their Irish Catholic brethren elsewhere, becoming full fledged citizens of a great continent.

The severe losses the Church of Rome has suffered among French Canadians also explains the desperate efforts of the priests to repress and restrict any further inroads among their flock by French-speaking missionaries from non-Romanist groups. In the measure that they succeed in their persecution of evangelical groups, the priests of Quebec will succeed in driving their hitherto docile flocks out of their folds and into the maw of communist and secularist wolves.

—“Protestant Action,” Toronto, June, 1955.

* * *

The State of Israel.

Whatever the rights and wrongs may be of the Arab-Jewish dispute, there can be no shadow of doubt about the high ideals of the people of Israel and their desire to make the new State as progressive as possible. In this they are in the happy position of being able to call upon first class scientists, technicians and business men from among the immigrants, who have come from America, England, and indeed from almost every part of the world.

Just recently the Government have issued a small illustrated folder in Hebrew giving some interesting statistics of the progress of the new State, between the years 1948 and 1955. Amongst other items it shows that the number of workers in agriculture, industry and the public services has doubled during the seven years, and that three hundred thousand rooms have been built.

In education there are now some two hundred

and sixty five thousand Hebrew pupils, as against one hundred and two thousand in 1948, while the number of Arab scholars has trebled. Last year too a State National Insurance Scheme was started, covering the aged, widows and orphans, maternity and sickness, and also industrial accidents.

All kinds of industrial projects have been financed and undertaken from the development of the natural resources of the Dead Sea to oil prospecting. The extent of these developments is shown by the increase in the production of electricity from one hundred and sixty nine kilowatts to seven hundred and fifty one kilowatts.

The medical, social and religious needs have been remembered and provided for, though the increase in hospital accommodation does not seem to have gone forward as rapidly as the industrial side. In 1948 there were sixty three hospitals, but only about another thirty have been added in the seven years; but one does find that “bed” accommodation has been increased from four thousand six hundred to ten thousand. In the running of the State there are municipalities, district councils, local councils and local committees and welfare officers. That the Government is also very conscious of the importance of religion is shown by the fact that two hundred and fifty new synagogues have been built.

What, however, has gone ahead with amazing speed and efficiency is agriculture and land development. The desert has indeed been made to blossom as a rose. Village settlements have doubled and land cultivation nearly trebled, whilst irrigation schemes have been increased to a still greater degree. The fishing industry has not been forgotten, and the annual yield of vegetables and citrus fruit has risen considerably.

Headway has also been made with transport and travel, e.g., the number of railway passengers has increased from eight hundred and thirty thousand to three million.

A form of Government has been established with a Knesset (Parliament) and three hundred and twenty nine independent laws have been adopted. Abroad the State of Israel is represented in forty one countries by diplomatic representatives of various grades.

If only peace can be established in the Middle East, the State of Israel, with its “new look” and high aspirations could indeed regain much of its past glories and become perhaps a cultural centre, and the Holy Land, with its Christian, Jewish and Moslem associations, help to knit together the nations in a bond of fellowship.

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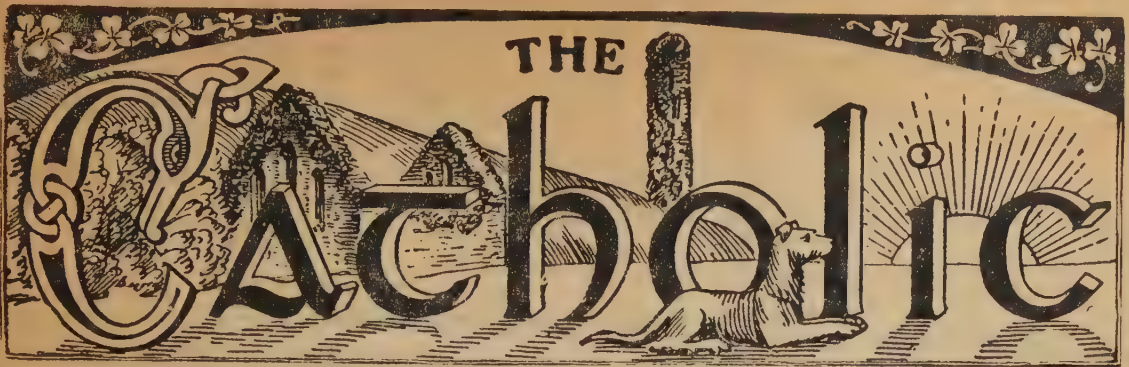
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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Saints of England.

His Grace the Archbishop of Canterbury is reported to have made a forthright pronouncement, on the question of canonizing saints in the Church of England. Preaching at Oxford, in a course on the Creed, he said:—

"People sometimes suggest—and every suggestion, good or bad, sooner or later comes to me—that we ought to canonise more saints in the Church of England. Please God, we shall not. Once you start, there is no end to who is to go in and who is to be left out. The advantage of canonizing was once described to me in the terms that, once a person is canonized, we no longer have to pray for him; being a saint, we can ask him to pray for us. That seems to me contrary to the whole feeling and nature of the Christian religion. This habit of asking the saints for their prayers sounds very nice, but I have never been able to find the slightest justification for it. At the bottom, there is always the fatal idea of trying to get something out of authority, and going to someone who can exercise his influence."

—"Church Times," 11/11/55.

* * *

Lodge Burnt "in Malice."

A decree for £160 was awarded to the trustees of the Masonic Lodge, The Mall, Sligo, when they sued Sligo Corporation and Sligo County Council in Sligo Circuit Court for £171 for malicious damage to their premises in July last.

Det. Sergt. J. Feighan, Sligo, said the premises were broken into, and there was evidence

of a fire. A can containing paraffin was lying on the ground.

A man had admitted breaking into the premises, and had already served a sentence for his part in the crime.

Judge Lynch said he was satisfied that there was malice.

—Dublin "Evening Press," 1/12/55.

* * *

Mission Hall Burned—Fire Caused by "Evil Minded Persons."

The burning of a wooden hut the property of the Faith Missions at Coolrain, Mountrath, on the night of July 29 was recalled at Portlaoise Circuit Court when Edward Fox, 16 Ballygal Road, Finglas, Dublin, brought a claim against Laois Co. Council for £600.

Granting a decree for £187 17s. 6d. Judge Deale said the fire was caused by some evil minded person, who did not like the Missions.

Burned to Ashes.

Edward Fox, Leader of the Missions in Eire, said the hut was taken to Coolrain by Messrs. Chestnut and McGee, who were to conduct a mission there.

James Chestnut said the hut was subjected to stone throwing on two occasions during Service. When he left it on July 29 at 10.30 p.m. it was all right, but when he saw it again, it was burned to ashes.

—Dublin "Evening Mail," 29/11/55.

* * *

"Religious Medals Used in Gas Meters."

Evidence that religious medals were "very often" used instead of shillings to obtain gas from gas meters was given before District Justice McCarthy in the Dublin Children's Court recently.

A boy, aged 14, was charged with stealing £2 11s. 0d. from a gas meter at a flat at 88 Upper Dorset Street, Dublin, on November 14 last. He was also charged with stealing £4 10s. 0d. from the same premises during last July.

In a statement made by the boy and read in Court, he said that he broke open the gas meter and took the money, but left behind four medals that he found in the meter.

Mr. P. Duffley, an Inspector of the Alliance and Dublin Consumers' Gas Company told the Justice that the medals would work the meter and obtain a shilling's worth of gas. They were very often used in his experience.

Mr. Rory O'Connor, solicitor, defending, said that the medals had also been known to work automatic telephones.

The tenant of the flat in question said that her little girl sometimes put the medals into the meter.

The Justice remanded the case to March 13, on the defendant's mother undertaking to pay £7 compensation.

—Dublin "Evening Mail," 29/11/55.

* * *

The Pope May Announce Finding of Relics of St. Peter.

The Holy Father may soon announce that bones found during excavations at St. Peter's Basilica are those of St. Peter, states a message from Rome.

If the Pope confirms that the bones are those of the Apostle, there will be brought to a triumphant conclusion 15 years of daring excavation beneath the colossal bulk of the Basilica.

In his Christmas message to the world in 1950, the Pope announced the finding of St. Peter's tomb directly beneath the High Altar of St. Peter's.

In his Christmas message the Pope said: "The essential question is—has the tomb of St. Peter really been rediscovered? To this question the final conclusion of the excavations and of the researches replies with a most clear 'Yes.' A second question, subordinate to the first concerns the relics of the Saint, have they been found?"

"At the edge of the sepulchre were found the remains of human bones of which, however, it is not possible to prove with certainty that they belong to the mortal body of the Apostle. This leaves intact, however, the historic reality of the tomb."

Total secrecy has descended for the past five years on the fate of the bones. It was believed, however, that they were carried with the deepest veneration to the Pontiff's private chapel next to his bedroom on the third floor of the Vatican Palace and it was reported that he had ordered a detailed scientific study of them.

The Pope's statement, the Reuter message continues, that it was impossible to prove that they were the bones of St. Peter indicated that the first result of the studies was negative. But it is now hinted that later research has established the existence of fragments of an entire body, less the head.

According to ancient tradition, the head of St. Peter, together with the head of St. Paul is preserved in the High Altar of the Lateran Basilica of St. John in Rome and some historians hold that the Emperor Constantine, the first Imperial convert to Christianity, presented St. Peter's head to the Lateran church when

in the fourth century he built the first Basilica of St. Peter exactly above the tomb of the Apostle.

—"Irish Weekly Independent," 18/8/55. [This appeared in the Irish newspaper as long ago as August last. Since then we have seen nothing further—no doubt the "research" continues.]

* * *

Scandinavia—Most Protestant Part of the World.

To-day, there are 52,000 Roman Catholics in Scandinavia though a quarter of this number were not born there, but have come as immigrants or refugees. There have been relatively few conversions to Roman Catholicism in the Northern countries. Denmark has 27,000 Roman Catholics, Sweden 18,000, Norway 5,000, and Finland 2,000. Two-thirds of Sweden's Roman Catholics are aliens who came to Sweden during or after the last war.

Turkey—Anti-Greek rioters destroy Orthodox Churches.

Istanbul, for many centuries known as Constantinople, was the scene of large scale anti-Greek rioting in September. The riots were a reaction to the current Greek demand for sovereignty over Cyprus with its large Turkish minority, which the Greeks have themselves expressed by means of violence and terrorism. That, however does not excuse what has happened in Istanbul. The General Secretary of the World Council of Churches described the attack upon church buildings as "one of the worst calamities that has befallen any Christian Church in our time, and adds a further tragic chapter to the story of the sufferings of the Eastern Orthodox Church."

Of the 80 Orthodox churches in and around Istanbul, sixty were either destroyed by the mobs, or their interiors were so badly damaged as to render them completely unusable. Almost all of the seventy Greek-language schools were damaged in various degrees.—"Protestant Reville," 1955, South Africa.

* * *

Statistics and Facts.

We take the following from "The Bulwark" (Scottish Reformation Society, Dec., 1955). It seems to show how carelessly large figures are given to the public, and will lead many to doubt the reliability of such "sound numbers".

Back Numbers.

To have the present volume of Whitaker's Almanack is to have a very useful thing, for so much, and such varied knowledge, is there at your disposal. But if you have a batch of Whitakers going back for a number of years, then let me tell you, you are rich indeed. They may be back num-

bers in the sense that they belong to past years, but the light they throw on the past and on the present is indeed invaluable. Now I have been reading a book which dealt more than once with the Roman Catholic method of dealing with figures, and though not very good at figures, I have always a great deal of curiosity regarding them, so I remembered Whitaker, and wondered what it said on the subject. Here then at my elbow is a little pile of Whitakers, and I take the volumes up one by one to see what they have to say about Roman Catholic numbers.

(Continued on p. 22.)

AN ACCOUNT OF ARCHBISHOP JAMES USHER

"THE REAL PRESENCE."

James Usher had a life-long concern with Protestant doctrine. He steadfastly laboured to show that the teaching of the Reformed Church was not only Scriptural, but in harmony with Christian antiquity. That was, as we have seen, the purpose of his treatise on the religion anciently professed by the British and Irish Christians. It was the object he had set before him early in life, as a result of which he had imposed upon himself the taste of reading *all* the available works of the early Christian writers. He was thus equipped to defend the Reformed position, and to answer the criticisms of Roman Catholic theologians who in Usher's day, as now, assume that the reformers introduced novelties into the faith. For Usher "the judgment of antiquity" was the thing to seek. It elucidated Holy Scripture, and it revealed "the novelty of the now Romish doctrine."

* * *

When Bishop of Meath, about 1624, Usher completed his answer to a challenge put to him some time before by an Irish Jesuit, the Rev. William Malone (1586-1656). William Malone (at one time superior of the Irish College in Rome, and later superior of the Irish Jesuits, and finally of the Jesuit College at Seville, Spain) put his challenge in a plain and comprehensive way—he said to Usher "Your doctors and masters grant that the Church of Rome for four or five hundred years after Christ did hold the true religion. First, then, I would know what bishop of Rome did first alter that religion which you commend in them of the first four hundred years? In what Pope's reign was the true religion overthrown in Rome?"

"Next, how can your religion be true, which disalloweth of many chief articles which the saints and fathers of that primitive Church of Rome did generally hold to be true? For they of your side who have read the fathers of that unspotted church can testify that the doctors, pastors

and fathers of that church do allow of traditions; the real presence of Christ in the sacrament of the altar; that they exhorted people to confess to ghostly fathers; that they affirmed that priests have power to forgive sins; that they taught there is a Purgatory; that there is a Limbus Patrum; that prayer to saints and the use of holy images was of great account among them; that man hath freewill and for his meritorious works receiveth through the assistance of God's grace everlasting happiness."

"Will you say that these fathers maintained these opinions contrary to the Word of God?"

It may be noted that there is nothing out of date in the topics brought forward for argument. Even if controversial fires have died down Fr. Malone's points ought to be studied by anybody who gives serious attention to the claims of Rome; and James Usher's answer to these points is not obsolete. It remains a mine of precious knowledge and sound judgment which has been diligently worked by many down to our own day.

Usher (who took his stand on the ground that the Thirty-Nine Articles of Religion of the Church of England disallowed no article of religion which the primitive saints and fathers held to be true generally, neither did they allow any one point of doctrine which those fathers held to be untrue), replied to the challenge "1. We do not hold that Rome was built in a day, therefore it is vain to require from us the name of any one bishop by whom the Babylonish confusion was brought in. 2. A great difference is to be put betwixt heresies which openly oppose the foundations of our faith, and that apostacy which the Spirit hath evidently foretold should be brought in. 3. The original of errors is often so obscure and their breed so base, no wise man will marvel if in a tract of time the beginnings of many of them should be forgotten."

"Such is that sacrilege of yours whereby you withhold the use of the Cup in the Lord's Supper; as also your doctrine of Indulgences and Purgatory."

The errors, he says, came in "while men slept."

* * *

The "Answer to a Jesuit" examines the teaching of Scripture and the ancient church, and the teaching of the Roman Catholic Church on the following subjects. Tradition, the Real Presence, Confession, the Priests' power to forgive sins, Purgatory, Prayer for the Dead, Limbus Patrum and Christ's Descent into Hell, Prayer to Saints, Images, Free Will, Merits. The reader can imagine what a vast range of Scripture and Christian teaching is covered in this book, and how the long years of study since Usher was a pupil of Walter Travers and Luke Challoner were needed in order that *real* facts might be brought forward,

and the evolution of Roman Catholic doctrines might be traced.

Of course it is to be remembered that the modern theory of "development" was scarcely thought of in the seventeenth century. Men then held that primitive Christians believed what was taught in the Roman Catechism. It was Usher's task to show by the indisputable evidence of the fathers that the faith once delivered to the saints had undergone serious change, but that in the time of the Reformation in the previous century a return had been made to the teaching of the New Testament and of Antiquity.

* * *

As it would take too much space to give a full account of this "Answer", which is indeed one of Usher's major works, we shall content ourselves with a survey of the chapter which discusses the primitive teaching about the *Real Presence* of our Lord in the Sacrament of the Lord's Supper. This will, we think, enable the reader to understand the general character of Usher's work, and his reluctance to speculate or strive after an individual opinion.

Usher begins by giving a summary of a sermon he preached in Westminster before the English House of Commons in 1620. "In the receiving of the blessed Sacrament we are to distinguish between the outward and the inward action of the Communicant. In the outward, with our bodily mouth we receive really the visible elements of bread and wine; in the inward, we do by faith really receive the body and blood of Our Lord; that is to say, we are truly and indeed made partakers of Christ crucified to the spiritual strengthening of our inward man."

"They of the adverse part, for the first, do utterly deny that after the words of consecration there remaineth any bread or wine at all to be received; and for the second, do affirm that the body and blood of Christ is in such a manner present under the outward shows of bread and wine, that whosoever receiveth the one (be he good or bad, believer or unbeliever) doth therewith really receive the other."

"Touching our Saviour's speech of the *eating of his flesh and drinking of his blood*, in the sixth of John, these five things specially may be observed—1, the question between our adversaries and us being, not whether Christ's body be turned into bread, but whether bread be turned into Christ's body, the words in St. John if they be pressed literally, serve more strongly to prove the former than the latter. 2, this sermon was uttered by our Saviour about a year before the celebration of his Last Supper, at which time none of his hearers could possibly have understood him to have spoken of the external eating of him in the Sacrament. 3, by the eating etc. is not here

meant an external eating, but an internal and a spiritual, effected by a lively faith and the quickening Spirit of Christ in the soul of the believer. 4, this spiritual feeding is not to be found in the Sacrament only, but also out of the Sacrament. 5, the eating of the flesh and drinking of the blood is of such excellent virtue that the receiver is thereby made to remain in Christ and Christ in him, and by that means certainly freed from death, and assured of everlasting life. Which seeing it cannot be verified of the Sacrament whereby both the godly and the wicked are partakers, it proveth, not only that our Saviour did not here speak of the sacramental eating, but also, that the thing which is delivered in the external part of the sacrament cannot be conceived to be really, but sacramentally only, the flesh and blood of Christ."

Usher then elaborates these five points, and illustrates them by quotations from many of the ancient fathers of the church. He adds the useful and significant piece of information that many Roman Catholic writers acknowledge that our Saviour in John VI did not properly treat of the Sacrament. He names among them Biel, Cusanus, and Jansenius. These were men of no mean stature in their day.

Usher, like the Reformers, leaned a good deal upon St. Augustine. Augustine dominated the theological thought of the West till the seventeenth century, partly because of his profound insight into human nature, partly because of his diligent study of the Bible, and partly because he wrote on so many different matters that he could be quoted with advantage in most issues. Augustine affirmed that the wicked "may not be said to eat the body of Christ" ("City of God," XXI. 25.).

"The distinction between the Sacrament and the thing whereof it is a Sacrament is thus expressed by St. Augustine. 'The Sacrament of this thing is taken from the Lord's table; by some unto life, by some unto destruction: but the thing itself whereof it is a sacrament is received by everyman unto life, and by none unto destruction, that is made partaker thereof.'"

Usher leads us to the same result by showing that the words of institution in the Lord's Supper have like meaning. He reminds us that the words are not "This shall be My body" etc. but "This is My body"; that the word *this* can have relation to no other substance but that which was then present when Our Saviour spoke that word; which was bread. Then, when it is proved that the word *this* demonstrates the bread, it must necessarily follow, that Christ affirming that to be His body, cannot be thought to have meant it to be so in a literal, but only in a relative and sacramental sense. As various Roman Catholic divines

before Usher's day, such as Cardinal Bellarmine, acknowledged that the words of Our Lord "This is My body" meant that the bread may be the body of Christ *significatively*, the question to be settled was "did our Saviour mean anything to be His body but the bread which was before Him?" It is settled by this chain of reasoning—In Luke 22. 19 we have the words "He took bread . . . and gave it unto them saying 'this is My body'". "For what did He demonstrate here, and said was His body but that which He gave to His disciples? What did He give unto them but what He brake? What brake He but what He took? And doth not the text expressly say that *He took bread*? Was it not therefore of the bread He said, 'this is My body'? And could bread possibly be otherwise understood to have been His body but as a sacrament, and memorial thereof?"

Usher confirms this by citing St. Paul's words in 1 Cor. 10. 16 "The bread which we break, is it not the Communion of the body of Christ?" When St. Paul says "the bread which we break" he speaks of a breaking which is an accident properly belonging to the bread, and not to the body of Christ, which being in glory, cannot be subject to any more breaking. So the apostle by *bread* understands bread indeed.

* * *

Next, Usher asks "what other interpretation can be given of those words of St. Paul 'This cup is the New Testament in My blood' than that the cup, or what is contained in it is a *sacrament* of the New Testament?" That is that it figures the New Covenant, but is not the New Covenant itself, so he expresses his argument from the words of institution thus—

"If it be true that Christ called bread His body, then it must be true that what He honoured with the name cannot be really His body, but figuratively and sacramentally.

"But the former is true; therefore also the latter." "The first proposition is proved by the principles of right reason: the second by the text of the evangelists, by the exposition of St. Paul, and by the received grounds of the Romanists themselves. The conclusion therefore resteth firm; and so we have made it clear, that the words of the institution do not only not uphold, but directly overthrow the whole frame of that which the Church of Rome teacheth touching the corporal presence of Christ under the forms of bread and wine."

"If I should lay down all the sentences of the Fathers which teach that that which Christ called His body is bread in substance and the body of the Lord in significance and sacramental relation, I should never make an end."

Usher does, however, give quotations from the

Fathers of enough variety to justify his claim that they did not believe in the transubstantiation of the bread and wine. Their testimony supports the reforming tradition in which Usher stood. He claimed to have set out evidence sufficient to convince the impartial, but admits that his Roman Catholic adversaries are men, whom "neither sense nor reason, neither authority of Scriptures or of Fathers can persuade . . . unless we show unto them in what Pope's days the contrary falsehood was first devised." He suggests that the literal interpretation of Christ's words became popular through delusive notions put forward by men of influence. He quotes words of Paschasius Radbert who was one of the first to put forward this doctrine that Christ in the sacrament did show Himself "offentimes in a visible shape, or in the colour of flesh and blood, so that while a host (consecrated wafer) was a breaking a lamb in the priest's hands, and blood in the chalice should be seen, that what lay hid in a mystery might, to them that yet doubted, be made manifest in a miracle." Radbert belonged to the early Middle Ages, and to a period in which Eucharistic controversy was active. Credulity was not peculiar to him, but it was, for a time at least, combatted by Church authority. The council of Constantinople in A.D. 754 affirmed the bread to be the body of Christ, not in nature, but as "a true image of His natural flesh."

Usher suggested that about the time of Pope Gregory IV, in the ninth century (i.e. some eight hundred years after Christ) there were some who talked and wrote about the bread and wine being "turned into a reasonable nature, to wit, of the body and blood of Christ." Nevertheless, the bishops of France were still ready to affirm that "the bread and wine are *spiritually* made the body of Christ."

Even as late as the eleventh century the true spiritual character of the Eucharist was generally held. Not until Pope Innocent III at the Lateran Council in A.D. 1215 published the dogma of Transubstantiation did the Church of the West exclude the primitive and evangelical truth.

* * *

Thus Usher shows that the reformed churches may claim to have restored "the faith of the Fathers". Not the reformers, but their opponents were the innovators.

* * *

Usher closes his book with the remark that now Fr. Malone when he reads the evidence will find that the Protestants "are not strangers to the original and first breedings of these Romish errors" as he imagined. But as a good Christian he wishes, as Malone did, that all "may be done with Christian charity and sincerity, to the glory of God, and instruction of them that are astray."

Registered at Stationer's Hall.

THE CATHOLIC.


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EDITOR'S CHAIR

THE UNIQUENESS OF CHRIST.

Probably all our readers readily accept the fact of the uniqueness of Our Lord Jesus Christ, but it may be useful to remind ourselves of some of the reasons we have for thus regarding Him.

The word "unique" admits of no degrees—a thing cannot be "rather unique" or "fairly unique": it is either the only thing of its kind, or it is not unique at all—merely rare or unusual. We therefore understand by "the uniqueness of Christ" that He has no rivals or competition within the Christian fold. In the world outside there has never been one like Him.

It is true of course, that there have been leaders of other religions who were excellent men as far as we know. There have been founders of religious movements who deserve to be respected, such as Gautama, or the pioneers of the Ba' hai sect, but though these may have resemblances to Our Lord in one way or another they are notably different. They are sinful men, born in sin, and needing to be saved, but Our Lord Jesus Christ was not born in sin, and is the only one who did not need to be saved. They can only reveal human nature at its highest, or near it, but Our Lord can do that better, and also can reveal the Divine Nature. He, unlike them, is "of one substance with the Father."

* * *

1. Our Lord has the uniqueness which comes from completely different antecedents from the rest of mankind—of us the Psalmist's words are

true "Behold I was shapen in wickedness and in sin did my mother conceive me." Our conception is for us the beginning (we leave aside the old problems of creationism and traducianism). But Holy Scripture tells us that Our Lord Jesus Christ is unique in His derivation. In the first chapter of St. John's Gospel we read of Him "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." No human antecedents can be traced further than the first parents of our race, but Our Lord's antecedents are from eternity, there never was a time when He was not. If any venture to say that the translation of John I. 1. is inaccurate: that instead of rendering it "... the Word was God" it ought to be "... the Word was a God" he is taking a heathen not a Christian view, for he is committing himself to polytheism as he plainly believes in more than one God. Christians are monotheists, and the Authorised Version translation here is correct. The translators knew Greek as well as theology.

Also, we may turn to another passage in this Gospel. In chapter XVII 5 we read in the prayer Our Lord addressed to the Father these words—"Now, O Father, glorify Thou me with Thine own Self with the glory which I had with Thee before the world was." The phrase "the glory which I had with Thee before the world was" testifies to a heavenly existence before the Incarnation, and this marks the distinction between common humanity and the Son of God as regards derivation.

* * *

2. The birth of Our Lord was unique in that as the Scriptures foretold, He would be born of a Virgin, and in fact was born of the Blessed Virgin Mary at Bethlehem.

His Father is God, not Joseph. It was declared of Him by the Angel Gabriel "He shall be great, and shall be called 'the Son of the Highest'". His Conception was through the Holy Spirit—the Angel said to Mary—"the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke I 35).

Jesus Himself indicated this when He told Mary and Joseph "I must be about My Father's business" (Luke II 49), and when He referred to His task "My Father worketh hitherto and I work" (John V. 17).

The pre-existent, or pre-incarnational glory was for a time obscured by the limitations of earthly life, but was resumed on His return to the Father "I ascend unto My Father and your Father" (John XX. 17).

No incredulity need greet the story of the Virgin Birth. Admittedly it is unique: but why not?

The Son of God had not been incarnate before. Ordinary men and women, heirs of the Fall come into this life in the ordinary way, but Our Lord Jesus Christ is not heir to the Fall. He is the Second Adam who came to undo the effect of the Fall, and to display the character of unfallen human nature.

He had "the likeness of sinful flesh" (Rom. VIII 3), but He knew no sin, hence it is no incredible tale, more suitable for classical fables, that He should be Virgin Born. The only criticism of it is that it has not happened since, and it had not happened before. But uniqueness is not evidence of non-occurrence.

* * *

3. The nature of Our Lord is dual. He is human and divine. It may be hard to think of the union of divine and human, and it has been a temptation to some to say that the Incarnation is like some ancient Greek story of one of the spurious gods of Olympus. But we have all known people in whom what we call "the better side" of human nature was uppermost, and some in whom the lower side prevailed. "The better side" suggests the persistence of "the image of God" even though sadly obscured. We also speak sometimes of "the divine spark" within us. Now, if we can recognise in man a measure of goodness, a light of God, it ought not to be beyond our powers to recognise the possibility of One who is divine and human; One who is at once God and man, not by converting the God-head into flesh, but by taking the manhood into God. In this respect Our Lord is unique, but it is not an unbelievable uniqueness, because we are "broken lights" of God. "The Word became flesh and dwelt among us full of grace and truth"—that ought to rejoice the hearts of all good men. If they but knew it, it ought to rejoice the hearts of bad men, for He took our nature in order to redeem us, and to the bad He proclaims the reality of deliverance and forgiveness through the blood shed for us.

* * *

4. His service—service of God and men, is another sign of His uniqueness. Many men have served God very wholeheartedly—let us note that the more loyally and lovingly they served Him the more they were being inspired by Christ's example. Many of us recall the old story (how true we cannot say) of Voltaire the French sceptical writer being asked if he could find one as perfect in his life as Jesus. Voltaire promptly answered "Fletcher of Madeley" (an English evangelical vicar of Swiss origin). He did not appear to have reflected on why Fletcher was so holy and devoted. It was not original goodness, but the humble following of Jesus, this sincere

and patient faith, which made Fletcher a conspicuous example of grace. But Voltaire, needless to say, took no account of grace.

The service Our Lord rendered to God began with concentration of all the energies of life into a single channel—"I come to do Thy will, O God" (Hebr. X 7, Psalm XL 7.). Hence when St. Peter reflected upon Our Lord's earthly ministry he was able to say that "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with Him" (Acts X 38).

Of the uniqueness of His service there can be no greater definition than St. Paul's—"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. V 21).

* * *

5. In further contrast with the common lot of mankind we see the Resurrection of Our Lord. It is true that one day His people will experience resurrection, and that He is "the first fruits of them that slept" (1 Cor. XV 20, 23). But His resurrection was, and remains, unique in human experience. It was not paralleled by Lazarus even, for Lazarus rose to die again, but Christ "being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. VI 9).

We see too His Ascension. True, Elijah ascended, and maybe, Enoch. But Christ's ascension was a resumption of His rightful place, and was something He foretold He would effect. Not so Elijah or any other person.

His glorification is not an honour done Him in recognition of His work (though some words of the N.T. taken by themselves might be so understood). It is the return of the victorious King to the place from which He went out to fight and conquer sin. "He went forth conquering and to conquer" (Rev. VI 2). He resumed His glory, i.e. His crown, sceptre, and throne. By faith we see Him now "crowned with glory and honour" (Heb. II 9)—no other religious leader men have followed through the ages can be the present object of our faith and the future joy of our experience. So also, we say of no other leader that he is "our hope" (1 Tim. I 1).

* * *

6. Again, we must define Our Lord's relationship with God in ways which show it to be different from our own. The oft-quoted text, 1 John I 1 "The Word was with God" etc. is enough to guide us here. The Word "took our nature upon Him." It is not a man who becomes God, but God who takes manhood unto Himself.

So, also we recognise a uniqueness in Christ's relationship with His fellow-men on earth. He took foremost place. He taught, He healed, He

controlled. Others may have done so, but He did it in a new way—"I am among you as He that serveth" (Luke XXII 27).

Now, ascended and in glory we find Him fulfilling His promise "I am with you always" (Matt. XXVIII 20). His followers recognise, as did His apostles, when they are doing His will "the Lord is working with them, and confirming the word with signs following" (Mark XVI 20).

* * *

7. Finally, we recognise His uniqueness when we accept the words of St. Paul—"God hath highly exalted Him and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. II 9-11).

The prophecy or promise made by Gabriel when announcing the conception and birth of Our Lord is fulfilled. Christ is not only the revelation of God, but He is the one for whom all things are. It is the Father's will to "gather up" all things in Him.

* * *

Christ's superiority over all other claimants for man's allegiance is thus shown. There can be no second Christ. His place, ministry and accomplishment are unique.

PLANTING THE GOSPEL IN SOUTH MALAYA.

The withdrawal of the C.I.M. from China in 1951 coincided with the big venture by the Government of Malaya in re-settling many thousands of scattered Chinese labourers in New Villages to protect them from Communist terrorists. The majority of these workers in tin mines, rubber estates and market gardens had never heard the gospel. Four years have elapsed since then, and there are now about eighty of our missionaries at work in the Federation—some in the Anglican field in the north, and some in the south.

Right from the beginning the type of work undertaken in South Malaya could be divided into two kinds.

There were those who went to towns at the invitation of other missions already working there, and co-operated with them in building up the work of existing churches. Some of our missionaries, e.g. those at Pontian, were occupied in this kind of work for a limited period of time and then went elsewhere; other centres such as Kluang in Johore, Sungei Chua in Selangor, and Kenmamsur in Pahang are still getting this kind of assistance from C.I.M. missionaries. In Kuala Lumpur, where the H.Q. of the South Malayan

field is situated, those who live there give part-time help to existing churches by teaching in Sunday Schools and Bible Classes, and preaching by invitation at Sunday Services.

Let us pray that God will use His servants to challenge the Christians to a life of full surrender to the claims of Christ and to lead them out to evangelize the surrounding villages. Could not this be one of God's answers to the crying need for labourers in His harvest field in Malaya?

The other type of work undertaken has been pioneering in New Villages where no Christian work had been done previously and no local church already existed.

When the missionaries took up residence in these New Villages they made careful enquiries to find out if there were any Christians living in the village. Sometimes a few were found. In Cha'ah there were seven born again Christians who wished to unite with the C.I.M. missionaries and form themselves into the local Christian church, and not long after the church was established other converts were added to their number. The church continued to grow, and after about three years they had contributed enough money to build themselves a chapel of their own.

In two of the other villages, namely Pendaran and Bekok (east of Cha'ah, on the railway), work was started by our mission, and the Lord has saved souls. Other missions then sent in pastors or evangelists to help in the establishment of a local church, and the continuation of the work in those centres has now been handed over to them.

Buloh Kasap (near Batu Anam) in Johore, and Serdang and Sungei Way in Selangor now have newly established local churches composed entirely of converts from Buddhist or pagan homes, except for one Christian in Serdang, who was there before the missionaries arrived. Every effort has been made to encourage these churches to be dependent on the Word of God and the Holy Spirit for spiritual nourishment and guidance, to manage their own financial affairs, and to undertake responsibility for evangelizing the surrounding areas. After a trial period, members of these churches in one village at least have been ordained as deacons to manage the business affairs of the church, and a fund has been started for the building of a local chapel.

In other New Villages the Lord has blessed the work, souls have been saved, and the new converts are being instructed in the Word of God. However, at the time of going to press, there have not been deemed enough adult converts, or perhaps there have not been sufficient male converts, for a local church to be organized as yet. There is a great need that in every New Village not only women and children, but men, and those gifted

of God to become apostles, evangelists, pastors and teachers, may be saved and instructed in the truths of the Bible. Perhaps the reason that few men have been converted in some villages is because there are no male missionaries there to preach the gospel to them.*

Some villages which have only recently been occupied are still in the early pioneer stage. The missionaries are digging and sowing in virgin soil with perhaps few converts to encourage them. Living as they do in rented houses right amongst the people, they are subjected to a close scrutiny of their daily lives. Where there are trained nurses they may be helping in a daily clinic for the villagers, and hoping in this way to break down the barriers of suspicion. They are going from door to door seeking on every opportunity to preach the gospel to every creature.—“The Millions,” China Inland Mission Magazine, Dec., '55.

EXCUSE FOR PERSECUTION.

We have from time to time exposed persecution of Protestants in the Latin American country, Colombia, and many may think that such ferocious attacks on Protestant people resulting in the burning of churches and the grievous loss of life, are incredible in this day. But the evidence to support charges of systematic decimation of Protestant churches and groups at the hands of clerically-inspired Roman Catholic mobs in Colombia is beyond dispute, and, more tragic still, there has not been one symptom of regret or apology from the authorities in the country at these barbaric outrages. On the contrary, those in authority by their attitude give every suggestion that they condone the attacks as a contribution to maintaining, as they say, “the (Roman) Catholic unity of the country.”

In these days when the tendency is to whitewash the enemies and attackers of religious freedom, like Franco, the Roman Church is more and more openly proclaiming its policy and claim to the sole right to freedom. This, of course, implies the right to persecute those of another faith and we could not find a more blatant instance of the exercise of the alleged right of Roman Catholics to subjugate Protestants for the good of the “faith”, than in Colombia.

A translation of the inaugural speech of Lieut.-General Gustavo Rojas Pinilla, President of Colombia, made before the National Assembly on August 7, 1954, as given in *The New Age* of Washington, D.C., discloses with startling frankness, just why the persecution of Protestant churches is so rampant in that country. It is difficult to realize that the following words came from

the lips of the President of a South American “republic” in this day:

“One of the problems which weigh upon the government, and for which we seek an amicable settlement, is that of Protestant propaganda. It goes without saying that, in Colombia, our constitution guarantees freedom of worship, and the government respects religious liberty to the extent that among us an individual may be born, live, be educated, and die in accordance with the tenets and rites of any religion he professes.

“However, (Roman) Catholic unity has been unquestionably the most solid foundation for nationality. If we add religious conflict to the bloody battles of political partisanship, we shall witness the dissolution of our country. But happily, towards the end of the nineteenth century and in the first decades of the present, the most sensible leaders of our parties eliminated the religious factor from political campaigns, accepting as *fait accompli* the (Roman) Catholic unity of this nation. The non- (Roman) Catholic minority respects the collective sentiment for practical reasons.”

Now here is the President, not a member of the hierarchy, enunciating as clearly as possible that no religious denomination, other than the Roman Catholic, has the right to an active existence in the country. When he says that freedom of worship is guaranteed by law he means that other churches can hold services and carry out their rites but only in private, and without any public indication that they even exist. They cannot expound their faith. As in Spain, the President's idea of propaganda which is forbidden no doubt excludes even the right to place the name of the church on the building or house where the Protestant sects meet for worship. It is the brand of freedom that the early Christians had when they had to flee to the catacombs. He seems to infer that the Protestants ought to be thankful they are permitted to meet in privacy—and that is the Colombian conception of religious freedom!

The reference to the Roman Catholic unity of Colombia, is a shibboleth that is repeated in every country where it is the policy to exclude every religion except that of Rome. In Spain and Italy the same phrase is used when the persecution of Protestants becomes imminent. It suggests that the Roman Church controls every phase of life in the country from the president or monarch down. And where it is effective, what is achieved resembles the unity of the cemetery as the country reverts to conditions of the dark ages. In South America this policy of making “Roman Catholic unity” the foundation of nationality has an economic side, for it has been used to discourage trade with the United States. The U.S.A., in the hierarchy's eyes in Latin America, is the embodi-

* There are approximately three women to one man at work in the New Villages of the C.I.M. South Malayan field.

ment of Protestantism and every inroad made by U.S. trade is regarded as a threat to the religious domination of the Roman Church. Extension of U.S. trade means the sending of business personnel to the various countries and these usually are mainly Protestants. That, too, was why Franco was careful to get all kinds of safeguards from Washington regarding the control of the actions of U.S. servicemen in the new bases in Spain. He wanted to keep the Protestants in their place.

It is a benighted policy that nullifies progress, but it also helps explain why Roman Catholic countries regard the persecution of Protestants as not only justifiable, but legitimate. It also demonstrates, by the same token, why Roman Catholic domination encourages decadence in any country unfortunate enough to be afflicted with it.

—"The Sentinel," Toronto, Nov., '55.

PASSING EVENTS—*cont'd. from p. 15*

Contradiction.

To my astonishment the first volume I take up, which is one of six years ago, gives me two estimates of the numbers of Roman Catholics in the world, and these two estimates have many millions between them. The first one does not tell me where the estimate comes from, but simply tells me that there are three hundred and thirty-one and a half millions of Roman Catholics in the world. Now that is a staggering figure. How did the compiler get it for one thing? A very rough and ready calculation tells me that to count a million at the rate of one number per second would take me over twelve days, counting day and night with no intervals for food and sleep. Now if I did that three hundred and thirty-one times it would take me over eleven years with no intervals, which is some considerable time. I know the calculation is quite absurd, but it shows the difficulty of dealing with such enormous figures. The other estimate, which is quoted from the Catholic Directory says that "the Catholic population of the world is estimated at three hundred and ninety-eight million, two hundred and seventy-seven thousand." I decline to make even a rough estimate about that, but notice that, in estimations of the kind, a mere trifle of sixty-six millions does not seem to matter at all.

Standstill.

I take up the next volume, and what do I find? Sensibly enough, one of the estimates has been dropped, and significantly enough, it is the lower one. But I find also that the Roman Catholic population of the world has risen very considerably, as estimated by the Catholic Directory, and stands now at four hundred and twenty-three millions. That means that in the course of the year Roman Catholic people have gone up by

twenty-five millions, which is surely very creditable indeed. I wonder how long this is likely to go on and I consult the next volume. It surprises me, but in another way. The estimated Roman Catholic population of the world does not seem to have risen at all. It still stands at four hundred and twenty-three millions. And so indeed it has remained. For the Almanack for this year gives the same number exactly, no more and no less. I wonder what 1956 will bring forth. Will it break the deadlock, and resume the triumphant progress?

* * *

Hispanidad.

The underlying causes and the secret springs of the insurrection in Argentine can be traced to Hispanidad. Hispanidad is a Spanish word significant of an extensive movement with its main centre in Madrid, functioning as an element of the Latin Block; its activities operating almost entirely amongst the Latin elements of the American Continent. As a powerful fifth column Catholic Action Army, it is organised as a branch of the Franco Falanx, functioning from Mexico to Tierra Del Fuego. As a strong arm of Franco's "Great Christian Crusade," it is organised in "Centros de Hispanidad," and operates as a policy of the "Grand Strategists" of Catholic Action; for the conquest of the American Continent for the papal Church. Varieties of daily, weekly, and monthly periodicals, and propaganda literature of many kinds, are published in support of the papist religion and the papal political order.

Under cover of Spanish unity of race, culture, customs, ideals and religion, hostility is engendered against anything non-Roman; with the ultimate objective of the subjugation of the Western World to Spanish dictatorial Falangism. General Jordana, Franco's Foreign Minister, addressing the Hispanidad Council in Barcelona, on April 16th, 1943, asserted: "The Council is a germanically inspired organisation created for fifth column purposes in Spanish America." A feature article on Hispanidad, published in the "Sunday New York Times," March 16th, 1942, stated: "Members in Latin America, and other foreign Countries are required to obtain and report information and to propagate totalitarian doctrine and to undermine democracy."

The subject is of vital cosmic importance. The purpose of Hispanidad is to do in Latin America, what has been done in Spain, under Franco.

—"Churchman's Magazine," Dec. '55.

* * *

Rome and the Ecumenical Movement— Dangerous.

An article on "Ecumenicism" in "Thought" (Fordham quarterly) by Gustave Weigel, S.J., makes it clear that Catholics will never enter the

ecumenical movement. "The Catholic insists," to quote from this article, "that men dare not judge God and His Word, and the word of God is spoken by the Catholic church only, for the divinely inspired Scriptures and the ecclesiastical tradition are merely two means whereby the church infallibly communicates her message. The moment a Catholic drops this point of view, he automatically ceases to be a Catholic. He implicitly drops his conviction when he is willing to drop any proposition taught by the church as the genuine word of God, or if he seriously enters into a conversation where the silently operating postulate is such a willingness." In other words Roman Catholics equate the Roman church with God and there is no rising above creeds to find an area of agreement among sects or churchmen.

* * *

A Successful Publication.

The United Church of Canada's booklet "What's the Difference?" has sold 120,000 copies in Canada in its first year of publication. A comparison of Protestant and Roman Catholic teachings, the booklet has been translated into Chinese for the Hong-kong area, and a French translation will soon be available. An American printing of 75,000 copies has come from the Abingdon Press in Nashville.

* * *

A Negro Priest Barred.

A strange report comes from New York via the "Daily Telegraph." It tells of the suspension of services at the St. Cecilia Mission, Jesuit Bend, by the R.C. Archbishop of New Orleans because the parishioners refused to allow the Rev. Gerald Lewis, a negro priest, to celebrate Mass. For the same reason the Archbishop has also reduced the services at another mission and a church which lies across the River Mississippi. The only reason for the opposition to the priest was admitted to be that he was a Negro. Apparently, therefore, the claim made by the Church of "universality" does not work out in practice although this coloured man was fully qualified and ordained by the Roman Catholic Church.—"Churchman's Magazine," Dec. '55.

* * *

The Bible in Germany.

The Association of Evangelical Bible Societies in Germany has issued its report for 1954 in which it is stated that 1,800,000 Bibles and Scripture portions were distributed in Germany during the year. The figures for 1953 and 1952 were 1,200,000 and 800,000 respectively. There are thirty-two Bible societies in Germany, the largest of them being the Privilegierte Wuerttembergische Bibelanstalt which has circulated more than thirty-seven million Bibles and portions since 1812 when it was founded.

Roman Catholicism Menaced in Brazil?

Roman Catholicism in Brazil is menaced by communism, Protestantism and "spiritualism": so says a report on religion in this country issued by the Apologetic Centre conducted by the Jesuit Order in Zurich, Switzerland, and summarised in a recent issue of our liberal Protestant magazine "Unitas". "Of all South American countries, Brazil is the one where Protestantism has made the most notable progress," says the report. "It is well organised for propaganda and enjoys good financial backing . . . Its educational effort is especially strong." The report lists Protestant schools in Brazil: 1 university (Mackenzie Institute in Sao Paulo city), 93 colleges, 468 primary schools with 55,850 pupils, 8,065 Sunday schools with 554,483 pupils, and 28 seminaries enrolling 1,426 students for the ministry. In social action, the Zurich report says, Brazilian Protestantism is also strong: it has 36 hospitals and sanatoriums and 70 orphanages and homes for the aged, and conducts 123 radio programmes in 60 cities. One reason for this situation, concludes the report, is that "religion in Brazil is superficial—a sentimental matter."—"Christian Century."

More Spanish Priests for Latin America.

What goes on at the great eucharistic congresses of Roman Catholicism other than the spectacular liturgical celebrations? Reports from Rio de Janeiro give some clues. They state that the recent congress in that city furnished an occasion for the Pope to exhort all the bishops of Central and South America to drastic action to relieve the clergy shortage in that part of the world. In an apostolic letter, Pius XII called this shortage the gravest problem confronting the papal church in Latin America. Religious News Service reports that "nearly all the conference sessions" of the bishops were given over to consideration of this lack of priests. The Pope suggested that the only way to deal with the problem on a short-term basis is to transfer great numbers of priests or other religious from other parts of the world. The bishops agreed, and, according to the R.N.S. report, expect to draw especially on Spain for this additional clergy. An organisation set up there by the Spanish bishops in 1949, the Obra de Cooperacion Sacerdotal Hispanoamericana (the Work of Priestly Co-operation in Spanish America), will send at least 200 Spanish priests yearly to various parts of Central and South America. Aside from the reflections a report of this sort starts on the claims that these Latin countries are not legitimate mission fields, it leads to other and more disturbing reflections on the probable future nature of Catholicism in the southern continent. The Roman Catholic Church

south of the Rio Grande is already suffering from too much of the reactionary spirit of Spanish Catholicism.—“Christian Century.”—“The Vigilant,” Melbourne, 14/11/’55.

* * *

Luther's Works.

Plans for publication of a 55-volume English edition of the writings of Martin Luther that will require 15 years to complete were announced at the recent 43rd annual convention of the Lutheran Editors and Managers Association in Philadelphia. Co-operating in the project are the United Lutheran Publication House and Muhlenberg Press of Philadelphia and the Lutheran Church—Missouri Synod's Concordia Publishing House in St. Louis. Muhlenberg will publish 24 volumes covering Luther's sermons, letters, tracts and table talks, Concordia 30 volumes containing his Bible commentaries. Vol. 55 will be a general index to the entire edition. Helmut T. Lehman, book editor for Muhlenberg, is directing that press' translations, Prof. Jaroslav Pelikan of the University of Chicago divinity school those of Concordia.

The above information will be something of a surprise to those who have thought Martin Luther was just a monk with a limited education. He was a scholar of the first rank, and none at the University of Erfurt, where he was a professor, equalled him in erudition and scholarly attainments. Just how he managed to find time to record his experiences, write treatises and tracts and translate the Scriptures, sufficient to compile 55 volumes and at the same time carry his Reformation Message by the spoken, as well as the written word, must be one of the marvels of history. One thing is certain, it will establish once and for all that Luther was not only one of the most forceful personalities of the ages, but also one who was profound in intellect and learning.

—“The Sentinel,” Toronto, Dec. '55.

* * *

R.C. Invitation to Join Overlooks Intolerance.

The Church calendar of the Century Baptist Church in Toronto, Canada, printed the following recently:

Archbishop Patrick A. O'Boyle, of Washington, D.C., issued a call to Protestants, Jews and all others who believe in God to put aside their differences and join with Roman Catholics in a crusade of prayer and protest against communist persecution of religion. He suggested that all faiths join together to demand a formal investigation by the United Nations of “this diabolical attempt to exterminate all religions.” But he did not mention Colombia.

Protestant religious life, in an organised fashion, has been practically wiped out in Latvia, Estonia, and Lithuania, he said. But he did not mention Italy. Protestant missions and works of mercy in China have been closed. Any believer in God, any person whose conscience rebels against the great injustices of communism is considered an enemy of the great regime. But he did not mention Spain. “May I respectfully and humbly repeat this invitation to all believers in God,” Archbishop O'Boyle concluded, “indeed to all who recognise the dignity and worth of man to unite in a crusade against atheistic imperial communism.” But he did not mention Quebec.

—“The Churchman.”

* * *

R.C. Pressure in Guatemala.

Roman Catholic Archbishop Mariano Rosselly y Arellana recently demanded that the National Constituent Assembly give his church a “pre-eminent” position over other religions and establish compulsory Roman Catholic education in all schools in the new Constitution now being drawn up. The Archbishop threatened that otherwise the Roman Church would take “a position of estrangement” and non-collaboration, which he said would allow the communists to return.

The strongly worded demand was presented to a seventeen-member drafting committee which had approved, after bitter opposition from church advocates, two articles guaranteeing freedom of all religions “without any pre-eminence” and giving legal status to any religion or religious association. Another article guarantees freedom of education.—“The Churchman.”—“The Vigilant,” Melbourne, 14/11/’55.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Eire To-day.

Dr. N. Browne, a former Minister of Health in Eire made the following statements, as reported in the "Irish Times," 11th Feb., 1956.

Speaking at a Fianna Fail meeting in Limerick, Dr. Noel C. Browne said it had been stated that one of the reasons why the Catholic Church lost control in France was because they allowed themselves to be confined to their sacristies. He wondered if there was not a comparable development occurring here in Ireland among a significant number of our politicians and political parties.

It appeared, he went on, that a situation was developing where our politicians were losing effective control of the important decisions of government. There was little or no new thought or national debate on new ideas permitted, or, at any rate, taking place. Seemingly the shrewder politicians tacitly accepted that there were certain subjects which might not be discussed. Even more significant was the fact that the shrewd politicians accepted that there were certain solutions for the really damaging problems of the thousands of jobless and the thousands of emigrants which it was not permitted to us to discuss.

Heterodox View.

"It now appears to be accepted amongst us in public life," he said, "that to hold the heterodox view, or try to debate its merits, will bring about political extinction, either of the politician or his party, or of both. In this way, it appears that the politician in the Republic is allowing himself to be strictly confined to discuss and debate only those matters which are really political irrelevancies in

a country so near to financial destitution as is the Republic."

Dr. Browne said we appeared to be afraid to think or talk about or discuss any but the most trivial political platitudes in our political forums and debates. The most devastating condemnation by inference, of our useless social and economic theoretical solutions for the dilemmas facing politicians in a modern democracy was to be found in the Report of the Commission on Emigration. There was shown the cataclysmic decline of our population, the stagnation in our agricultural production. Over 1,000,000 acres of arable land had been allowed to go out of production in the last 50 years; we had the lowest standard of primary and technical education in Europe we had the highest number of unmarried young people per thousand of the population; our marriage rate was the lowest amongst white races; our relatively high preventable disease and death rate figures reflected the inadequacy and the inequity of our health services.

* * *

The Present Problem of Overseas Missionary Work—an English Bishop's view put to the recent Church Assembly in England.

The Bishop of Liverpool, Dr. Martin, presented a full report from the Assembly's Overseas Council. The revival of Islam was particularly concerning the Church from Indonesia to West Africa, for in many of those Moslem lands the Church was numerically weak. Islam numbered 370,000,000 adherents and was rapidly expanding, particularly in parts of Africa, where people were turning from tribal religions in search of a stronger faith. Islam did not demand the abandonment of polygamy.

In Africa, Dr. Martin said, there was a resurgence of paganism, sometimes to be found in the form of pseudo-Christian sects. The phenomenon of Mau Mau had brought the whole unfinished task of evangelism into sharp relief. Its stark opposition to the Christian faith had produced a number of African martyrs and their faithfulness unto death would in the end prove to be a source of strength to the Church.

In the Far East the Church worked in conditions of great complexity. In Japan there was a demand for well-trained clergy. The same sort of demand applied to the Chinese dioceses, involving 10,000,000 people and indeed wherever a new kind of social and civil life was emerging in South-east Asia.

Dr. Martin said that missionary work was not the same as it was fifty years ago or even as it was ten years ago. One of the most splendid contributions which people at home could make would be to help overseas students in England, of

whom there were about twenty thousand at present. "We want these people to go back in a very real sense as Christian missionaries, but so often the reverse happens because of the treatment they receive here." He begged Christian people to welcome overseas students into their homes.

Dr. Martin recalled that in 1955 the Rev. J. Gilbert Baker, formerly of Guilford, Connecticut, had been appointed general secretary of the assembly's Overseas Council. He would also act jointly with Bishop J. Bentley, of the United States Episcopal Church, in directing Anglican missionary strategy throughout the world.

The Rev. C. N. Frank (London), who will shortly be leaving to work in Central Africa, stressed the need for constant prayer by people in England for those in the mission field. He also made an earnest plea to young priests "to avoid

(Continued on p. 34.)

CORRESPONDENCE.

A Correspondent from Northern Ireland writes to suggest that we augment the title of our paper by an adjective—"The National Catholic" or "The Celtic Catholic", or some similar phrase. The reason is to distinguish us from "Roman Catholic" or "Orthodox Catholic" (Greek). This is an interesting proposal, but we hesitate to commit ourselves to it since we have borne the simple title "The Catholic" for over sixty years. In an issue of over fifty years ago the founder, the Rev. Thomas Connellan, commented on the title, and wrote that no alternative commended itself to him. The simple title he chose implied that old orthodox evangelical Christianity is what we stand for. Old, as opposed to dogmas unknown to antiquity; orthodox as opposed to heresies past and present—Arianism and the other errors about the Incarnation; evangelical as opposed to all perversions of the teachings of Holy Scripture, the Christian's Rule of Faith.

We doubt if we can improve on our title, or find anything which will better define what we aim at. We treasure the word "Catholic" because it is the ancient certificate of scriptural orthodoxy, and Trinitarian faith. We do not surrender it to Rome; rather we deny Rome's claim to monopolise it, for the effect of that, if allowed, will be to acquiesce in the charge of heresy constantly brought against us. We are not heretical. We profess the faith of Holy Scripture and the primitive church: how better can we make that plain than by using the title "Catholic"?

This same Correspondent (whom we warmly thank for the interest shown) also suggests a change of cover. The proposal is that we should have an outline map of Ireland with a St. Patrick's cross in red and a shamrock design in the centre. We have of course a shamrock design already on the cover, but we will in due course take up this suggestion and give it attention.

* * *

Another Correspondent from Leeds kindly offers help in distribution of our paper, and we have sent him sample copies, and hope to hear further.

* * *

Yet another Correspondent (London) takes up the question of the word "Catholic" and holds it to be "unscriptural in expression, and non-scriptural in meaning."

We think that the word "unscriptural" means "not in accordance with, or not warranted by the Bible" (Chambers's Dictionary). Such a definition does not apply to the word "Catholic," for it does not contradict anything in Scripture or deny anything in Scripture. "Non-Scriptural in meaning" seems to imply that the word "Catholic" cannot rightly be used in connection with evangelical Christianity—if this is what is intended, we are bound to say that we do not agree, for many reasons, and among them for those stated above in reply to our Northern Ireland correspondent. The word "Protestant" is not in the New Testament, and it has a secular use as well as a religious one, as a dictionary will show. But we are all glad of it, and proud of it. Why should we not be glad of the word "Catholic," and proud to use it in its historic sense of "non-heretical"? Truly defined, the word has no essential difference from "evangelical and scriptural." What is true Catholic faith is what has been believed "everywhere, always, by all"—that certainly cannot be said of the Modern Roman Catholic Creed.

We regret to have to say that nowadays the word "Protestant" is used too loosely, and we ought to remember to say "evangelical Protestant," for we do not want to be put into the same category as Christian Scientists, Spiritists and Jehovah's Witnesses, etc. who may all be loosely termed "Protestant." When the Church of Ireland defined its position as at once "Catholic, Apostolic, Reformed, and Protestant" it was defining itself truly and comprehensively, and setting a headline for Orthodox non-Roman Christianity.

Our Correspondent, Mr. W. H. Harris, further says that his phrase "I believe in the

Holy Church of God" (we gather it is in substitution for "I believe in the Holy Catholic Church") is preferable as "it distinguishes between the true spiritual House of God and all earthly churches or companies." We hope such a distinction is always in the minds of Christian people, but we cannot, of course, alter the venerable creeds which have come to us from antiquity.

The recognition that the Church of the Redeemed is not to be identified with any earthly organisation is, we hope, widespread. The Church on earth fails in many ways, and the Articles of the Church of England (and Ireland) truly declare "in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments . . ." (Art. 26). However it is to be deplored, we must remember Our Lord's parable of the wheat and the tares—"Let both grow together until the harvest."

Mr. Harris also suggests that it might be possible in quotations to indicate where it is proper to do so, that "Catholic" often means "Roman Catholic." We always hesitate to interfere with a quotation, even by a qualifying or explanatory insertion. But we shall endeavour, as in the past, to make clear that such quotations come from Roman Catholic sources, or are Roman Catholic utterances. This should avoid any misunderstanding.

* * *

A Correspondent who did not give a name (address—Elmhurst Road, N. 17, London) whose letter was not sent to us directly, and whose name we will be glad to receive, had much to say about Roman Catholic infiltration in public life in England. With these comments we thoroughly agree; and deeply regret also the steady vulgarisation of public entertainment, and the tendency prevalent everywhere to deprave rather than to edify to which the letter refers.

The advance of Roman Catholicism in public and in social life in Gt. Britain, and the mixed marriages with all the concomitants involved in the "Ne Temere" legislation of Rome are due, as our correspondent points out, to apathy and pre-occupation with self-centred ends and amusements.

Our paper does not devote space to this aspect of affairs in Gt. Britain because we are not well-enough informed about such current matters. We have always aimed at a deeper handling of the problems confronting ordinary people, by emphasising the teaching of Holy Scripture, by showing, on the best evidence of history and theology, the want of true founda-

tions for Rome's claims, and by answering to the best of our ability the charges which are made against evangelical Protestant Christianity. We hope we do all this in a Christian spirit. Nothing would be gained by abusive or embittered language—it is best to let facts and reasons speak for themselves. Above all, it is best to let the teachings of the Bible be heard.

This correspondent reports experience of visiting two convents in England and finding that 50% of the children attending the schools attached are nominal Protestants. This is a serious situation, and quite unjustifiable. So-called Protestant parents ought to be far more enlightened than they are in such things. Probably they pride themselves on their "broadmindedness," their "liberal spirit" etc. Call it folly, for that is what it is, in a land where there is no dearth of schools of all sorts for all sorts. Some of these parents are Methodists and Congregationalists. That is what English non-conformity has reached to nowadays.

In this letter we are charged with being "more Roman Catholic than Protestant." When we got over the shock of this astounding accusation we looked through the issue of our paper for 1953, 1954, and 1955. How anyone who read recent issues (and all issues back for sixty years) could say such a thing leaves us utterly puzzled. We have constantly and patiently examined doctrines professed by the Roman Catholic Church. By the light of Holy Scripture and the Christian past we believe that we have fairly refuted them, and have always endeavoured to declare the Gospel and the superiority and truth of the evangelical faith founded upon it.

What we have not done, is to employ the tactics of low-grade journalism. We have not scolded or sneered. We have not used the language of exaggeration and overstatement. We have not employed words offensively. What need can there ever be of such things? Yet, it may be that the absence of such things is thought to imply tepidity, and a want of conviction. **Far from it.**

When we quote a Roman Catholic writer or paper we quote accurately. Protestants know better than to garble or alter quotations. It may therefore appear that we favour what we quote if we do not pen a comment in every case. But our impression was that the source of the quotation made it obvious that it was Roman Catholic, and therefore printed in our columns to show not what **we** think, but what a Roman Catholic says or thinks on a particular matter.

We do not ignore the Roman Catholic Church's actions in the world to-day. A good

deal of space has been given; for instance, to the persecutions in Colombia in the past year or two—also from time to time, to repressive methods applied to Protestants in Italy and Spain. A survey of a twelvemonth will show that we cover a great variety of matters, even if we do not go into details of British politics and British domestic affairs.

We are grateful for the information this correspondent has given to us.

COMMENT I

"DISAPPEARING PROTESTANTISM."

"I assert that Protestantism, as a positive effort to give a Christian answer to life's problems, has ceased to exist, and the discordant voices of men like the Dean of Canterbury and Bishop Barnes are as bells that toll its passing."

"Thus spoke Rev. Seamus McLoughlin, D.Ph., S.T.L., M.A., Boyle, when he addressed members of the First Division C.I.E. Men's Sodality in Adam and Eve's Merchant's Quay, Dublin, recently.

"Dr. McLoughlin added: 'One hundred years from now Protestantism will be as dead as Arianism. It lives now only by compromising with each passing vogue of agnosticism, but it will persist as long in its social and cultural consequences.'

"Dr. McLoughlin said that we were living in 'an age which was predominantly one of crisis, of challenge and of conflict. The world of to-day was a battlefield in which every Catholic had a part to play, and hence rose the necessity of having an understanding of the forces that oppose us and the causes that brought this force into being.'

Father McLoughlin may have heard the story of King Charles II in his last illness, when he apologised to his doctors for being "an unconscionably long time dying." If so, he might take warning that Protestantism is not so speedily on the way out as he thinks.

We admit that it is possible "to give an answer to life's problems," even an answer which is given in a Christian framework, but will it be the right answer? Will it be true? Fr. McLoughlin may reply that the answer of the Infallible Church must be true: but for the non-Roman Catholic world that remains to be proved.

It must be a puzzle to men like Fr. McLoughlin who are reared in and conditioned by an authoritarian church to understand the variations and contradictions of Protestantism (taking the word in a very wide sense), but the fact is that none of us wants to give an untrue answer: each of us seeks to recognise the problems of life sincerely; therefore there are discordant voices in ventilating opinion. Where there is no discordance is in the

general loyalty to the living Christ who gives to each faithful and devout seeker the answer appropriate for him.

We offer no universal explanations, and claim no master key which will unlock every problem of the human situation. We have, of course, our objective standard of truth, the Rule of Faith which is God's Word. The guide to the understanding of it is Christ Himself. We cannot hope to comprehend Him within the terms of a dogma. A dogma has no life: it is merely a definition. Christ is the living Lord, and loyalty may be, and is, given to Him among us rather than to a system.

We do not concur with the present Dean of Canterbury in all things—why should we? We respect the freedom of the Christian conscience, and we acknowledge the same Lord to whom we are answerable. We do not concur with the late Bishop of Birmingham, for we believe that he was mistaken in some very important matters, and would have preferred to see him as a private Christian rather than as a bishop. But at least this may be said, that Protestantism, Anglican or otherwise, is not afraid to bring the problems of faith out into the open, and to discuss them candidly. This procedure may be utterly alien to the Roman Catholic mind. It may seem to be "the bell that tolls the passing" of Protestantism, but what are the facts?

Vigorous Protestantism is found the world over. It is stronger to-day in the United States of America than ever before. In Great Britain, especially among younger people, there is far less indifference than there was a generation ago. Dr. Graham's meetings were not failures. He had not to close down in London or Glasgow for want of an audience. In any centre in these islands or the world over he would find a response: not because of himself, but because of his message.

In the new lands Christianity under non-Roman Catholic guidance is steadily rooting itself as for instance, in South India, and in the East Indies.

What about Roman Catholicism in France, Belgium, Italy, South America? Could one not argue from the state of those lands that religion is fading out? Dr. McLoughlin went on to speak of the evils of Communism. We agree with much of what he said, but can only regret the foolish effort to link Communism with Protestantism when he said (if we understand aright) that Communism "took the hatred of authority which marked the Reformation, joined hands with an exploited liberalism, and then deprived men of all freedom to make them cogs in a state machine."

Communism, as we have often pointed out, is a feature of Roman Catholic, or anyway, of non-Protestant States; Spain, Italy, France have had

strong Communist sympathies, but democracies of a Protestant character appear to offer it little encouragement.

Communism "used atheism to impose upon men worship of an abstract deity called the state, and dragged those who refused to adore to the torture chamber and to the gallows."

May we be allowed to make an old-fashioned Protestant comment? The Inquisition had its torture chambers hundred of years before Karl Marx was heard of; and gallows and stake were the fate of many a good Christian at the hands of the Church in the past. The persecuting spirit lingers still in some parts of the world as Colombian events show, while the theory of persecution is not without its defenders.

(The quotation at head is from "The Standard" (R.C.), Dublin.)

COMMENT II

"THE UNITY OF CHRISTENDOM."

Christian Unity is a noble spiritual ideal, and all Christians ought to seek its realisation. As things are, the best thing ordinary Christians can do is to pray regularly about it, for we cannot personally influence Church councils or direct policy.

It is easy for the advocate of Church Unity to be impatient of the hesitations of others, and of the will to conserve the traditions of the different communions. He may resemble the old Elizabethan divine who wrote the treatise "Reformation without Tarrying for Any," in that he wants Unity without tarrying for any who are less ardent than himself. Sometimes it is well to think that if you unite two churches into one the result may be three! Parts of churches A and B may unite to form C and leave depleted but determined A and B to continue alongside.

On the other hand, there has been a tendency in some circles to restrain movements towards reunion among the reformed and orthodox churches lest any step should be taken which would prevent the Roman Catholic Church from joining in. We have always held, and have often said, that the only condition for this is surrender. This was not prejudice or anti-Romanism on our part but the simple acceptance of what Popes themselves have said, as, for instance, when the then Pope brought to an end the "conversations" between certain Church of England clergymen and the late Cardinal Mercier, etc at Malines about thirty years ago. Rome will not discuss union with other churches. For it there cannot be "other churches". Rome believes that there can be but one church and that it is that one.

* * *

This matter comes before our mind since we

have been reading about reunion meetings held in London in January. There is an observance each January of a "week of Prayer for Christian Unity." At one of the meetings a Church of England clergyman spoke on Unity, and was followed by a Roman Catholic clergyman, and then by a Methodist. We take the following report from "The Church Times" (20/1/56.)

"Face Realities."

The Roman Catholic speaker, Fr. Kenneth Allan challenged the audience to face the realities of the situation. The Roman attitude towards non-Roman Catholics, he said, had been compared to *apartheid*. But the truth was that, though Christians often spoke the same language, they meant something entirely different.

When, for instance, Christians said the creed, they expressed their belief in the Holy Catholic Church. "When a Protestant says this, he believes that it is possible for the Church which Christ founded to be divided visibly. He believes that a particular denomination is part of the divided Catholic Church.

"It is hard for a Protestant to realise that a Roman Catholic, when he says the creed, believes that the Roman Catholic Church is the Holy Catholic Church, and that the Holy See is as much a part of the divine constitution as episcopacy. We believe that those who leave the Church do not remain a part of it, but have cut themselves off from it.

"It may appear that, by glossing over or ignoring difficulties, you can make progress—it is possible for an ecumenist to be untrue to his principles or to forget them. But face vital differences, bring them to the light, and then make up your mind that, whatever happens, they will not be a source of resentment."

While we do not agree with the Rev. K. Allan's assumptions or theology, we believe that he voiced the necessary point of view of his church. The only unity which is conceivable to Rome is the return to it of Protestants and Orthodox as "prodigal sons". This has been said so often that we wonder many good men keep on ignoring it. Union with Rome means that we confess that Rome was right all along and that our fathers and we have sinned grievously. What man who knows the New Testament and Christian history and has experimental knowledge of the Gospel is ready for that? We believe that Christian unity is not just ecclesiastical adjustment or "rationalisation," but fellowship in Christ and in His Spirit. That is the pre-requisite to union, and that means that unscriptural beliefs and systems must be dropped.

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, MARCH, 1956.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

SOME LENT PASTORALS

A Lent pastoral in Ireland is a letter sent by a Roman Catholic Bishop to his clergy to be read in church on the Sunday before Lent. Each year those letters are published in the Irish newspapers and are available to the faithful. They are also available to non-Roman Catholics, and permit them to study the episcopal view-point.

It is not to be thought that the episcopal letters echo each other. Wide variety marks them, from the Roman Catholic Bishop of Galway's references to sin and psychiatry to the Roman Catholic Bishop of Kilmore's statement of the new rules for the ceremonial observances of Holy Week. The variety of subjects discussed serves to show the diversity of problems confronting the world to-day, even Ireland, though it is comparatively isolated from world affairs and very much secluded behind its barriers of ecclesiasticism.

* * *

Warning against social evils are numerous, and all men of goodwill can agree with Bishop Coholan of Waterford when he urges young people to be "on guard against drinking, gambling and vicious habits." Drinking and gambling are rampant evils among us. Bookmakers' shops are very numerous in Dublin and elsewhere. Indeed, in some parts of the capital they seem to be nearly as prominent as public-houses. They look to be patronised by many, who, judging by their appearance cannot afford to gamble. That, however, is the sad reality of the disease of gambling

—it has its worst economic effects among those least capable of enduring them. As usual the people who carry the burden are wives and children, though it is not unknown for the mother of a family to be an inveterate gambler.

Drinking in this age has acquired a new feature. Formerly the drunkard and the tippler harmed chiefly themselves and their families. Now the drunkard has at his disposal a potentially lethal weapon with which to menace, maim, and massacre his fellowmen. The drunken drivers of cars have now a wicked record of fatalities, and as cars grow more numerous the death roll must grow. As long as it is thought a dashing thing to career about under the influence of alcohol, casualties will continue. It should be said that there is a slowly growing disinclination to accept intoxication as an excuse for, and an explanation of an accident, but until there is a definite change in the public outlook, and a healthy and widespread public opinion against drinking motorists (drunk ones sometimes have sense enough not to drive), tragedies will happen. More than fines or suspension of licence may be necessary to convince some men of the danger of trying to drive when not really fit to do so. Imprisonment is, we believe, the penalty in some countries and it is a not unreasonable penalty.

Vicious habits have come to the forefront in many places of late. It is now correct wear for youths to carry daggers and to use them. Stabbing affrays till lately were extremely rare in this country for nearly a century. We have heard that eighty or ninety years ago dagger or knife attacks were not infrequent as an adjunct to robbing, but the administration of flogging for this sort of violence put an end to it. In a time of far greater general affluence, of universal education, and of ample means of innocent amusement this resurgence of violence is a vicious manifestation of that disregard of human life which is a hallmark of the mid-twentieth century.

Other forms of vice exist as they have always done, and Ireland is still a land in which concealment is required. We have not yet, thank God, reached the stage where vice is considered funny, and its practice open and unashamed.

* * *

In this country social relationships are greatly hindered by the contrast and conflict of creeds. Indeed, a degree of frustration results which makes us suspicious and in some places unfriendly. The possibility of a mixed marriage hinders the friendly associations of young people which are natural in other lands. The Protestant churches discourage mixed marriages, and the Roman Catholic church also objects (though it frequently gains by them).

In old days a mixed marriage divided a family. The boys followed their father's faith, and the girls followed their mother's. This was division, but fair division, and no grievance was created or fostered. The introduction into Ireland of the Council of Trent's decree that no Roman Catholic could contract a valid marriage except before a Roman Catholic priest (having been ignored here for about three hundred and fifty years) altered all that. It became obligatory on the Protestant (if he or she was to be married in a Roman Catholic church) to sign an undertaking that all the children of the marriage should be brought up as Roman Catholics. This should have made Protestants determined not to marry Roman Catholics; or, if they felt impelled to do so, to refuse to be married except by a Protestant clergyman. Unfortunately many Protestants have shown themselves easily persuaded to agree to a marriage in a Roman Catholic church. Social pressure, especially in rural parts is a powerful engine for enforcing Rome's requirements. Of course many Roman Catholics have married Protestants in Protestant churches, but the majority have contracted mixed marriages in the Roman Catholic fashion.

We admit that no responsible Protestant regards the mixed marriage as the ideal, for it begins with a ready made cause of friction and embarrassment, yet it is better that the marriage should take place in a church in the atmosphere of prayer and worship: "before God and the congregation." The Protestant and the Roman Catholic believe in the same God, and it can be no mistake to invoke His blessing on the union. So, at least, one would think. But the Most Rev. Dr. Moynihan, Roman Catholic Bishop of Kerry does not share our view. His opinion, as reported in "The Irish Press", 13th Feb., 1956, is that the Church (i.e. of Rome)

"refuses to recognise as married one of her children, who in defiance of her prohibition, goes through a form of marriage in a registry office, or who sins still more seriously in going through a marriage ceremony before a non-Catholic minister of religion in a non-Catholic church."

Dr. Moynihan may be right in saying that his church regards a mixed marriage in a Protestant church a more serious sin than one in a registry office, but what man of spiritual insight and enlightenment will agree? In a world in which secularisation has affected Holy Matrimony as well as most other important concerns of the Christian life, it must be better to be married in the house of prayer by one of God's ministers (though not Rome's) than to be married in the dreary surroundings and by the godless forms of a registrar's office, where the transaction is no more

spiritual than any other act of civil registration.

The bishop's statement is evidence of his church's inveterate opposition to any other form of Christianity.

* * *

In pleasing contrast with this is the part of the pastoral letter of Bishop Mageean of Down and Connor quoted in "The Press." He has charge of the Roman Catholics of Belfast and the adjacent counties of Antrim and Down.

"Religious intolerance among Christians, penalising people on account of their beliefs, attacks on people because they attend a particular place of worship, can only be considered as little short of an act of treason against Him who proclaimed Himself to be the Prince of Peace.

"The aim of everyone who aspires to the name of Irishman should be to strive for the hastening of the day when Christian charity, love of God and our neighbour, should form the texture of our public life in this historic country.

"Here in Ireland the chief causes of ill-will between Irishmen in public life are trade disputes, political and religious differences.

"Differences due to a conflict of interests and of ideals there are bound to be; they are a consequence of the present set-up here of Society and of the State.

"In themselves differences of view and aim are by no means a certain sign that the body politic is unhealthy; they may be, in fact, an indication of its vitality.

"But these differences are compatible with tolerance for the opinions of others, and should not prevent us from working together for the common good of the community and of our Motherland.

"The barriers of race and colour, of nationality and politics, differences whether social, economic or cultural, all are demolished by the levelling power of Christian charity."

What we value here is the recognition that differences may legitimately exist if they are held in a spirit of charity. This sentiment, coming from a leader of the Roman Catholic minority in Northern Ireland, is most valuable. The fact to be realised is that the things which unite are far greater than the things which divide. And the other fact that our faith teaches us to "honour all men" is surely entitled to priority over political or sectarian prejudice. If all Roman Catholic leaders in Ireland kept on repeating Dr. Mageean's views, and if our political leaders and publicists echoed them, the present strains would be relaxed, and all might work more harmoniously for the welfare of people brought together by Providence to live in this island.

* * *

We do not recall reference in previous years

in these pastoral letters to liturgical matters. This year we notice more than one such reference. Significant changes have been made of late in the forms of worship in the Roman Catholic church. This is something which might escape notice. However slight, the tendency is in the right direction. About two years ago the Pope authorised the administration of Holy Communion, with the necessary preliminary of the celebration of the Mass, during afternoon or evening. This was a great departure from tradition by which Mass after mid-day was unknown. The original time of the institution of Holy Communion was thus able to be initiated (i.e. in the evening). This had bearing upon the regulations about fasting. Now the law of fasting in relation to evening Communion is much altered, and abstention from solid food for three hours, and from liquid food for one hour, is the rule.

This point is made by Bishop Quinn of Kilmore in connection with other liturgical changes in the Roman Catholic services of Holy Week. We gather that these now provide that the "Mass of the Pre-Sanctified" (i.e. a service in which the wafer used was consecrated at a Mass in the previous day so as to avoid a consecration on Good Friday morning) is to be postponed to Good Friday afternoon after 3 p.m. Services on the Saturday before Easter are to be later in the day than heretofore. He says "for the future Tenebrae is practically excluded." For the information of readers unfamiliar with this word "Tenebrae" we may say that it means the daily service of Mattins and Lauds united and said in the evening of the preceding day. This is a special observance of Holy Week, and is marked by a peculiar ceremony—a stand of candles is placed near the altar, and one candle is extinguished at the end of each psalm, until only one is left burning. This is then carried away while Psalm 51 is sung. Then a "strepitus" or noise is made, and it is the signal that the service is over. Then the one candle is brought back to the stand.

This then is the ceremony which will be abandoned on the Saturday before Easter.

We learn from the pastoral letter of Bishop O'Neill of Limerick that the liturgical changes do not represent an innovation "but a return to more ancient usages." The idea is to bring more of the Holy Week services into the afternoon or evening, rather than the morning so that more people may be able to be present.

All this, we hope, may have a more obvious "evangelical" significance, by directing, the thoughts and hearts of simple people to Calvary, and to the "full perfect and sufficient sacrifice for the sins of the whole world" which was offered there. May they be enabled to realise that the

sacrifice of Christ can never be repeated that it was "once for all"!

* * *

Communism was the theme of Cardinal D'Alton of Armagh's pastoral. As far as we have read, it was a timely warning against this atheistic movement, and had a judicious reminder to the workers that unofficial strikes played into the hands of Communists.

* * *

Unemployment and emigration were referred to, and also the need for restraint in politics. The resort to arms to gain political ends is condemned. The recent abortive attack on a Royal Ulster Constabulary station in a Northern Ireland village which might have ended in the murder of a young woman and her children as well as several policemen is evidence that an unlawful army exists in Eire and Northern Ireland. It is the duty of religious leaders to use their influence to put an end to such foolish and wicked enterprises.

* * *

We have long been accustomed to the annual reminder to Roman Catholic parents and students that Trinity College, Dublin is "out of bounds" and that it is a mortal sin to go there unless special leave to do so, for grave reasons, is granted by the Roman Catholic bishop.

The condemnation of mixed education (not education of boys and girls in the same school or college, but of Protestants and Roman Catholics together) reappears. The inconsistency of all this is shown by the fact that Queen's University in Belfast, one of the "godless" colleges founded here over a hundred years ago by Sir Robert Peel is not condemned, and Roman Catholic men and women are not debarred by their church nowadays from attending (they once were). Queen's University is probably far more Protestant than Trinity College in which many important professorships and lecturerships are held by Roman Catholics. Strange to say there are hundreds of Roman Catholic students in T.C.D. in spite of the ban. Further, it does not appear that the Protestant universities of Scotland are "out of bounds" to Roman Catholics, nor the secular universities of England and Wales. Roman Catholicism has a complex about Trinity College. Attendance there might of course weaken some of the provincial dread of "hearing the other side," or at least of meeting the other side on neutral ground!

It is a great pity that our fellow countrymen cannot have a normal approach to T.C.D. No one is proselytised there. No one's faith is insulted or even slighted. No one's morals are endangered. It is the one place in Eire (perhaps in Ireland) where the real world which lies beyond the shores

of Ireland can be met, and its thoughts examined, challenged, and if need be, refuted.

* * *

In Ireland too often the way to resist evils is to flee from them. This is not heroic. We should resist evil so that it will find us too strong for it. Only thus can our prevailing nervous dreads be overcome.

THE COVENANTS.

What is a Covenant? A solemn and binding promise made and accepted by two parties, or more, who agree to honour the obligations undertaken.

In Scripture we generally recognise that God has, of His free grace, made promises to His people. Some of His promises are contingent: i.e. their fulfilment is conditional upon the people who are to benefit keeping to their duties and responsibilities. But above all this God has covenanted, for the sake of the love He bears to His people, to redeem, to restore, to enrich, and to render immortal. Calvary and its blessings are not earned by us, or merited. They are gifts of Divine mercy and love—"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

* * *

Many solid, venerable, and valuable theological works exist which treat of God's covenants. Our purpose is not to imitate them or to expound what old theologians called "federal theology" (i.e. theology of the "foedera" which is Latin for covenants). We wish to outline briefly and simply what the Bible tells about the covenants so as to see the supreme and glorious promises of God in His Son, Jesus Christ, as our security and joy.

* * *

(1.) We associate with a covenant a fresh measure of *Grace* to enable us to value it and respond to it—We see this illustrated in the story of Abraham in Genesis ch. 15. There we read of God's promise "I am thy shield, and thy exceeding great reward." There we read of Abraham's anxieties, and of the promise of great possessions, and at length, when Abraham's faith was demonstrated, we read "In the same day the Lord made a covenant with Abraham saying 'unto thy seed have I given this land from the river of Egypt to the river Euphrates.'" The gift under the covenant has increased. This symbolises added grace.

We may turn to Romans, ch. 5 (the epistle in which the faith of Abraham is shown to be the Christians' model); and read there that "where sin abounded, Grace did much more

abound." God covenanted to give victory, and the grace which makes it certain.

* * *

(2) Scripture of course bears out what we said at the start, that a covenant has usually two parties to it. For example, in Genesis ch. 21 we learn that Abraham and Abimelech, once in opposition to each other, made a covenant to live peaceably. They made it at Beersheba, and the well itself (Beer=well) was witness to the agreement. But we should not over-emphasise the covenant as an agreement and condition between two parties, for it is plain that election and redemption are not the results of a bargain between God and us. While "we were dead in trespasses and sins," and therefore incapable of active response to a covenant, God sent His Son to be our Saviour. We are debtors to His grace, and will always be.

A further illustration of a covenant between men is given in 1 Samuel, ch. 18—"Jonathan and David made a covenant." In ch. 20 we read that they renewed it. Jonathan's regard for David's present safety was to be rewarded by David's favour to Jonathan's family in days to come when David had won his kingdom. The bargain was struck, but it was not a bargain in the common sense of the word: it was an agreement between friends who loved and trusted each other.

When we read an older story of a covenant (or what we may call a covenant) in Genesis ch. 28 we are not impressed by the spirit of bargaining in things concerning God. We read the story of Jacob going into exile, and having his heavenly vision at Luz, and how "he vowed a vow, saying if God will be with me, and will keep me, and will give me bread to eat, and raiment to put on, so that I come to my father's house in peace; then shall the Lord be my God, and of all that Thou shalt give me I will surely give the truth unto Thee." Had Jacob not tried to bargain thus, his reputation would be higher. But from Sunday School onward we cannot avoid having the impression that Jacob was unpleasantly full of self-seeking.

* * *

(3.) The Old Testament covenants may have generally called for the concurrence of God and man, and if man failed then the covenanted promise on God's part might be rescinded. That is certainly true of legal covenants everywhere. We can see an Old Testament example of it in 2 Kings ch. 17—

"The Lord testified against Israel and against Judah by all the prophets, saying "turn ye from your evil ways and keep My commandments." Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers

that did not believe in the Lord their God. And they rejected His statutes, and His covenant that He made with their fathers, and they followed vanity, and went after the heathen concerning whom the Lord had charged them that they should not do like them. Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only. And Judah kept not the commandments of the Lord."

The consequence of Israel's rejection of the covenant was their conquest by the Assyrians, and disappearance. Judah also culpable was later conquered by the Babylonians, but was restored. Shortly before Judah's overthrow the prophet Jeremiah who had foretold the exile to Babylon and its seventy years' duration, held out a glorious hope for the coming days. In Jeremiah ch. 31 we read "Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt; which My covenant they brake: but this shall be the covenant that I will make with the house of Israel: I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

In this passage we think we are right in finding a new significance of covenant. We find God committing Himself, and ensuring that His people will respond, because He Himself will put His law "in their hearts." Not again in tablets of stone, but within us. That is grace.

* * *

(4.) The covenant which is new is the final undertaking of God. It is "in His Son." It is not a covenant of works on man's part, but a condescending act of love on God's part. It is an immutable covenant, as is set out in the Epistle to the Hebrews, ch. 6. As a result we, that is, Christians, God's new Israel, have "a hope which is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Heb. 6, 17-20).

We can be certain of the new covenant, and certain that our frailties will not annul it, for it is sealed to God's people by sovereign grace; by the Precious Blood shed for our salvation; and by "the great love wherewith He loved us." Our part is "to walk in newness of life;" to seek "the things that are above;" to remember that because Our Redeemer lives, we shall live also.

PASSING EVENTS—cont'd. from p. 25

premature marriage," so that after serving their first curacies they might be in a position to know

whether God was calling them to missionary work.—"Manchester Guardian," 10th Feb. 1956.

* * *

Recruiting the Ministry—Church of England's increase of Candidates.

The Bishop of Bath and Wells, Dr. H. W. Bradfield, told yesterday's session of the Church Assembly at Church House, Westminster, that the increase in men for the ministry, and also a marked improvement in their quality, were causes for deep thanksgiving. Last year 891 candidates attended selection centres, and 692 were recommended for training, compared with 427 accepted in 1952.—"Manchester Guardian," 10th Feb., '56.

* * *

Protestant Church damaged in Co. Dublin—Stern warning to those guilty of sacrilege.

A warning that anybody found guilty of interfering with Church property would be sentenced to twelve months imprisonment was given at Dundrum Court by District Justice Reddin. He dismissed a charge of larceny of lead and malicious damage to Rathmichael Parish Church, Shankill, to the value of £86, against Patrick Doran, no fixed abode.

District Justice Reddin said that he was not satisfied that the State had proved its case, but he had a strong suspicion that the accused was, in fact, guilty, and would dismiss the case without prejudice so that if the Civic Guard could unearth further evidence, sufficient to bring the case again and accused was found guilty, he would get a sentence of 12 months.

"I want to warn the boys who are going around stealing lead off the roofs of churches—and there are far too many cases of this—that anyone of them who comes up before me and is found guilty, will get twelve months hard labour. It is a sacrilege to interfere with any Christian Church, and these boys who do so will learn their mistake," said District Justice Reddin.—"Irish Times," 11th Feb., 1956.

* * *

Malta—Roman Catholic opposition to integration with Great Britain interpreted by the Maltese representative in London.

Mr. Edward Ellul, Malta's Commissioner-General in London, said yesterday that Mr. Min-toff and his Cabinet were still determined to resign if their referendum on the integration of Malta with the United Kingdom was not carried by a "sufficiently clear and unmistakable majority." Voting on the referendum, which includes a proposal that three Maltese M.P.'s should be sent to Westminster, is due to take place this week-end.

Mr. Ellul said that this was not an idle threat, nor was it an attempt to "blackmail" the electorate. It was a warning to the Roman Catholic

clergy on the island that if they discredited the Government (with the result that fewer people than were expected voted in favour of the Government's proposals), then "the clergy must in future carry the political and economic burden of the country themselves." He maintained that during the referendum campaign there had been instances of the clergy frightening the Maltese with spiritual sanctions—threatening to withhold absolution, even threatening excommunication if a person voted for integration. If by frightening the electorate, the clergy thus interfered with the free expression of opinion and the referendum was not strongly carried, then the Government would resign.

New Party?

Was the phrase about the clergy carrying the economic and political burden meant seriously? Mr. Ellul said it was, though he could not say whether or not the Maltese Parliament would be dissolved in the event of the Government's resigning and the clergy be invited to form a political party to stand at a general election.

Would not the resignation of the Labour Government be followed by an attempt by Dr. Borg Olivier's Nationalist party to form a coalition Government? Mr. Ellul said that a government based on a minority party would be impossible to operate.

But Mr. Ellul appeared to regard these questions as quite academic, if not downright fantastic. "In spite of all the interference of the clergy and Miss Mabel Strickland's party of Progressive Constitutionalists, and the attempt of the Nationalists to confuse the issue of the referendum, I am convinced that there will be an amazing and astonishing vote in favour of the union scheme," he said.

He explained why Mr. Mintoff had refused to grant the Archbishop of Malta's request for a postponement of the referendum and the request for certain written assurances about the Church's rights in Malta. In effect, the assurances he required would "freeze half the legislative area which had been covered for many years by the Maltese Government." They would remove from the control of Parliament, for example, all the privileges and exemptions from taxation enjoyed by the clergy. These were matters which clearly came within the jurisdiction of civil government. Speaking personally, Mr. Ellul could not see Mr. Mintoff's Government accepting dictation from the clergy on "non-religious and purely political matters."

Another objection to the part some of the clergy were playing in the referendum campaign, was that many active members of the clergy were known to be pro-Italian in their sympathies. This criticism also applied to the lay organisations of

the Church. (Mr. Ellul cited the case of Dr. Herbert Ganado, "the very active head of Catholic Action." He alleged that not only was Dr. Ganado "the most ferocious of the pro-Italians," but that he was formerly a "pro-Mussolini man who had been interned and deported by the British Government in the last war.")

The Nationalists party, which had boycotted the referendum, also had strong leanings towards Italy, though not all its supporters agreed with this policy. There were, he thought, many "conservative" Maltese, who voted for the Nationalists at the last general election because they disapproved of Socialism, but would now vote for the Government on the question of integration with the United Kingdom.

The last question at Mr. Ellul's press conference yesterday was whether Mr. Mintoff's Government intended to recognise the rights of members of the non-Roman Christian churches, especially in regard to marriage. (At present Maltese law does not recognise a marriage between a Roman Catholic and a Protestant unless it is solemnised in a Roman Catholic Church, even if the Roman Catholic is willing to be married elsewhere). Mr. Ellul replied that he did not think there were very many cases in Malta of difficulties over "mixed marriages," and as far as he knew the Government was not considering altering the law. This did not mean, however, that the Government could not alter the law if it wished.—"Manchester Guardian," 10th Feb. '56.

* * *

Malta—a change of tactics?—Archbishop of Malta is answered.

Malta's Labour Prime Minister, Mr. Dom Mintoff, said in Valetta last night that Archbishop Gonzi was not making it "a mortal sin" to vote in favour of integration with Britain in to-day's referendum.

Broadcasting a reply to what he called "a violent outburst" by the Archbishop on Thursday night Mr. Mintoff said the Labour Party also wanted guarantees in the constitution as to the future position of the Catholic Church. If people did not vote "yes", how were they going to obtain these guarantees, he asked.

Archbishop Gonzi is now leaving the question to the individual consciences of Catholics after warning them. Clergymen believe that many Catholics will vote for integration, because it promises better living conditions.—"Irish Times," 11th Feb., '56.

* * *

Protestants in Eire—A Presbyterian Minister's view.

(The Rev. C. A. Meldrum is Minister of First Monaghan Presbyterian Congregation. His speech, given in Belfast, was widely reported).

January, 1956.

Mr. Meldrum said that "the great tragedy of Protestant emigration from 'Eire' was that it was mainly the farming stock who were leaving. Apart from cultural, political and social reasons, rural Protestant emigration was brought about by three things—the crippling burden of land rates, the scarcity of farm labourers, and the comparatively low returns for agricultural produce.

"Protestants," said Mr. Meldrum, "were welcome in 'Eire' by the State and by 'Roman' Catholics. They were not looked upon as a minority so much as was imagined, nor were they regarded as so many splashes of uncertain colour in an otherwise drab green scene. They were regarded as the best of citizens. Their innate habits of industry, temperance, neighbourliness and moral decorum earned them the respect of their fellow-countrymen."

Protestant devotion to religion, freedom of conscience and liberty of utterance was not only respected but envied. He believed that Protestantism could best serve itself and the future in "Eire" by remaining quietly loyal to the regime under which it must live, by giving ecclesiastical rather than political pronouncement, by being utterly faithful to the aims and obligations of an evangelical faith, and by giving the Gospel primacy over every institution of man.

"Under such conditions," the speaker continued, "Protestantism would be accepted and welcomed in 'Eire'." *He believed that "Eire" was moving towards a religious awakening. It was a land of spiritual darkness; a land ripe for Communism, and, indeed, there were Communist cells already in action.*

It was a land desperately seeking truth, and already it was turning with a new wonder and a searching hope to a Protestant interpretation of life.

Concluding, Mr. Meldrum said: "Protestantism holds firmly on in the Republic, and our own Presbyterian Church, though small in number, makes up that deficiency by a fierce loyalty and a sustained generosity. To Protestants in the Republic, their Church is the centre of their life. Those Churches must be supported and must be kept open at all costs, for it may well be that they hold the key to the Republic's future."

* * *

Methodist concern about Malta—Law on mixed marriages.

Concern about religious liberty in Malta, and the fact that British subjects have not the same

liberty in regard to marriage there as they have in the British Isles, is voiced sharply in the current issue of the "Methodist Recorder." The paper says that "Roman Catholic law and practice cannot overthrow the civil law in Britain, but in Malta it governs it. It would be a scandal of the first magnitude if, in a country integrated with Great Britain and sending members to Parliament, this abuse were allowed to continue."

The facts are that in Malta a mixed marriage between a Roman Catholic and a Protestant is not recognised as legal unless it is solemnised in a Roman Catholic church. Ecclesiastical law and civil law are at one in Malta on this point, and the position frequently causes hardship to British subjects in the island. If as is proposed, Malta is incorporated within the British Isles, there will be an infringement of religious liberty as it is understood and practised in Britain. The "Methodist Recorder" says that Parliament must scrutinise this position very closely, for to permit this position to be accepted within the British Isles—of which Malta would form part—would be "a betrayal of both civil and religious freedom."

* * *

Northern Ireland's educational system—Roman Catholic Bishop's praise.

Speaking at the annual dinner of St. Columb's College, the Most Rev. Dr. Farren, Roman Catholic Bishop of Derry said that the Grammar School system in Northern Ireland was "an excellent one indeed."

"We ought to pay that tribute to the Ministry of Education that they have devised a very good system of secondary education.

"But in the case of all things that are good, you always have people coming along who want to make them better and the danger at the present time is that there is so much tinkering with the system that it will be made unworkable."

Very Rev. A. C. McFeely, President of the College, said he agreed with the Bishop's statement that there was very much to admire in the efforts being made for education in Northern Ireland.

"Far be it from us Catholics who are the heirs of those who throughout the centuries have been pioneers in this matter to accept stagnation in education. We welcome progressive development."

—"Belfast Weekly Telegraph," 13/1/56.

[We are glad to record this tribute to the policy of the Northern Ireland government. In some quarters it receives little but adverse criticism. Bishop Farren's words ought to be widely known.]

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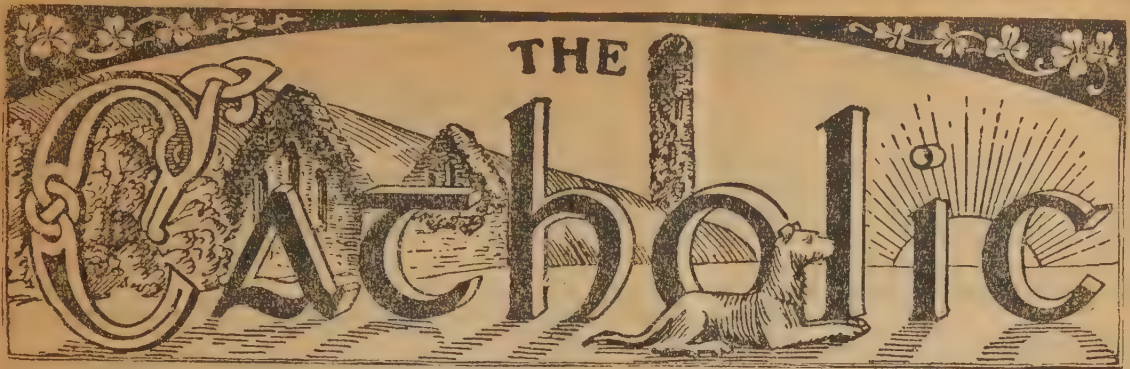
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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Sean O'Casey Irish dramatist and Dr. Soper.

(The following is from the London Letter of "The Irish Times", 16th Jan., '56.)

Dr. Soper.

No one would call Sean O'Casey an admirer of "the clergy", although he did have a good word—many good words, in fact—for the late Dr. McDonald, of Maynooth. Still, there is one living parson that O'Casey doffs his hat to. The Very Rev. Dr. Donald Soper, former president of the Methodist Conference, is, to put it mildly, often in hot water. But not with O'Casey. A recent sermon given by Dr. Soper in Kingsway Hall brought its usual "No one agrees with all Dr. Soper says," from the more conservative of Wesley's followers. But O'Casey, who read the sermon, forwarded to him by a friend, had nothing but praise: "A brave sermon from a brave man. But I'm afraid it won't bring in any garden of roses to the doctor; too damn honest and too damn true."

Dr. Soper will be in Dublin from February 24th to February 28th, to speak in the Central Hall. I wonder if he will find an open-air pitch to have his say. He made some effort to speak in the Red Square in Moscow when he was there last year. But it did not come off. In his meetings in Hyde Park and at the Tower Hill, the doctor is always quick to spring to the defence of the

Roman Catholic Church when attacked by the more partisan Protestant heckler.

[If the statement is correct that Dr. Soper "springs to the defence of the Roman Catholic Church" our observation is that Rome can scarcely need an ambiguous ally such as a Methodist Minister, and that Dr. Soper should stick to his last—this is chivalry which might well be dispensed with. The Methodist divine, we fear, will not find many to spring to his defence.]

* * *

Grants of \$10 millions for theological education in the U.S.

From a Correspondent

Gifts and conditional promises amounting to over \$10 millions from Mr. John D. Rockefeller's Sealantic Fund for theological education in the United States have been announced in New York. Six inter-denominational seminaries are the principal beneficiaries and most of the gifts are conditional on large additional sums being raised by the institutions themselves.

The Vanderbilt School of Religion at Nashville, Tennessee, receives \$2,900,000; the Federated Theological Faculty in the University of Chicago, \$1,250,000; the Pacific School of Religion, Berkeley, California, \$1,000,000; the Union Theological Seminary, New York, \$1,000,000; and the Yale Divinity School, \$1,000,000.

Harvard Divinity School receives \$500,000, to be added to Mr. Rockefeller's personal gift of \$1,000,000 in 1954, and the American Association of Theological Schools is to receive \$725,000. These outright gifts are also accompanied by challenge offers on a dollar for dollar basis which will bring the total Sealantic Fund grants up to \$10,375,000.—'Manchester Guardian,' 27/1/'56.

* * *

"Faith of Our Fathers."

Lapses from it.

In the "Evening Herald" (Dublin) 29/2/56 we read a short article by the Rev. D. Breen of the Society of Jesus on the above subject. We extract the following paragraphs—

"This very night many Irish priests are preaching and hearing confessions among our fellow Irishmen in England. All this day they have been travelling from house to house, visiting workshops and factories, to bring to the missions many who have not spoken to a priest for years. The story these missionaries have to tell is a sad one, they tell of many who have ceased to go to Mass and the Sacraments, who have hardly prayed since they left their homes in Ireland."

"Why this failure? Did our ancestors not keep the Faith though threatened with torture

and death? Did they not refuse every enticement and bribe, knowing the value of their religion? But where force and violence failed a Godless atmosphere of cold religious indifference is succeeding."

[The question "Why this lapse from the performance of religious duties?" suggests itself. No one in England forbids young Irish people to go to Mass and Confession. It is the new sense of freedom away from home. No Christian wants them to fall into indifference, so why do not the many Christian bodies in England seek the opportunity of taking the New Testament faith of evangelical Christianity to them. England should not be a place where faith is lost, but rather a place where a real faith may be found.]

* * *

Flaws in Censorship described at meeting.

The machinery of the Censorship of Publications Act does not need much alteration, but the attitude of mind of the censors themselves does, said Mr. Sean O Faolain, when he spoke to a paper on censorship at a meeting of the University Philosophical Society at Trinity College, Dublin, recently. He referred to the enormous amount of literature which had grown up about censorship in general and added that it was evident that the subject had troubled men's minds for a long time. In general, many people could agree on censorship, but when it came down to particulars the difficulties arose.

Censorship in Ireland showed a lack of discrimination. There was not sufficient legal definition of indecency or obscenity. The reason for that was that the law liked to be logical—"but sex itself is not always logical, and all its possibilities cannot be easily seen," said Mr. O Faolain. One legal definition, made by Mr. Justice Cockburn in 1868 was that it meant anything which was inclined to deprave or corrupt those whose minds were open to that. People whose minds were open to such influences, however, might have erotic, orgiastic tendencies at the sight of a petrol pump.

Various Concepts.

There were various concepts of indecency and the suggestion of the legal conception that all people had the same conception was nonsense. It was impossible to assume that there could be one homogenous view on the subject. In his opinion the most important statement about obscenity had been made by an American judge who said, in effect, that obscenity meant only what the community had decided it should mean at a given time.

If the courts imposed an unreal standard of morality then the situation became dangerous. Prohibition in the United States did immense harm and was caused by the Government taking an unrealistic view of society. It was true to say that evil could not be fought by ignorance. The censorship board was not an evangelical body. Fostering ignorance by protecting alleged innocence could be one of the greatest instruments for the corruption of youth ever introduced.

Young people left Ireland every year to go to England in such a total state of ignorance that they had to be pursued by missions in order to save their souls. The concept of censorship here was simple-minded and out of date. The censors were living in an ivory tower divorced from the realities of life. The responsibility of the Church was very great in this matter. All the members of the censorship board were Catholics and the Catholic Church had a grave responsibility, but the Church was not doing its duty in not realising that times had changed. He had found in the United States, where censorship boards were being discussed, that even American Catholics were dismayed about censorship in Ireland.

The Irish Censorship of Publications Act was a sensible Act and could do a great deal of good in the control of pornography. If such an act was being administered in France or Germany there would be no complaint about it, but the administration of it by people in Ireland was at fault. Those who administered the act ran roughshod over it. The board here had to take the place of the courts and consequently a writer's works were banned in secret. He could not plead his case personally nor could his solicitor do it for him.

The appeal board had done some good work to remedy some of the evils of the censors, but the act itself needed some clarification. It stated that the board should "examine" books. What did that mean? The censors should be made to read all the books they "examined," and sign a document saying that they had done so.

Not Enough Concern.

Dr. Fergus Pyle, F.T.C.D., said that if each list of books banned was immediately appealed, some good might be done, but it was disappointing that there was so little concern about the matter. The "Irish Times" published a list of the books banned from "Iris Oifiguil," but the other daily papers did not, as far as he knew.

Referring to the banning of newspapers and periodicals, he said that the appeal board

should see exactly the same copies which the censorship board had banned. They often did not, and so appeared to be at loggerheads. He suggested that writers themselves should be represented on both boards. Then they could see that pornography, deliberately written to titillate people's instincts, could be banned. The writers, too, must come out of their ivory towers and accept their responsibilities in such matters. If they did take places on the boards they could ensure that the literary value of books could be weighed before a book was banned.

In his paper on censorship, the hon. registrar of the Society, Mr. C. A. Chapman, said that the Government did not need to arrest editors for what they published: it merely withheld newsprint. This was the case at present in South Africa, but was not the case in Ireland. Referring to the Censorship Appeal Board, he said that all its members were men, whereas 50% of the readers were women. In 1952 the board examined 838 books, of which 640 were banned. A total of 93 books was examined at each meeting, a herculean task. Of the books examined, 749 were brought to the attention of the board by complainants. These were a group of puritanical people who spent their time looking through books for something indecent. Banning these books was done to appease the few to the detriment of the many.

In Ireland censorship of the theatre was left to the discretion of the producer and the management. Films in this country were censored by a Government-appointed censor, whereas in the U.S. and England they were censored by boards set up by the film industry. —“Irish Times,” 24/2/56.

* * *

Roman Catholic Archbishop on Trinity College.

The Most Rev. Dr. Kinane, Archbishop of Cashel and Emly, speaking to pupils of the Christian Brothers' School, Thurles, Co. Tip-

(Continued on p. 48.)

THE EVIL OF SUSPICION.

By Rev. John W. Bradbury, D.D.

(Editor: "Watchman-Examiner," New York)

It will be a terribly evil day when no man can trust his fellow, whether in business, in the nation's citizenship, or in church fellowship. The deliberate breeding of suspicion is one of the greatest evils than can afflict mankind. It leads to all sorts of excesses. The time comes when no one is believed and no one's word can be relied upon. Rumour be-

comes evidence, slander is fact, base reports of institutions, organizations and individuals become common gossip. If such an atmosphere is cultivated, the time will come when every man's hand will be turned against his brother. We know of nothing that is distinctively more un-Christian.

Morale Undermined

What is happening in this country at the present time is illustrated in an article by W. H. Lawrence in the "New York Times" for April 13th on the "Let-down in Morale of Aides" in Federal employment. The writer states that "the Eisenhower administration is faced with a morale problem among Federal employees that appears to be curtailing the efficiency of the American diplomatic and propaganda efforts both at home and overseas at a critical moment in the 'cold war'." One report of the "Times" survey said that the morale of workers had been so undermined that some of them believe that "orderly processes of government have given way to a vendetta on a grand scale." Fear of reprisals has become so widespread among Federal workers that the "New York Times" correspondents, seeking information in Washington, New York, and several overseas centres of American activity, found that persons critical of the system were unwilling to be quoted by name in describing prevailing conditions.

Those who sow seeds of suspicion, especially when not really based on tangible facts, assume a great responsibility, particularly so when it involves the welfare of the nation, an institution, a denomination, or a church. It was Theodore Roosevelt who taught the philosophy that pure Americanism required that Americans have faith in each other. He also advocated that the democratic processes involving free speech, free Press, and free association would be self-corrective. We need to return to the simple propositions of that great former President. World democracy cannot operate peacefully and successfully without mutual tolerance in the midst of mutual correction. If a man is in error, democracy gives us a way of straightening him out.

Suspicion employs the sinister, and the sinister is **always** evil. It panders to the worst side of our human nature. Restraining gossip is one of the hardest tasks for all moral teachers, whether they be preachers trying to run a church, or statesmen trying to operate a country. It is for that reason we have laws which protect citizens against slander or unproved accusation. We are living in a day when one of the Congressional investigation committees receives accusations against citi-

zens, apparently makes no attempt to find whether they are justified, and releases them on its own stationery, signed by one of its officers, as if there were validity in the accusation. This is putting us back in the Middle Ages, when in the days of intolerance any man in favour with the prevailing power could make an accusation and see his victim suffer.

In the Churches

When suspicion is fostered in the circle of our churches, it is just as evil, if not more so, as when promoted in our democracy. No man is perfect. There are few men, who, if they had their lives to live over again, would not live them better, in the light of their experience and developed wisdom. A great deal of criticism which provokes a simulated righteous indignation now in circulation is not based on factual evidence; it stems from conditions which are obsolete and, therefore, no longer realistic or true.

What is hard to understand is the suspicion placed upon those who were friendly to Russia in the years 1937-1946. If some were guilty, then nearly all in this country were equally guilty, certainly among the leaders. Our Government had established diplomatic relations with Russia. Every encouragement was given for people in this country to fraternize with Russia, with the official consent of the Government. Travel parties were encouraged to go to Russia. These brought back all sorts of favourable reports, together with some criticisms. The questions of Communism and atheism were in the air, and they were still problems facing our national policy. But in those years our American Government encouraged its citizens to deal in a friendly manner with the Russian people and their Government. This seems to have laid us open to a broad conspiracy in which certain Communistic elements established cell groups in various parts of our national life. It is reported that they were in the labour movement, in the colleges, and latterly in the churches. We have found that all of these units, by the democratic institutional idealism which governs them, have corrected the situation with courage, enlightenment and dispatch.

Attack on Protestants

Protestant churches are now being attacked as if their organizations were riddled with secret Communists undermining both religion and the State. This is ridiculous on the face of it. We see it, not so much as a witch hunt, but as a definite campaign to slander certain Protestant churches and churchmen, and to make the citizenry of this country suspicious

of the various Protestant denominations. Not for one moment is it expected that any Roman Catholic organization, or church, or individual, will be brought into the picture. On the other hand, that church is being set up as the *sanctuary* for all converts from the Communist creed. Meanwhile, the seeds of suspicion are being sowed widely. They are taking root in the churches and denominations.

To the unchurched, Protestants are being placed in an embarrassing situation, which some Protestants are, with mistaken zeal, seeking to promote. It is impossible to keep abreast of, or to counter, all the rumours that are peddled around regarding some leading churchmen—bear in mind, *always* Protestant.

We believe in Protestant denominations to the extent that they have inherent power and wisdom to deal with any man who interprets his religion in the terms of Communist aggression and deception. We do not believe that a man who has such a code can last very long in any prominent position. Therefore, for this to be made so important as to require a Federal investigation by the House Un-American Activities Committee becomes a slander of major proportions against the Protestant denominations in the land.

We must return to our atmosphere of mutual honesty, sincerity and common trust. It is in the atmosphere of holiness, virtue, truth and justice that all who follow the Communist road will appear in their true light and can easily be dealt with. But no man ought to be maligned, persecuted, or misrepresented because his main concern is the application of Christianity to mitigate the lot of the under-privileged and the poor, or because he is active in the areas of international justice and world peace.

The Threat

Finally, unless men of balanced judgment come to positions of influence in the counsels of State, Church or Society, we may find ourselves subject to the most appalling tyranny. Every liberal—and we use the word in its pure sense—will be silenced or cowed under threat of oppression. We shall then live under an awful cloud of mutual suspicion. If that condition should mature, the high places will be filled with charlatans and exploiters—as history has many times demonstrated. The result in Christianity will be disastrous. The fruit of the Holy Spirit will be rejected in the very places where it is most needed. The virtues of Christ are despised where men breathe the poisoned atmosphere of suspicion. The love of God is thwarted where men cultivate sinister opinions of their fellowmen. We need to raise

again the standard of a pure faith—the same faith that Jesus had when He died to make men holy and free.

[This article appeared in "The Christian" some two years ago. Its message and warning are urgent to-day.]

AN APPRECIATION OF ONE OF OUR PUBLICATIONS.

"ST PETER AND ROME"

By the kindness of a regular reader of "Bulwark," whose grandfather, a minister of the Church of Ireland, was a convert from Rome, a fine and very interesting little book, with the title given above, has come into my hands. I hasten to commend it to our other readers. It costs 3d. only, and may be had from the Connellan Mission, 5a Townsend Street, Dublin. Postage is extra. The author is the Rev. Canon J. B. Shea.

Canon Shea is a converted Roman Catholic. When he left the Church of Rome he was compelled by persecution to emigrate to the U.S.A. In time he returned to Ireland and was ordained in the Church of Ireland. For many years he was minister of the parish of Newport, County Mayo, but is now retired. Occasionally he acts as supply in various Protestant pulpits in the City of Dublin. He has been described as a fine old Protestant warrior and soldier of the Cross, and is as uncompromising as ever for the truth. He is a Gaelic poet and writer of ability, and has written several booklets, of which this one is the latest.

Canon Shea begins by telling us the sort of things that Roman Catholics say of the Pope. Some of them, one would say are actually blasphemous, indicating that when the Pope speaks, God speaks. For "he is not only the head of the Church, he **is** the Church." But, of course, there are always irresponsible people who indulge in this kind of fulsome flattery, as when Romans used to hail their emperors as gods, or as Herod was told that his voice was the voice of a god. Is this something of the same kind? Not a bit of it! The whole thing is seriously meant, as when "the Lateran Council told Leo X, 'All power is given to thee in Heaven and in Earth.'"

Then follows the familiar argument on which the papal claims are based. "Our Saviour made Peter the chief of the apostles. This primacy of Peter's was transferable, so that his successors had the same rights and powers as he had. Peter was Bishop of Rome, and remained such until his death. The

Bishops of Rome are successors of Peter, and as such they inherit every power that Peter had." The Canon points out that it is a difficulty to think of an apostle becoming a mere bishop, and settling down as a bishop in a diocese, a thing that no other apostle is represented as doing.

The onus of proof of these claims does not rest on those who repudiate them. It is not for us to prove that they are not true. It is for Roman Catholics to prove that they are. They have not yet succeeded in doing so. Tradition says that Peter came to Rome, was bishop there for twenty-five years, and then died a martyr in the Neronian persecution. Quite plainly the tradition cannot be true, for Peter certainly did not come to Rome before Paul or the Epistle to the Romans would have been addressed to the bishop; while that he came after Paul is still unproved. It is possible enough that he did come to Rome towards the end of his life and was martyred there. But even if he did die in Rome, that is far from showing that he was bishop there.

Next, with a very real weight of learning, Canon Shea traces what the early Church Fathers say of Peter. It is an interesting argument, but it would be impossible to summarise it here. From the Fathers he passes on to the pious legends invented to bridge the gap caused by our almost complete ignorance of the lives and deaths of the apostles. These had a great vogue, and many of them exalt Peter and his deeds. Hostility to Paul tended to make him the great opponent of Peter. It was necessary then that Peter should go wherever Paul went, and so to speak, should go one better than Paul. In this way rose the well-known legend that Peter came to Rome and died there. There then the matter rests. Canon Shea's view is just as likely to be true as the more usual and better known view. We do not know, and that is all we can say about it. It would certainly explain, in the most natural manner, the greeting in I Peter from the Church at Babylon, which in the "Rome" theory, is usually taken as a mystic name for Rome.

It is "somewhat amusing," then, to find the gigantic assumptions about the "See of Peter" rest on nothing more solid than a perhaps. "Peter could not have been in the modern sense of the term a bishop at all," and "there is no proof that he ever saw his celebrated See." A summary, such as I have given, of such a closely reasoned book is bound to be unsatisfactory. To do justice to it you must get the book and study it for yourself.

—(Abridged from "The Bulwark.")

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, APRIL, 1956.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of *THE CATHOLIC* are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE RISEN LIFE.

The Christian faith is founded upon Christ's Resurrection. St. Paul wrote to the Church in Corinth: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom He raised not up, if so be that the dead rise not". (1 Cor. 15: 13-15).

In the Epistle to the Romans the same apostle wrote that Our Lord Jesus Christ was "declared to be the Son of God with power by the resurrection from the dead" (1: 4). Christ's own proclamation was the ground for St. Paul's words: in fact, St. Paul is quoting Him, for He said "all power is given unto me in heaven and in earth" (Matt. 28: 18.). This sequel to the resurrection shows, we think, that St. Paul was not so unfamiliar with the words of Jesus as some theologians think. It is inconceivable we may say in passing, that St. Paul could have been a follower of Jesus and at the same time devoid of a desire to know what He said. How could he have consorted with Peter and other apostles (Acts 9: 27-29) and not have learnt a great deal about Our Lord's teaching? How could he have met Christians in many places and not have shared with them the memories of the perfect life lived on earth by Jesus, "the gracious Words", and the mighty acts? The only answer is that Paul wrote nothing

in his letters about such things—but maybe his churches had other and recognised means of knowing about the life and teaching of Our Lord, such as manuscripts, portions of what were afterwards 'Gospels'. We recognise St. Paul's proper concern with the contemporary Christ, that is, the risen Lord, at the Father's right hand, and reigning, and to return. Not the Christ of the past, but the Christ now present with His people by His Spirit, is the chief concern of the Christian. So the implications of the Resurrection are of first importance for the disciple—"Because I live, ye shall live also" (Jn. 14: 19) is the promise of the fuller life here and now.

* * *

When it is said that the faith we profess is founded upon the Resurrection there is no intention of minimising the Incarnation. The Incarnation was of course the essential preliminary to the Cross and Resurrection. It was also the revelation to us of the possibilities of human life. Our Lord taught us that life is not merely physical, but spiritual; and that conduct is not irrelevant, but is the fruit of the right faith, or the lack of it. We cannot properly be indifferent to the lives of others, their needs and aims, if we take seriously the fact that "the Word became flesh and dwelt among us" (John 1, 14).

Half a century ago it was commonplace to belittle the evangelical emphasis on the atonement, and to say that Christianity is the religion of the Incarnation. That was a foolish contrast to make, because the motive, so to speak, for the Incarnation was the Atonement. Let us be wiser, and say that Christianity is the religion of the Resurrection, for that must include both Incarnation and Atonement. What we should always try to avoid is sectional interests in the Gospel: we need it all, and cannot afford to set aside anything God has made known to us of His eternal and temporal purposes.

* * *

If the Christian faith is the Resurrection faith it behoves us to make sure that we are not substituting a backward glance at the Empty Tomb for the present reality of the Risen Life. "Ye shall live also" is not explained by saying that there is a life beyond death and the grave. It must be explained in terms of the present possibilities and experiences of those who are trying to live the overcoming life here and now. Without such explanation much of the New Testament is incomprehensible. The regenerate are called to live a heavenly life, under present conditions of existence—that is the challenge and the adventure of our faith. Christ sits at the right hand of God, "from henceforth expecting (or waiting) till His enemies be made His footstool" (Hebr. 10. 13),

but we are summoned to labour "to enter into that rest" (Hebr. 4. 11), and to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God" (Heb. 12. 2).

The Christian life, that is, the life of the regenerate, is the response to the call to be fellow-workers with God (1 Cor. 3 : 9. R. V.). We must therefore walk worthy of our vocation. (Ephesians 4. 1).

* * *

How then shall we describe the risen life of the Christian? We may pay heed to St. Paul's various descriptions of it so as to see what is required of us, and what we may expect, and how we are to respond.

First of all, we learn from Romans 8, 11 that a characteristic of the risen life is a new inward power—

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The indwelling Spirit is the inner power which is the transforming agent in life. Where once we liked sinful things now we hate them. Where once we disliked pure and holy things, now we rejoice in them. In contrast with the time when Christian duties were a nuisance, now our chief regret is that so many opportunities of Christian service were lost. Once selfish, we now put self in the background.

Not only do we come to love virtue, goodness, faith, hope, but we receive from the Holy Spirit power to make our dreams come true—that is, we become able to live by new faith and hope. We become able and willing to seek virtue and goodness. We make the Christian life a field of manifold activity to the glory of God.

"To quicken our mortal bodies" is, we think, a mode of saying that we become people of spiritual energy—"Zealous of good works" (Titus 2. 14), for the context of this verse shows that St. Paul is referring to the present life, in verse 10 he had written of the indwelling Christ—"If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

* * *

In the second place, the risen life of the Christian is progressive. There is always something going on in it: something being created and built up, for the achievements of the Christian course are not sudden. Conversion may be sudden, but its fruits are of slower growth. The supreme attainment of the risen life is 'Christlikeness'. So

we learn from the words of 2 Corinthians 4, 10—"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The imitation of our Lord, in humility, self-discipline, love, not in pretence or sanctimoniousness, is set before us here. We should have this mind in us which was in Christ Jesus, "Who made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death" (Phil. 2 : 7-8).

Our Lord is our model, and we are to follow Him, though we must keep in mind His warnings against pretentious piety (Matt. 6). The healthy, robust going ahead in the Christian life is far better than the morbid and introspective habit. This world is not to be despised or hated, but used as the field of opportunity and service God has given us. To bear about in the body "the dying of the Lord Jesus" seems to be closely related to the Lord's words "If any man will come after me, let him deny himself, and take up his cross and follow me." The Cross must always be in our hearts to remind us that "we are bought with a price."

Thus the life of Jesus, His humility and grace, His love of men and of the Father, His service and sacrifice, may be imitated, for He assured us that He "is the Way".

We have also to note another similar prospect, or the same put to us in other words—St. Paul said to the Galatians "my little children, of whom I travail in birth again until Christ be formed in you" (4. 19). He describes them thus, and we should note the word "again", for it refers no doubt, to the fact that St. Paul had once brought the Galatians to the knowledge of the truth in Jesus. Then they fell away when seducing spirits bewitched them, and the apostle had to do his utmost to reclaim them for Christ. So he had to speak of again bringing them to the new birth as genuine Christians. Only in that way could the image of Christ begin to be formed in them, and enable them to be recognisably Christian. To build up in them a Christian personality was no easy task. Such a task confronts every missionary working among non-Christians to-day, and the difficulty is to implant in the mind of the non-Christian an idea of what a Christian character is and entails.

* * *

Thirdly, the risen life is not an opening up of illimitable prospects of "free enterprise" in the spiritual sphere: it is an emancipation to enable us to serve God in the freedom of the spirit. His service "is perfect freedom"—and that defines the nature of 'perfect freedom'. The man who

casts off all restraints is not thereby free. What he has done is to bind his personality with the chains of his lower nature—he becomes the slave of sin, and the apostle has accurately described such a man in Romans ch. 1.

Of course there are others who put off God's service because they think it intellectually or rationally discredited. They may not indulge their liberties by sensual means, but they can be the slaves of wrong policies and of false ideologies. Only the man who knows that he will only reach his best when he is under the Master's guidance and control is the discoverer of true freedom, for he has moved into harmony with God, and conflict and discord have ceased. We therefore turn to 2 Cor. 5, 14 and 15 to find this truth clearly expressed—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

To live "unto Him" is the noblest ideal of man's life, as well as the test of true discipleship. The training of living "unto Him" here is the best preparation for eternity, for our Lord has told us that God is not a God of the dead, but of the living, for "all live unto Him". All who have died in faith are "alive unto God," just as we now may, and ought to be "alive unto God" through Jesus Christ our Lord. (Rom. 6. 9).

* * *

The fourth point to be made is that if we are not living unto ourselves, but unto Him; we have a new ambition.

Ambition is often put before the young by parents, teachers, and friends—by it is usually meant material success, with social achievement as a necessary concomitant. It is not often said that a boy should be a great servant of his fellowmen, rather, he is encouraged to climb up over them. It is thought more important to encourage a young man to be a competitor of his fellowmen rather than a benefactor. "Every man for himself" is considered wiser than "ye are members one of another".

So also, a person is considered weak, or eccentric, or muddle-headed, or crazy, if he thinks and speaks more of the Christian life as the proper ambition for all who are on the threshold of life, while the young man or woman who puts Christ first to-day, is likely to be as little esteemed as the Master in the days of His ministry here.

Does the ruthless careerist, who is found in all walks of life, even in the Christian Ministry, achieve real success, or is his success only illusory? We ought to judge by the amount of happiness, health and contentment he can con-

tribute to his fellows. The man who puts first, the Kingdom of God and His righteousness; the man who lives in the spirit of Christ's beatitudes, is the man who makes most contribution to the welfare of others. At the lowest he does no harm—of how many seekers after worldly success can that be said?

The ambition of the risen life is not seeking money or power or popularity or the satisfaction of vanity—it is simply put by St. Paul—

"If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God." (Colossians 3. 1).

Seek heavenly virtues, seek heavenly rewards. Seek the gifts of the Holy Spirit, ("every good and perfect gift is from above," James 1. 17). Seek the Father's "Well done" (Matt. 25. 23). Faith will show us more and more of the things which are above, and God will give us the graces more abundant than we ask for, or think of. The ambition to be accepted with God is the highest man can have. It is a sad fact that the many are unaware of it.

* * *

The next verse to the one we quoted from Colossians ch. 3, is "Set your affection on things above, not on things on the earth". The risen life brings with it new affections. The old standards are replaced by better ones. The old tastes give way to ones of greater worth and more refined quality. What we once delighted in no longer does so, for its shoddiness is revealed, and the genuine spiritual thing replaces it.

"Solid joys and lasting treasures" such as John Newton had in mind in writing his splendid hymn, are the objects of the new affection, but must we not say that the supreme, the exclusive object of the new affection must be God Himself, our Triune Jehovah?

* * *

The life of the spirit; the re-born life; the risen life: such phrases serve to indicate the difference the resurrection of Our Lord has made. Life here has new value and enduring eternal significance because He is raised from the dead and is alive for evermore. No wonder St. Paul could say "Rejoice in the Lord alway, and again I say Rejoice." (Phil. 4. 4).

"THE CHURCH'S WORSHIP"

Worship of God is either public or private: either in fellowship with others, or alone. Historically, worship in fellowship seems to be as ancient as worship in solitude, or nearly so, for family worship must have existed from the earliest times. We believe that the "two or three" gathered in the name of Jesus may signify the

simplest and most natural act of worship when parents and child join in devotion to the Creator and Redeemer.

The Old Testament certainly shows us family and corporate worship as acceptable to God even when in the simplest setting. It may have been very 'primitive', but if it showed an awareness of the Creator—creature relationship; if it explicitly acknowledged the divine perfections; if it was directly addressed to God; if its motive was sincere and humble, then it held the possibility of acceptance, of ethical progress, and of spiritual efficacy.

The common Old Testament word for worship, and the common New Testament one as well, suggests adoration as shown by bowing down. That means that humbling oneself before God is basic in all worship.

We may rightly include in worship such elements as 'confession', 'intercession', 'supplication', all of which recognise the existence and personality of God, for 'praise' is not the sole expression of adoration. At a far more advanced level (in Jewish and Christian observance) the use of exposition, or preaching of received truth, is an act of worship. Within worship we must find place for the emotions—wonder, awe, fear, gratitude, joy, inner peace, and other states of feeling need to be expressed. The practice of worship among the Hebrews is very well known to us, and the character of their worship distinguishes them above other peoples. If we contrast Hebrew thought of God with the classical mythologies (professed among peoples of far greater 'culture' than the Hebrews) we see the difference made by possessing true revelations, and true prophets. There were times of course, when Hebrew worship fell down to heathen levels, as under Ahab and Manasseh (2. K. 21. 3), but there were always people guided by the Spirit of God to recall Israel to its older knowledge of the one true God and His commandments against polytheism and idolatry.

Worship in the Old Testament involved the practice of sacrifices in various forms, but there never was wanting a voice to remind Israel that sacrifices of the law were types and shadows, and that their benefits were nugatory if there was not a cleansed heart. The prophet Micah was conclusive—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?". The Psalms contain numerous verses which instil the same lesson. The lessons of the Old Testament are usually practical, and God is mainly thought of as man's benefactor—"Bless the Lord, O my soul, and forget not all His benefits" (Ps. 103. 2). Here there is some difference from the New Testament, in which we find at times a more 'philosophical'

thought. We must at the same time say that in Proverbs and Job we have a 'philosophical' thought of God which is inspired in no less degree than the teaching of the New Testament.

* * *

The New Testament emphasises the freedom of the Christian worshipper—they that worship God "must worship Him in spirit and in truth" (John 4). His worship is not confined to sacred places (and therefore not to particular forms and rites). We think it is true to say that acts of worship have no validity apart from the worshipper's conscious will to offer God worship "in spirit and in truth". A hymn of praise played over on a gramophone record in an empty room is not worship in any Christian sense—the mind and soul of man must be present and active, not remote or mechanical. A quiet spot on a river bank "where prayer was wont to be made" could serve for God's worship as well as, or better than, Herod's Temple, yet had circumstances permitted a glorious dedicated building could not have been wrong. Solomon knew that "the heaven and the heaven of heavens" could not contain God, and how much less the temple he built, yet it was God's will that he should build Him a house.

The Psalms appeal deeply to Christians as acts of worship because they show the great range of God's activity, His interest in man, and His mercy and providence. He is not revealed in the Psalter as 'Deus absconditus' but as One Who is everywhere, and to be found by all who seek Him.

* * *

In the New Testament God is more fully revealed, and Our Lord Jesus Christ transformed the Worship of God by showing Himself to be God incarnate, and promising to be with us, to the end of time. He gave us another Comforter, the Holy Spirit "proceeding from the Father and the Son," to abide with us for ever, so that we can learn another lesson about God, that "in Him we live, and move, and have our being." Our worship as Christians is deepened by the fact that we have greater knowledge of God, and greater ability to respond to His grace. Saved by grace, we can come boldly to the Throne of Grace because it is our proper place. The personality of the Saviour Who brings God down to us, so to speak, also brings us up to God. Hence there is an assurance of faith which is not presumptuous. It is a simple grasp of the fact that God does not leave His people in suspense all their lives—that 'eternal life' may be ours now.

It seems plain that worship may have many forms as it has many occasions. It may be expressed in liturgies or in the simplest ways. Its atmosphere may be austere or warm and intimate; it may be adorned with the noblest music, or with

none. It may be offered in majestic buildings or in modest rooms or in the open air. The essential thing is in none of these; it is in the heart and mind of the worshipper. Nothing can modify or discount the divine requirement "in spirit and in truth." Where either of these is wanting we have something unsound, and the doors are open for the intrusion of wrong ideas and wrong interpretations of our faith. Not only sincerity, but faithfulness to objective (i.e. revealed) truth is needed.

It is sometimes thought that private devotions are not under the same necessity of conforming to revealed truth as public devotions are; but this is wrong. Pious fancies are not made better just because they are pious. Eccentricities in religion, quaint beliefs, odd practices, individualistic traits, are not justified because they are religious, or because good men foster and observe them. Our observances must be in harmony with the New Testament and with the evangelical tradition which constitutes personal religion. By this we do not mean something which began in the eighteenth, but something which began in the first century. We do not mean a faith which began at the Reformation, but the faith which made the Reformation possible, the faith which Tyndale, Luther, Ridley, Calvin, Cranmer, and others recovered.

* * *

The task of conscientious Christians is to see that their worship does not fall below the New Testament level. What is true loses nothing by being venerable: what is venerable profits nothing if it is not true. The worship of God is no light thing, and its expression ought not to be a routine. Ancient forms are not ends in themselves, so the spiritual sincerity and alertness of the worshipper must be means of filling the service with life and giving it reality.

* * *

If prayer and exposition are acts of worship just as praise is, then prayer and exposition associated with the observance of the Lord's Supper are definite parts of Christian Worship. We shall not discuss the relative importance of one part or another of worship, but say simply that our worship, whatever the occasion, must be "in the Spirit", and must not ignore the contrast between spirit and letter. When Our Lord spoke the discourse we have in the sixth chapter of the Gospel of St. John on "The Bread of Life" He used many phrases which a crude literalism applies to the Lord's Supper—"eating the flesh of the Son of Man" was in the past used to establish a literal sense of the Words He used of the bread at the Last Supper—"this is My Body".

A study of the account St. John gives of this discourse shows that Our Lord expected His hearers to understand what He meant; but how could they have understood it as a reference to an event in the then distant future: moreover an event which they had no reason to expect? It was in the sequel to this very discourse that Our Lord said "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (John 6. 63).

If we were to offer worship to the sacramental elements as a result of taking literally the words "This is my Body: this is my Blood" we should be under a grave misunderstanding, as well as missing the point of those words we quote from John 6. 63. Bishop Nicholas Ridley (bishop of Rochester and of London, martyred 1555) after long and patient study of Scripture and the old Christian writers came to the conclusion that "This is My Body" has the meaning "This represents My Body." In further study he was greatly assisted by a ninth century treatise on the Holy Communion by Bertram of Corbie, a monastery in France. He spoke of this Bertram (or Ratramn) as the one who led him to a spiritual, not literal, sense of the nature of the Lord's Supper; Christ in it is apprehended by faith. The great Irish Archbishop James Usher, in the century after Ridley, went over the same ground of Christian literature and history (as we noted in recent numbers of this magazine), and reached the same conclusion. It should always be remembered that the theory which, if true, would justify offering the Sacramental elements the same worship as we offer Our Lord, was not imposed on Western Christendom as a dogma of the faith till the Lateran Council of A.D. 1215. For nearly twelve centuries after the Last Supper in the Upper Room Christian men and women lived and died and went to Heaven without having any compulsion on them to believe in transubstantiation. They might regard with profound reverence the signs or symbols which to faith represented the Body and Blood of Christ, but over more than half the entire existence of the Church of Christ men were free to receive Christ's words and gifts in the spirit, not in the letter.

* * *

In the Thirty-Nine Articles of the Church of England and in kindred Reformation Confessions of Faith we find a definite rejection of 'sacramental worship', and a return to more spiritual ideas of religion. Once more the sense that God is Spirit, and they that worship Him must worship Him in spirit and in truth, comes to the forefront. In the Churches of England and Ireland the Ten Commandments were put in a

place in the Book of Common Prayer which ensured that they would be read every Sunday. They were also painted on panels and set up in the church wall behind the Holy Communion Table. There they were a constant reminder of the truth that God is spirit, and that images of Him or of objects for worship are forbidden by Him. The Catechisms of the Reformation keep the Commandments in their complete form before the minds of the young. This has been a great means during four hundred years of keeping us conscious of God's law, and therefore of the limits imposed in the character of Christian Worship. Exuberance, fancy, and legend are restrained by the recurring thought that our God is the God of truth, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6. 16).

THE KNIGHTS of COLUMBUS and the BLESSED VIRGIN MARY

We recently saw an advertisement in an American magazine. The title of the advertisement was "Yes . . . The Mother of God will help you!" This is an appealing suggestion, especially to the many who are ill, care-worn, distracted, sorrowful. It may appeal also to the eager, hopeful, undecided and tempted. It is addressed obviously to those who are ready to consider spiritual aid; that is, to those who believe in God and in prayer.

The advertisement (occupying a space about the size of one of our columns) is equally obviously addressed to Protestant Christians, for it begins by saying "You may not approve of the age-old Catholic devotion to the Blessed Virgin." We make our first criticism at this point: there is no really ancient Catholic devotion to the Blessed Virgin, but there is of course abundant fairly modern Roman Catholic devotion. The surviving records of ancient Catholic Christianity tell us extremely little about Our Lord's Mother. The Gospels which are the authentic source of Christian knowledge show no trace of, and give no encouragement to, 'devotions' of the kind now general. We find occasional traces of popular devotions here and there outside the main stream of the Christian faith, but not till long time had passed do we find popular devotion becoming associated with dogmas.

Early Christian writers referred to the Blessed Virgin as "the Second Eve". This was not improper as an analogy, and called for no doctrinal deductions. Only long after did this phrase become a step in the way towards the late claim that Mary is co-redemptress of the human race.

True Catholic devotion is honouring the memory of the one who was Christ's mother. But the extreme lengths to which devotion has been carried in our day do not merit that description. The Knights of Columbus, being an organisation for Roman Catholic Church propaganda, do not see the problem created for thinking people by the silence of Christian tradition on the subject. They try to create the impression that there is evidence in the Bible, or that inferences may be made from it to support their beliefs.

They face the charge that their case is unscriptural by inviting the reader "to look at the facts" so as to see that it is untrue to say that devotions are "unscriptural". They do this in spite of the attitude of many Roman Catholic divines who acknowledge that scripture and tradition give them little or no support.

If "we look at the facts" then we "will realise that Mary can exert a wonderful influence in our personal life." The memory of the Blessed Virgin "the handmaid of the Lord," must exercise a beneficent influence over every Christian woman. We must hold in high honour and respect one who was chosen by God for the august office of being the Mother from whom Our Lord Jesus Christ assumed His human nature. We except as the truth the further statement of the Knights that "Mary did not give Jesus His divine nature." We ask, as a consequence, how then do they call her "the Mother of God"?

It is plain that where we differ from some parts of this advertisement is in the idea of time: the Knights mention "the unique place she occupies in God's plan for our salvation"—we say that she *occupied*, in the past, two thousand years ago, a unique place in God's plan for our salvation, but that she is not now taking an active part in that plan. When she gave birth and nurture to Our Redeemer she fulfilled the unique task God assigned to her. Just as Moses' work was done when he saw from "Nebo's lonely mountain" the land of promise, so Mary's wonderful responsibility was fulfilled on that day (if not earlier) when Our Lord answered the one who said "Blessed is the womb that bare Thee" by the words "Yea, rather, blessed are they that hear the Word of God and keep it," or when He declared that those who do the will of God are His mother and brothers and sisters, (Luke 11. 28, and Mark 3, 35). The family relationship to one household and one parent was now transformed into a relationship to all humanity. He Himself declared it.

The next point the Knights make is to defend prayers to the Blessed Virgin by saying "there is no law of God which commands us when we go to Him in prayer that we must go alone"—This

appears to mean that we may have with us someone to intercede for us. This is true indeed. Not only has God not commanded us to come to Him alone; He has given us an Intercessor "able to save them to the uttermost who come to God by Him" (Heb. 7, 35) for He ever lives to make intercession for us. God has not left us to plead for ourselves—"If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins" (1 John 2, 1). That is the answer to the Knights of Columbus which the Scriptures give.

The Knights however invite us to follow St. Paul's example. He said "Brethren, pray for us"—why not then ask the Blessed Virgin to pray for us? Paul asked men who could hear or read his request: what evidence is there that the saints in heaven hear us? None. Is not our glorified Redeemer sufficient? Has He not invited us to "ask in His name"? Who else besides the Triune God is designated in Scripture "the Hearer of prayer"? No one.

PASSING EVENTS—*cont'd. from p. 39*

perary, referred to recent discussions at county council meetings on the tenure of scholarships at Trinity College.

He said that the authoritative teaching of the Catholic Church on the matter was contained in Canon 1,374 of the Code of Canon Law: Catholic youth should not frequent non-Catholic, neutral or mixed schools—that is, those which are open to non-Catholics.

"It is for the local bishop alone to determine, in accordance with the instructions of the Holy See, in what circumstances and with what precautions—so that the danger of perversion may be avoided—attendance at these schools may be tolerated," he said.

"Trinity College comes directly within the scope of this prohibition. It is, of course, a non-Catholic school. Little, if any, change has taken place in its outlook and spirit since Judge Webb made the oft-quoted statement: 'Our university was founded by Protestants for Protestants, and in the Protestant interest. A Protestant spirit has from the first animated every member of its body corporate. At the present moment the *genius loci*, the guardian spirit of the place, is Protestant, and Protestant may it ever remain.'"

Dr. Kinane said: "Lest there be any doubt, the Irish bishops in plenary council at Maynooth in 1927 expressly put Trinity College amongst the schools forbidden to Catholics by a decree afterwards confirmed by the Holy See. Except in very special circumstances, in

which the bishop concerned grants permission, Catholic students sin gravely by attending Trinity College; and Catholic parents, by sending or permitting their children to become students there, are likewise guilty of grave sin.

"This legislation," he said, "was not due to any ill-will towards non-Catholics, but to safeguard Catholics from danger to their faith and morals."

The Church was convinced that the attendance of Catholics at non-Catholic schools led to indifferentism in religious beliefs, sometimes even to complete apostasy, and consequently also to a decay in morals.

Referring to county council scholarships in relation to Trinity College, Dr. Kinnans said: "I know that councillors are influenced by many considerations not connected, at least directly, with religion in refusing to permit their scholarships to be enjoyed in Trinity College. As archbishop, I am not concerned with these reasons, nor have I anything to say about the attitude of county councillors towards non-Catholic students.

"I am concerned solely with Catholic students, and I want to impress on Catholic councillors that the prohibition against attending Trinity College in the circumstances indicated is gravely binding in conscience, and that it would be sinful for them to co-operate in bringing about a violation of this law."

—"Irish Times," 12/2/56.

[For many weeks past there has been constant reference in the press in Ireland to Trinity College. One of the issues has been the request of T.C.D. to County Councils and Corporations that the University Scholarships they award should be tenable in Trinity College as well as in one of the Colleges of the National University of Ireland. As the Roman Catholic Church in Ireland has condemned Trinity College as a dangerous place, and has forbidden Roman Catholic students to resort there, some Councils have had to consider the question whether they shall debar Roman Catholic holders of their scholarships from attending Trinity College and permit only Protestant holders to go there. It has been suggested that they have no right to consider religious aspects. But evidently Dr. Kinane (see his last paragraph) holds that R.C. Councillors ought not to ignore their church's attitude.

We are glad that the Roman Catholic Archbishop regards Trinity College as a Protestant institution, for in recent years there has been a tendency to describe it as "free-thinking and agnostic"]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Haiti.

Haiti, meaning mountainous, lives up to its name, for on this small area of earth's surface are to be found three ranges of mountains. Some of these are arid and stony, but the majority fertile, usually inhabited and cultivated to the summit. This island is 800 miles south and east of Miami, covering an area of 10,200 square miles and populated with three to four millions of people. Haiti is a land of contrasts: extreme poverty and exquisite beauty go hand in hand. The populace living on the mountains and in the valleys average 300 per square mile, thus over-population is an ever-present problem. Royal palms and other tropical verdure grow in profusion, giving to this land a natural beauty ever attractive to the visitor.

Since 1804 Haiti has been a Negro Republic; formerly it was the richest colony of the French Empire. The majority of the present population are descendants of slaves taken by the French from the Congo and other West African markets. A people accustomed to domination by tribal chiefs in Africa could not endure the intense cruelty to which they were subjected by their slave masters. Thus, after a heroic struggle they gained personal and

political freedom from foreign powers. But, alas, the even more bitter and tragic slavery to sin has never been broken, hence the messenger of the Cross, able to offer freedom through faith in Christ Jesus, dare not disregard them if he would be faithful to His Lord and Master. Compared with other fields this one can be classed as a Samaria, for it needs our message just as much as Samaria needed Christ in His day.

As soon as our thoughts turned to this land it opened in such a remarkable manner we concluded it was the Lord's doing and marvellous in our eyes.

To date we have seen 20,000 won to Christ! —“Light and Life,” April, '56. (Unevangelised Fields Mission).

* * *

Protestant Mission Schools.

In a Belgian Government publication, entitled “La réforme de l'Enseignement au Congo Belge”, appears a report presented to the Colonial Minister. An extract relative to the educational work in Protestant Missions has fallen into our hands. We have translated it into English. It reads:—

“As far as we are concerned, the comparative success of these undertakings remains an enigma. On the one hand there is a distressing paucity of outward and material advantages: wretched buildings, ignorance of French, seemingly rudimentary teaching methods, etc. On the other hand, completely unbiased observers like the Army and the Union Minière, as well as commercial settlers and intellectuals, are unanimous in lauding the results of their formative work, especially in the moral realm. It is probable that the reason for this lies in the educational atmosphere produced by uncomplicated and regular personal contacts with the teachers' family life carried on in unhampered proximity to the scholars. “The voice of the heart which alone reaches the heart.”

“In any case the results are there, and are worthy of study. We can only hope that in the long run the academic aspect of these schools will compare with their moral standing.”

While we would oppose the statement that our teaching methods are rudimentary, we note with pleasure that those outside are unanimous in lauding the results of our schools in building Christian character. The “enigma” is the power of the Gospel in the human heart. —“Light and Life,” May, 1956. (Unevangelised Fields Mission).

Education in Argentina.

It is good news that the new Government in Argentina has decided to uphold the principle, as embodied in the law, of non-confessional teaching in public education. This ruling has prompted the Union of Christian teachers to send a message of greeting to the President. The Government has affirmed afresh its adherence to the law which lays down that youth are to be educated "according to the universally acknowledged principles of Christian ethics, and that dogmatic teaching of any sort is to be banned." Protestant teachers point out that the law guarantees freedom of teaching. The Government's attitude, they also point out, is all the more welcome since it prevents Argentina from burdening itself with a new problem at a time when nothing is so necessary as unity and the concentration of all efforts on the reconstruction of the Republic.

—"The Christian," 4/5/'56.

* * *

Known Papal Fear of Communism—New Line-Up Warning.

The Rev. M. Campbell, of Esolis, Conon, Ross-shire, Moderator of the General Assembly of the Free Church of Scotland, told the assembly which opened in Edinburgh that the policy of the Roman Church in the presence of world danger was, true to its nature, largely concealed.

"In the sphere of propaganda, he added, it poses as the champion of Christian existence and freedom against the menace of communism, but its own sacerdotal totalitarianism has been more responsible for the growth of communism in Europe, and especially in Italy, than any other influence.

"It is ironical that the Roman Church in those places where its force is supreme, is persecuting—in some instances to death—Protestant minorities whose only fault is that they want to preach the Gospel in their own way. It is therefore, sad that unwary souls, unfamiliar with the spirit of Roman heresy and caught up in the toils of its own propaganda, look to it for protection against world disaster.

More Conciliatory Mood

"It now appears that the known Papal fear of communism has led it unto a more conciliatory mood towards that system. If this new line-up between Moscow and the Vatican becomes a practical reality, protestantism and democracy may have reached the point of their greatest danger.

"Those who believe, that by patience and understanding, Russian communism and the

(Continued on p. 82.)

THE ANTI-CHRIST.

In a recent article on "the last days" we said that we would leave the subject of "the Anti-Christ" for another occasion. We may now bring together the New Testament teaching on this subject, and present it as fairly as we can.

* * *

The first point to be noted is that the phenomenon called in Scripture "Anti-Christ" is not something exclusively associated with "the last days": a factor in human history due to appear when human history is near its end. We learn that from the days of Our Lord on earth the spirit of Anti-Christ has been operative among men—see 1 John 4; 3: "Now already it is in the world." The Anti-Christ spirit militated against Our Lord in the days of His flesh; denied the fulfilment of prophecies in Him; reprobated His teaching; betrayed and denied Him; and crucified Him.

We may also say that any rejection of moral truth, such as throwing aside God's Commandments, is due to the spirit of Anti-Christ. The condemnation of any truth Our Lord approved is anti-Christian beyond doubt for He gathered together and expressed all divine truth.

The anti-Christian spirit is not like an impersonal force of world-wide effect. It must do its evil work through persons, through rational intelligences rather than through force, like earthquake, fire or flood. So St. John tells us that "there are many Anti-Christ's" (1 John 2: 18). We are justified in holding that this spirit acting upon, and through, human personalities; and being moulded in various ways by its mediums, shows itself in every effort to undermine the cause of God and the progress of Christ's Kingdom.

Atheism is a fruit of the Anti-Christian spirit; not so much a dissent from Christian orthodoxy, as a denial of the great truths to which not only Christianity, but Judaism and Islam bear witness. Agnosticism, i.e. the plea of ignorance—learned ignorance if you will, is seldom fairly balanced between faith and doubt, between affirmation and negation. It tends to lean towards negation. It is anti-

Christian, a fruit of the same spirit, but less forthright. A man who says "there is no God" is possibly more likely to be converted to the Christian faith than the man who says, "I don't know." But the spirit of Anti-Christ can work by creating a condition of apathy as well as by stirring up antagonism to the faith. Sinfulness of any sort is practical denial of holiness, love and faith, and here too we perceive the spirit which wars against Christian principles. But we must come closer to the ground: substitute for atheism, agnosticism, sinfulness, the real culprit, the atheist, the agnostic, the sinner, and you see how the human personality and not the abstract quality, is the enemy. It may be worth while to say that Our Lord rarely spoke of abstractions, but nearly always of people, whether good or bad, for people are the main agents in this world of God or of the devil.

St. John (2 John 7) reminds us of what we may often overlook: that Anti-Christ is "a deceiver." This warning is essential for young and old. Satan can be transformed into an angel of light, and sin would not allure us if we saw it in its true colours and in its consequences.

Generally, the spirit of Anti-Christ, as St. John tells us, is denial of God, and of the relationship (Father—Son) of Christ to Him. This attitude may vary with different persons (as we may see, for instance, in the early centuries and during the formation periods of Christian theology), but while some may be less affected by it than others, the fact remains that it is anti-Christian to deny the unique essential relationship of Christ and the Father. The doctrine of the Holy Trinity is revealed truth which it is sinful to deny.

* * *

While, as we have shown, the spirit of Anti-Christ has been operative since Our Lord's days, and was plainly recognised in the apostolic age, we are not to assume that Anti-Christ is merely doubt or sin or indifference, and that it will maintain the same character till the end. There is a final Anti-Christ who is yet to come. St. John who tells us of the presence of Anti-Christ at the date of which

he was writing also tells us that Anti-Christ shall come (1 John 2: 18). We may perhaps distinguish "the spirit of Anti-Christ" from "Anti-Christ," and regard the first as a manifestation during the Christian age of a power which will one day be fully revealed and fully engaged in total war against Our Lord, His Word, and His people—"The man of sin shall be revealed" (2 Thess. 2: 3). The time of this revelation is "at the last time," or "in the last days."

What are we to make of the expression "the man of sin"? We remember reading in the "Dictionnaire de Théologie Chrétienne," a Roman Catholic work of importance, that the first eminent Protestant scholar to refute the Protestant view that the Pope was "the man of sin" was James Henthorn Todd, D.D. who was Professor of Hebrew in Dublin University over a century ago. Dr. Todd delivered a series of lectures on Old Testament prophecy "Discourses on the Prophecies relating to Anti-Christ in the writings of Daniel and St. Paul, preached before the University of Dublin" 1840. We possess Dr. Todd's own copy of this work with MS. notes intended for a new edition. It is not a very readable volume today, for religious interest has moved far from its subject-matter, but we may quote the substance of a passage in the first lecture. Todd says that the opinion (about Anti-Christ) which originated in the twelfth century among sects which had separated from Rome was not exactly that which became popular after the Reformation: it consisted in the assertion that the Church was the beast predicted in Revelation; and that the recognition that Christians might hold temporal possessions was a departure from the pure doctrine of Christ and His apostles. Then the individual pontiff might be called Anti-Christ if he persecuted such people. Then at length the view was reached that the whole series of Roman bishops was intended in the prophecies of Scripture. Todd enumerates various mediaeval sects which held such an opinion and outlines other beliefs they held (not likely to appeal to us). He then describes a Franciscan movement which grew up in the Church of Rome, and adopted erratic opinions

which Popes tried to correct. The result was that these Franciscans declared their church to be "the synagogue of Satan." They held that St. Francis had given them the true gospel. Naturally they were repressed by authority. Todd asks if they were the sort of expositors from whom the Church of Christ is to receive the true interpretation of the prophecies. He said that according to Mede's hypothesis (Mede was an exponent of prophecy) fourteen centuries had passed since the Church was delivered into the hands of Anti-Christ, "and yet it is still capable of being questioned whether Anti-Christ be come or not." Mede's date for the church falling into the hands of Anti-Christ must therefore have been some date in the fifth century. Todd goes on—

"That Anti-Christ shall come is a truth that may almost be said to be an article of faith, so universally and unanimously has it been received in all ages by the Christian Church. It is true that when we enquire into the time and manner of his coming we meet with great and various differences of opinion, but these respect rather the circumstances of the doctrine than the doctrine itself. The belief that there shall come a power implacably hostile to Christ's religion, thirsting for the blood of the saints, and leaving no means untried to subvert the truth, has been held by all Christians, ancient as well as modern. Thus far there has never been any difference of opinion in any period of the Christian Church; but with respect to the nature of that power, its head or leader, its duration, the date of its appearance in the world, and the mode or degree in which it shall seek the subversion of the truth; whether we are to look for an individual Anti-Christ, or a succession of individuals, or a body of men leagued together against religion, whether we are to expect a power openly and avowedly professing atheism, and blaspheming the very name and semblance of Christianity; or whether we are to look for this enemy in the garb of a friend, naming indeed the name of Christ, and professing to act in His name and by His authority, but in reality a deadly foe, undermining true religion by insidious

fraud, and propagating under the name of Christian doctrine, the most damnable and fatal errors;—these are questions upon which there does indeed exist, and upon which there has long existed, much diversity of opinion in the Church."

It may be observed that now, a century and more after Todd wrote, the first alternative he put forward very accurately describes materialistic communism and its plans for world dominion. The present day outlook is, of course, far different from the outlook of Todd's day. What men then gave serious attention receives among us scant notice, and even religiously-minded people will consider the question of Anti-Christ as wellnigh meaningless. Still, it may be no harm to quote some words of Faber, a Church of England investigator of prophecy of Todd's day (and not to be confused with Fr. Faber the Roman Catholic hymn writer)—"The predicted Anti-Christ is an infidel and an atheist. Under this precise and definite aspect he is represented both by Daniel and by St. John. Whatever, therefore, may have been the delinquencies of the Papacy, the character of Anti-Christ, at all events, belongs not to it."

The fact is that this type of prophetic study has been abandoned by most Christian bodies, and the current interpretation, as far as we have learnt, take no notice of this question which Todd is said to have answered in a fashion new to his day. We content ourselves with indicating that there was formerly a strong Protestant tradition which Todd set out to controvert, and he seems to have succeeded, for the Christian public has little interest in such discussion.

How we identify "the man of sin" will not affect the reality of the world-menace ahead of us, and it is far more important to take heed to ourselves, to watch and to pray and to be ready, than to try to settle a matter which has since the start perplexed and confused many earnest and faithful men.

* * *

An enquiry about where the Anti-Christ is to arise may be tentatively answered by saying that the scene of that dire event will be the

eastern hemisphere, and students of these matters hold that it will be somewhere in the Mediterranean Sea. They base this on the opening words of ch. 13 of the Revelation—"I stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Whatever may be the precise meaning of this, the place indicated is definite enough, and the usual expectation of prophecy interpreters is that the momentous final acts of this age will begin in Palestine, or about the eastern shores of "the great sea."

* * *

The character of the Anti-Christ is no secret, and its various aspects should be a guide to the correct interpretation.

1. "A denier of the Father and the Son" 1 John 2: 22.
2. "A denier of Christ" 2 John 7.
3. "The Lie" 2 Thess 2: 11.
4. "That wicked one" 2 Thess. 2: 8
5. "The man of sin" 2 Thess. 2: 3.
6. "A deceiver" 2 Thess. 2: 9, 10.
7. "A blasphemer" Rev. 13: 5 and 6.
8. "A miracle worker" Rev. 13: 13.
9. "Satan's masterpiece" Rev. 13: 4.

These qualities must not be treated as isolation, but in harmony with the activities we read of in connection with Anti-Christ's work.

1. Anti-Christ will take on great power Rev. 17: 10-13, 17. This power will be (a) political—Rev. 13: 1 & 2. (b) commercial—Rev. 13: 16 & 17. (c) religious—Rev. 17: 1-11.

2. Anti-Christ will corrupt his associates by the prosperity he gives. Dan. 8: 25 (A.V.M., R.V., S.R.V.).

3. He will inaugurate and prosecute great wars. Dan. 11: 21-45.

4. He will destroy many Christians. Matt. 24: 15-22.

5. He will attempt to overthrow Christ. Rev. 19: 19.

This selection of references will show that much of the Anti-Christ's work will go far beyond what has been traditionally thought. The events of our day and the ideologies now prevalent were, if not unthought of, at least unheard of, fifty years ago. In the nineteenth

century it was usually expected that the Christian faith would have uninterrupted if slow progress to world dominion. It has typical of the outlook of fifty or sixty years ago that the Student Christian Movement could have the slogan "the evangelisation of the world in this generation." It was a glorious aspiration. It failed, partly through lack of faith and self-dedication, but also through an inadequate grasp of the realities of the situation. To-day we see plainly that the victory of the gospel is not to come about by men's efforts, but by divine intervention. In saying this we are not denying the fact that God has always been intervening, for He has worked through dedicated men in every generation.

* * *

It seems to us that our idea of Anti-Christ must not be restricted to future history of Europe. In older days men scarcely thought at all of the vast continents and innumerable peoples and ancient civilisations which are outside Europe. To-day they are of the highest importance, and in a few generations can reduce Europe to helot status. We must take a global view of the fulfilment of these expectations, and such a view must suggest that the final Anti-Christ is a world-wide anti-God system. No local condition can satisfy the terms or predictions involved.

* * *

Many students of Holy Scripture refuse to treat Daniel as prophecy, and believe that the book is history in apocalyptic form and that therefore we must not turn to it for knowledge of the future. This is a matter for patient study and competent scholarship. The Revelation (or Apocalypse) has been a playground for all sorts of interpreters, and their interpretation have had little relationship to learning or judgment; but there is no ground in reason for assuming that Holy Scripture cannot throw light on the future, or that it was not intended to have predictive elements. We may reject every explanation fallible men have so far given us, and yet believe that there is in that book a vision of the future, and of the end, which worthily prepares us for the consummation of the ages.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

THE DOCTRINE OF INTENTION.

We have not written upon this subject for many years, but lately our attention was directed to it, and we examined a small book on the matter published over thirty years ago by Dr. R. L. Langford-James ("The Doctrine of Intention"). "Intention" appears to be a complicated thing. Like many other topics it seems simple enough until we begin to look into it. The general idea is that worshippers, or users of sacraments, should have some sort of guarantee that the ministers of the Church are serious honest and orthodox in their ministrations, and that as a consequence they are receiving the benefits of real sacraments and not being deceived. The theologians are not content to say that the worshipper or participant in a sacrament receives what he thinks he receives, for that point of view opens up possibilities which might lead to strange results; the intention of the minister is claimed to have some significant relationship to the rite he celebrates. It is scarcely too much to say that he is believed to have a creative relationship.

Plainly in this sphere of theological thought the value of a rite (sacramental or otherwise) depends on the mind of the minister. The problem then arises "how can anyone know if the minister's intention is right?" As people

cannot know (and as the minister may be unaware of some circumstance which may adversely affect his actions such as a defect in the intention of the man who ordained him), the outcome must be a continual state of uncertainty.

The problem then is the thinking out what is the minimum requirement to constitute a valid intention.

We may see things in a very different light, but this is peculiarly Rome's problem, and we doubt if a satisfactory solution has been found.

* * *

The introduction to Dr. Langford-James's book has a quotation from Richard Hooker who was England's greatest Protestant divine and the Church of England's glory. "The known intent of the Church doth generally suffice, and, where the contrary is not manifest, we may presume that he which outwardly doth the work, hath inwardly the purpose of the Church of God." This is the language of sound sense, but it is not, we think, to be assumed that the virtue, not to say the validity of a rite is founded upon the intention of the minister or the implied intent of the ceremony. We must have room for the intention of the worthy receiver of the rite, i.e. the worshipper or participant. Hooker himself attached the greatest importance to the worthy reception of a sacrament. He could never ignore that vital element in all true worship.

* * *

Dr. Langford-James begins with a necessary discussion of the place of **certitude** in religion. He defines several sorts of certitude, metaphysical and physical, and then "moral certitude" which is connected with human actions; and often means "a high degree of probability." He considers also the various degrees of certitude—the more truth there is in a thing the higher the belief it secures. This is important in our faith for we cannot treat faith as if it were like arithmetic with facts such as "two and two make four", or like Euclid in which a proposition is stated and proved with finality. Faith, being truly faith, rests on evidence which is not measurable in the ordinary sense—"according to thy faith be it . . ." shows the subjective quality of faith in its working. There is of course another side of faith when we see that Holy Scripture is the Rule of Faith, and therefore is not a subjective standard. But this is a different matter from intention and the kind of certitude a religious faith requires.

If Intention is concerned with the value and purpose of things done, the doer is naturally important (though we have just supplemented

the Hooker quotation with a reference to the very important intention of the worshippers). We note that Dr. Langford-James is a "sacramentalist" of the kind we do not sympathise with. He says "the chief means of salvation are of course the sacraments": we believe them to be precious means of grace and of the benefits of redemption, but we cannot accept our author's statement without qualification. The Church of England (and we believe other reformed Churches agree) says that sacraments are "certain sure witnesses and effectual signs of grace and God's good will towards us, by which He doth not only quicken but also strengthen and confirm our Faith in Him." This directs us to a wiser and truer view of salvation and the means thereto. If you put sacraments in this foremost place in the Christian revelation then there must be grave preoccupation with the conditions which ensure their genuineness. Dr. James sets down the usual conditions of a true sacrament—"proper matter" (i.e. in baptism, water), "proper form" (i.e. in baptism, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost"), and the "valid minister." This last can be the crucial question, for it has occupied extremists for centuries, and is an issue between Rome on the one hand and Protestantism on the other, and between some varieties of Anglican and certain of their fellow-Protestants. The odd circumstance is that Rome and the Church of England and many Protestant bodies agree that in the case of the sacrament of Holy Baptism a lay person, man or woman, may effectively administer. But Rome denies the power to administer the Lord's Supper correctly to any whose priesthood has not received her recognition. Why this distinction as to the minister of the two sacraments of the Gospel exists is a question we cannot consider now; but in any study of the problem of certainty in the sacraments the point must be examined. It may be asked, incidentally, if a person made a sacramental confession to a bogus priest and received absolution and experienced the same sense of relief and of spiritual cleansing and well-being as on former occasions where the priest was genuine, would that person whose sincerity and piety were real, still endure unknowingly the burden and guilt of the sins? We can answer concisely and definitely No, for we believe the simple truth God Himself has declared "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1. 8) and to do so there and then. Whether the Roman Catholic

can have the certitude the Protestant has is doubtful.

* * *

From what has been written already it will be plain that the problem of "the valid minister" must be central in the discussion of Intention. Yet we must recall three passages of Holy Scripture—two in the Epistle to the Hebrews—"This Man because He continueth ever hath an unchangeable priesthood, wherefore He is able to save them to the uttermost that come unto God by Him" (VII 25), and "we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an high priest which cannot be touched with the feeling of our infirmities" (IV. 14), and, to bring the present reality and continuous effect of this priesthood into every Christian need, condition, and experience, we emphasise the third passage "I am with you alway, even unto the end of the World" (Matt. XXVIII 20). There can be little mystery as to the truly valid priesthood among Christ's people who are themselves "a peculiar people, a royal priesthood" (1 Pet. II 9). The "stewards of the mysteries", the "ambassadors" of Christ should never assume that they are more than delegates and channels through whom the present unchanging Priest exercises His ministry. That word in Heb. VII 25 "unchangeable" is a significant one—it means something which cannot be passed on to somebody else. If properly attended to it would dissipate several mistaken theories.

Dr. James brings us a quotation from St. Ambrose of Milan ("de Sacramentis" 4. 4. 14) in which Ambrose says that the Bread (in the Holy Communion) is the Body of Christ by Consecration: he asks "by what words?"—those of the Lord Jesus—the priest does not use his own expressions but the expressions of Christ. "Therefore the Word of Christ effects the sacrament." We say then that if the Word of Christ is what makes the sacrament, then serious solemn believing prayer, with His Words, create something which it would be hard to condemn as illusory, even if the minister was deemed "irregular" and if the minister were "regular", but unworthy through faithlessness or some ignoble quality, the reality of the sacrament must be accepted.

* * *

Another topic raised by Dr. James is the effect of "form" or "matter". When the correct form of words is used in relation to the correct matter the valid sacrament exists. He properly repudiates the idea that there can be "magical" qualities in the "form". The

belief that sacred words have force in themselves belongs to a world of thought outside the bounds of Christianity.

Here then is a point at which the **intention** of the minister becomes significant. To employ the words belonging to a sacrament (and no doubt it must be reasonably clear to all concerned what the purpose of the observance is) the minister must exercise his mind and give the words some degree of attention. He must mean something by them—

Intention has been variously treated:

1. Some think the minister need not have any intention. Dr. James refers here to theologians of the 12th century, and to the Reformers Luther, Calvin, Jewel.

2. Others think that the exterior acts of the minister are enough proof of his intention, among these are Catherinus and Hooker.

3. Others hold that the interior intention of the minister must be taken account of. Among these are Cardinal Bellarmine and many modern Roman Catholics.

We thought it very interesting indeed to find that Reformers and Mediaeval teachers shared the same views, and that the different opinions lie across the boundary between Romanism and Protestantism. We note Calvin and Luther sharing common views with the teachers of the older scholastic period, and Hooker the great Anglican with similar opinions to the Roman Catherinus (to whose theory Dr. James attaches great importance). It is easy to see that the problem of Intention is not simple. Intention itself may be deliberate at the moment it is called for, or it may be the usual attitude in familiar and repeated circumstances, or it may be what we assume would be a man's intention if he had thought about the matter at all, or it may be the effect of what he set out to do (i.e. a man may arrange to baptise a child at a certain hour, and proceed to do it with no subsequent thought about what he is doing). The last of these is styled by the theologians "virtual intention", and virtual intention is commonly thought to be enough for the sacraments. Nevertheless St. Thomas Aquinas is thought to teach that habitual intention is enough (i.e. what may be assumed the man would intend if he gave it any thought at all), but it may be that he does not distinguish "habitual" and "virtual."

Also, it is taken for granted that a man intends by his ecclesiastical acts to do what the Church does.

A valuable principle may be drawn from Bellarmine's interpretation which will seem strange to those who think that Roman Catholic theologians all agree, and all condemn

as futile the religious rites of non-Roman Catholics. He held that "doing what the Church does" does not require that a man should intend to do what the Roman Church does, but only to do what that which, in his mind, is the true Church, does. We accept that a Presbyterian in administering the Lord's Supper intends to administer the sacrament Christ instituted and which His true Church has always observed—he is not setting out to administer a special Presbyterian rite. We admit we once heard of a Methodist who declared publicly that he administered bread and wine because it was a something required of him by the rules of the Methodist Conference. At the time he said this, or shortly after, he turned Roman Catholic. But before his thoughts turned towards Rome we are certain he believed he was administering Christ's Sacrament as Christ's Church had always done.

Generally it is agreed among Roman Catholic writers that only where there is "a contrary intention" is the rite invalidated. If a bishop at an ordination intended **not** to ordain any he laid his hands on the ceremony would be a nullity.

* * *

Much more should be said about the **intention of the recipient**. We have referred to it, and it is well-known as a central element in all sincere religion. St. Augustine is quoted in the Church of England Articles of Religion (Art 29) as declaring that though in the Lord's Supper "the wicked may visibly press with their teeth the sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather, to their own condemnation eat and drink **the sign or sacrament** of so great a thing." The adult Jew in mediaeval Spain who pretended to be a convert to the Church could not receive the grace of baptism though he received the sign.

* * *

The theologians who held that no intention on the minister's part was needed were opposed by Aquinas who said that as an animate instrument of a sacrament the minister must by his own will set himself to perform the acts, i.e. to do what Christ and His Church do. It does not seem to us that this mere setting of oneself in motion creates a condition in the mind and conscience of the minister which deserves to be called "an Intention." It seems not to be a real answer to Luther and Calvin, or to the 12th century theologians.

Dr. James provides a valuable quotation from Calvin (Antidote to the Council of Trent VII Canon 11)—"I defer so much to the sacrosanct institution of Christ that if some

Epicurean deriding the whole proceeding were to give me the Supper in accordance with the form laid down by Him and using a legitimate rite, I should not doubt that the bread and cup proffered were real pledges of the Body and Blood of Christ." Bellarmine, it appears, called this a new heresy that no intention is needed if matter and form are present. But Calvin's view was not new or heretical. It was the older orthodoxy.

In this connection we may refer to a rubric in the Church of England service for the Communion of the Sick. If the sick man for valid reasons cannot receive the material elements, the clergyman "shall instruct him that if he do truly repent of his sins, and steadfastly believe that Jesus hath suffered death upon the cross for him, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, though he do not receive the sacrament with his mouth." This rubric is not a Protestant innovation, but an early principle well-known in the Middle Ages. It is to be noted that it makes the sick man a real communicant without the Consecration of the bread and wine: the recipient's intention is made plain, but there is no minister nor minister's intention contemplated. This then seems to us to be much the same as Calvin's view.

* * *

The Elizabethan Bishop of Salisbury, Dr. Jewel, as usual, hits the nail on the head by saying that it is hard to know what the Church intends—Rome wants to transubstantiate the bread and wine: the Greek Church does not. Rome intends to consecrate by Christ's words; the Greek Church by prayers: which are we to follow to secure the Church's intention?

Jewel was concerned with "interior intention", and this is another aspect, and a complicated one, of the problem.

If the interior intention of the minister is required in order to have a valid sacrament, then as Rome considers sacraments to be chief means of salvation, salvation depends on the will of man, and malice or carelessness may prevent salvation.

Bellarmino recognised the difficulty created by our inability to know an interior intention. He took an ingenious way around it. He said "A man ought not to demand infallible certitude as to his salvation or justification in this world." "We need not doubt the minister's intention unless he shows the contrary by an external sign."

It may be worth remarking, a propos of Bellarmine, that it may not matter very much in this world if occasionally Communion or Absolution is received from a priest who has a contrary intention, or none, because in a normal life there will be many occasions to receive both, and on some occasions the priest's intention will be satisfactory. But, by its very nature Baptism (in Rome's view the essential sacrament without which all the rest are vain) can be received only once. If the then intention is wrong or wanting, how can it ever be rectified? How can its long-range effects, should the invalidly baptised person become a priest and bishop, be estimated and undone? They cannot, at least on these assumptions.

The Reformers were well aware of these problems and the discussions relating to them. As far as we know they refrained from putting any theory of Intention into the reformed confessions, because they knew that Scripture, sense, and safety warrant the view that the faith and intention of the worthy participant are what finally matter.

THE HEBREW CHRISTIAN.

The Testimony of

The Rev. W. S. M. Simonson, LL.D.

Vicar of St. Luke's, Hampstead.

I cannot claim to be converted from Judaism to Christianity, because my parents were Christians. I was brought up in a Christian home, and in the Christian faith: and I attended the Lutheran Church in Germany. But I can claim to have Jewish grandparents. I must admit I was not at all pleased in 1933 when Hitler came to power, and at that time I did not realise what a great blessing it would be to me later on. In 1933 I was living in Germany, and I loved my work, and lived for it. I did not go very often to Church: at that time I had not much time for religion. And then when Hitler came to power I was dismissed at once from my office because of my Jewish origin. It was for me as though life itself had come to an end. One Sunday in April, 1933 I went to a Church in another place, because I had nothing else to do: and there I heard a sermon, and it seemed to me as if the preacher knew all about my problems. I do not remember the text of his sermon, but I remember he said that some had to stand at the edge of a precipice, where they can move neither forward nor backward. That men had to realise their need before they could come to our Lord Jesus Christ. When I left that service it seemed as if a new hope had dawned

for me, and as if new life had come to me. I started again to pray. I started again to go to Church regularly, to read the Bible at home, and to take a small part in the work of the Confessional Church in Germany. When things were going from bad to worse for us so-called non-Aryans in Germany, I knew in 1938 that before very long I would be sent to a concentration Camp, unless in the meantime, I was able to leave Germany. Just at that time I got an invitation to come to this country, and I felt that God had opened the door for me. I cannot tell you here how I got out of Germany. But when I arrived in this country, I felt that God had called me for a special purpose, that He had called me to do some work for Him. What it was going to be I had not the faintest idea. I realised fully that at that time I had nothing apart from my faith to offer, being 49 years of age, with a very limited knowledge of English. I went from one Church to another. That was the first time that I came into contact with C.M.J. But everywhere it was the same: "You are too old: we cannot do anything for you." And then I wrote to the Bishop of Chichester, and after a few weeks I was given the privilege of meeting him. He talked with me for about half an hour, and at first he said what I had already heard so often. At the end of my interview, the Bishop said: "I cannot make any promise: but I will see what I can do for you." At first it seemed almost as if I had failed, and then another door had been opened for me. A few weeks later I was told that I could go to a Theological College for training before going into the ministry. This was much more than I had hoped for, than I had expected. But, at the same time, I asked myself, how can I speak? How can I preach in a foreign language? How will that be possible? And yet I knew that if this was God's call, He would give me the power that I needed, for I knew that I had no power of my own.

In 1940 all the Germans between the ages of sixteen and sixty were taken to the Isle of Man to be interned, and I was among them. At that time I learned another great lesson. I asked myself this question. In Germany you are a Jew, and you are turned out. The Jews tell me that I am a Christian, and, therefore, I do not belong to them. And here in England I am interned because I am a German. What is my nationality? I learned at that time that we, as Christians, have a much greater nationality, a nationality which is above all other nationalities: that we are citizens of the Kingdom of God: and that this is a nationality which no one can take away from us, a nationality which binds us all together all over

the world. How often did I experience that as one met Christians: wherever they may come from, of whatever nation, one feels that we are all one.

After six months holiday on the Isle of Man I returned to Ridley Hall, Cambridge, and I spent two very blessed years of study there. My principal, the Rev. Paul Gibson, was very much concerned about my future. He wondered who would be likely to accept a German as a Curate in wartime. And, on the whole, he was right. I was however sure that God had called me, and that some door would open for me: and a door did open. When the time came, the then Vicar of Christ Church, Fulham, who is now Secretary of the Colonial and Continental Church Society asked me to come to him as his Curate, and I spent seven very happy years in his parish, until I went to St. Mark's Dalston, where I got to know quite a lot about the wonderful work which the Church Missions to Jews does in the East End of London. Since the beginning of this year I have been Vicar of St. Luke's Hampstead.

As I look back over these fourteen years that I have been in the ministry, I can never be thankful enough to God for the many blessings He has bestowed upon me, and for the many ways in which He has guided me. Also I cannot be thankful enough for my grandparents who were Jewish. I gladly accepted the invitation to address you to-night, not because I want to speak of myself, but rather to tell you something about God's help and guidance, and to testify to His goodness. I have nothing to glory in of myself. If I have anything to glory in, I can only say with St. Paul, "I glory in my infirmities," and I glory also in God who has guided me through all these years.

[From the Annual Meeting report of Church Missions to Jews (C.M.J.)]

PASSING EVENTS—*cont'd. from p. 74*

Western democracies may yet see eye to eye and co-exist in a peaceful world are nursing a fond delusion. Communism cannot adapt itself to the age-long ideals of democracy except in the way the teeth of the tiger are adapted to its prey. Communism must undergo a great change in its spirit and form before it can live peaceably with the rest of the world."

—"Manchester Guardian," 23/5/'56.

* * *

The Madrid Seminary—Objections to Re-opening.

According to the German Evangelical Press Service, the Spanish hierarchy of the Roman

Catholic Church has announced to the Government in Madrid that it is opposed to the re-opening, on the basis of an already drafted solution, of the Protestant Theological Seminary which was closed by the police on January 23rd.

The Romanist arguments against the legalisation of the Protestant Seminary in Madrid are based on Articles 26 and 27 of the Concordat concluded in 1953 between Spain and the Vatican. Article 26 stipulates that all schools of whatever nature, must teach "in accordance with the principles of the dogma and morality of the Roman Catholic Church."

Compulsory Instruction

In Article 27 the Spanish state guarantees that instruction in the Roman Catholic faith shall be given as a compulsory subject in all state and private schools. But the second paragraph permits the children of "non-Catholics" to absent themselves from this instruction if their parents so request. There is no positive clause in the legal code, however, making provision for a group of Protestant children, whose parents have obtained permission for them not to attend Roman Catholics religious instruction, to be given instruction in the Protestant faith.

"However, for reasons of justice, the state authorities were quite prepared to find a tolerable solution both with regard to the theological seminary and to the school for Protestant children in the same building," continues the Evangelical Press Service (Bethel-Bielefeld). "Now they have begun to waver, owing to the protest from Roman Catholic quarters. But the Protestants hope that the negotiations between the Apostolic Nuncio in Madrid and the Spanish Foreign Minister will lead to a favourable conclusion; for in view of the world situation, it is unlikely that the Vatican will adopt the attitude of the Spanish hierarchy towards the Protestants."

* * *

Tercentenary of Archbishop James Ussher.

Last week the University of Dublin marked the tercentenary of the death of James Ussher, Archbishop of Armagh, with four memorial lectures.

In the first of these, Professor Norman Sykes took as his subject "Ussher as a Churchman." It was, he said, upon the foundation of his patristic and biblical learning that the superstructure of Ussher's Churchmanship was built. But it had to be granted that the scholar

in Ussher militated against the success of the ecclesiastical administrator.

In the second lecture, entitled "Ussher's life and times," Mr. Phillip Styles, of Birmingham, said that in the politics of the seventeenth century, Ussher represented the last of a tradition of Calvinist and High Church royalism which contributed powerfully to the cause of Charles the First and disappeared in the very different atmosphere of the Restoration.

Critical Insight.

Speaking of "Ussher as a patristic scholar and church historian" in the third lecture, Dr. J. E. L. Oulton said that Ussher was a man of critical insight, whose genius was able to penetrate beneath the surface of documents and make original contributions of the highest importance. Ussher, by a brilliant deduction from ancient documents, was able to give the original form of the Apostles' Creed as it was professed by the Church at Rome in the second century.

In the last of the memorial lectures, Mr. William O'Sullivan, Keeper of the Manuscripts in the library at Trinity College, Dublin, said that collecting as Ussher did within a century of the dissolution of the monasteries, he was in a strong position to acquire the large number of mediaeval manuscripts which formed the core of his collection.

The lecturer said that the most romantic aspect of Ussher's career as a collector was his search for Oriental manuscripts.

—"Church Times," 8/6/'56.

* * *

Spanish Bishop's Attack.

Bishop Vizcarra, ecclesiastical head of Catholic Action in Spain, has made an attack on the British and Foreign Bible Society. The society's stock of Bibles and other literature was seized at its Madrid premises on April 24.

So large a "propaganda arsenal," declares the Bishop "numbering over 36,000 volumes of Protestant Biblical propaganda," could hardly be destined to the tiny Spanish Protestant minority, usually estimated at about 20,000. It must, therefore, be for distribution among the Roman Catholics.

This constituted an offence against Article Six of the Constitution, which forbids "external manifestations of religions other than Catholicism." It was thus obvious that the Protestants in Spain, "being confident of the support of the United States and Britain, paid little attention to the laws."

—"British Weekly," 7/6/'56.

£640 for a Pope's Letter—Massacre of Heretics

The ninth day of the sale of the remarkable collection of autograph letters and historical documents formed by the late Mr. André de Coppet of New York took place at Sotheby's yesterday. A letter from Pope Gregory XIII to King Charles IX of France proved the greatest attraction, being bought by a Miss Driscoll for £640. The subject of the letter is the Massacre of St. Bartholomew, which had taken place twelve days before, and on which Pope Gregory delivered the following opinion (translated from the Italian):

"We rejoice with you that with the aid of God you have relieved the world of those wretched heretics who for so many years have afflicted your Majesty and your whole kingdom, as a result of which you will have little difficulty in restoring your kingdom to the pristine candour and purity of the holy Catholic Faith, a work which I beg you to carry on with all diligence."

Equally interesting was an autograph manuscript written by one Joseph Craddock, about 1824, recording his reminiscences of Dr. Johnson. The fact that Boswell had already tilled this particular field to exhaustion probably accounts for Craddock's obscurity but his manuscript gives many first-hand reports of the doctor's conversation and records many meetings with him and his circle in a vivid and lively style. This lot was bought by Robinson for £240.—"Manchester Guardian," 29/5/'56.

* * *

Talks Between Churches—Dr. Fisher Optimistic.

The Archbishop of Canterbury, addressing the General Assembly of the Church of Scotland, spoke of conversations going on between the Church of England, the Church of Scotland, the Episcopal Church in Scotland, and the Presbyterian Church in England. These conversations, he said, were viewed, as of course every new stage was, with alarm by some people in both churches. "I have never yet found anything that did not alarm somebody."

Caution was a perfectly right stage in the development of relations, but he was optimistic that something would happen. There was an increasing agreement among the churches about the boundaries of the Catholic Churches of Jesus Christ for practical purposes.

All those baptised in the name of the Holy Trinity were, for practical purposes, within the Catholic Church of Christ. "Twenty years ago I dare not have said that. Even seven

years ago, I was heavily criticised for saying something like that. But now, among my own people, it is safe to say it."

Our Lord had given to his Church certain undoubted gifts—Scriptures, doctrines enshrined in the Creed, the dominical sacraments, and the ministry—and every Church he knew of was using these things every day and using them for one purpose only—that they might be means of grace by which the Holy Spirit might keep people faithful.

Differences in Use

"The fact that we all differ in the use we make of them need not deter us," Dr. Fisher added. "That is what is set before us—how far we can agree, and how far we need agree, in order to work together as one body in Christ." He rejoiced in the drawing together of the Churches of Christ.

—"Manchester Guardian," 24/5/'56.

* * *

A "Miracle" Church.

Of 580 architects from 36 countries who are competing in a design for the sanctuary at Syracuse, Sicily, that is to house the "Weeping Madonna" plaque, six live behind the Iron Curtain.

Three live in East Germany, two in Yugoslavia and one in Czechoslovakia.

Fifty-one architects from the United States are competing.

Designs already submitted are being examined by a committee over which Archbishop Baranzini of Syracuse presides.

The church will accommodate 20,000 people. In addition, there will be shelters for pilgrims and officers for administrative staff.

The image of Our Lady on a small wall plaque was hanging above the bed of an expectant mother in a working-class home in Syracuse three years ago when the tears were seen falling.

Tear continued

The flow continued for four days and were watched by crowds of Catholics and non-Catholics.

After an investigation, which included evidence that the tears had the composition of human tears, the Sicilian bishops formally pronounced the occurrence miraculous.—"The Universe" (R.C.), 29/3/'56.

[Southern Italy and Sicily are not the most enlightened parts of Europe—Naples, is in possession of the "blood" of St. Januarius which miraculously liquefies from time to time. What sort of proof is offered? By whom?]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Chinese Church and the West—Bishop Tells of "Benefits" Achieved by Revolution.

"WE MUST BE OURSELVES"

Although Christians in China argue with Communists about the Party's lack of belief in God, they recognise the "very important good things" accomplished by the Revolution, and feel that "the Churches have been strengthened by their independence from Western ties."

This was stated by the Right Rev. K. H. Ting, Bishop of Chekiang, when he addressed the Central Committee of the World Council of Churches at its annual meeting at Galyatető, Hungary.

Bishop Ting's appearance marked the first time since 1948 that Christian bodies in China have been represented at a World Council meeting. He told the Central Committee that China has been going through a revolution that is "not any political or diplomatic accident," and that it marked a turning-point in history, long overdue. He said that it was something the Chinese people "don't want to see reversed."

"Act of God"

In his report on Church life in China, Bishop Ting said that, although Christians in the West

might regard the new China as a judgment of God, Chinese Christians in the past six or seven years had come to see it as "an act of God" and a demonstration of his love for China.

"The Communists do not believe in God or Christ, and think that in one or two hundred years religion will wither away. In all these matters we do not agree, and have frequent arguments with them. But we do not think this should prevent us from recognizing the many good things they have done for China."

Bishop Ting thought that the Communists' open atheism was "some sort of guarantee" that their relationship with the Church was not one of utilizing it. The Constitution of Communist China guaranteed freedom of religion—which included freedom to worship, to evangelize and to publish books. "We do not feel that we are being persecuted."

"Colonialism"

The Bishop spoke of the importance of developing a relevant Chinese theology. This was not possible so long as the Churches were dominated by Western thought. "In the last century Christians in China were Christians in a colonial setting. Christians in such a country are likely to develop a cult of the West and contempt for their own people."

"We have learned much from the West, but at this stage we must be ourselves. For the present, we must not have our libraries flooded with Western books. The missionary movement has done a great deal for China, but it has been made use of by certain colonial forces, in spite of the good will of many missionaries."

"For all the good things we are grateful, and all the good things will remain. But to-day we are rather excited about building up our own Church. The prospect before us is the transition from a backward people towards Socialism. We must build a Church appropriate to the new life our people have entered into."

* * *

In answer to a question whether the Church in China had attained a sufficient degree of maturity not to be weakened if no more missionaries came from the West, Bishop Ting described the Church as "very weak indeed." After it had become firmly established, he said, perhaps it might be possible to give priority to learning from the West.

In answer to a further question, he explained that the Roman Catholic Church in China had repeatedly declared that it owed loyalty to the Pope, but wanted to be patriotic.

After hearing Bishop Ting, the Central Committee unanimously agreed to send a delegation to visit the Christian bodies in China.

The Committee also endorsed a proposal to hold preliminary talks, possibly in Paris at the end of January, with leaders of the Russian Orthodox Church, with a view to the Russian Church becoming a member of the Council.

The Committee called for an agreement for the "discontinuance or limitation and control" of nuclear weapon tests. It urged the Christian bodies to appreciate the urgency of the demand by many dependent peoples for self-government and independence, and to stand with them in orderly progress towards this goal.

The Committee heard a resolution calling for the immediate recognition of the right of the Protestant Theological Seminary in Madrid to function and fulfil its task to train ministers for the Evangelical churches in Spain. The Seminary was closed last January. Although the seals have now been removed from the doors, specific legal permission to operate the Seminary has not yet been granted by the Spanish Government.

The Committee reiterated its conviction that Spain, as a member of the United Nations, must accept moral responsibility for observance of the principles of religious liberty contained in the UN Charter and the Declaration of Human Rights.

(We can express no opinion on the views expressed by the Bishop. We hope that he is right.)

—"Church Times", 10/8/56.

Australian Visit to China.

An Australian Church delegation, led by the Most Rev. H. W. K. Mowll, Archbishop of Sidney and Primate of Australia, will visit China in September, at the invitation of the Chinese Church.

* * *

Right to Restrict Religious Minority Claimed by Spain.

Senor José M. de Areilza, Spanish Ambassador to the United States, at a communion breakfast in Washington, D.C., a few weeks ago said.

A "tremendous international conspiracy of silence and untruth" has afflicted Spain on all matters pertaining to religion, he charged. "Legal incidents" involving Protestant chapels are widely reported, he said, but examples of Spanish "tolerance" toward religious minorities are scarcely mentioned abroad.

Referring to the closing Evangelical Seminary, the ambassador stated: "There has been a great commotion and we have heard all sorts of comments regarding Spanish persecution of that centre," he said. "The truth of the

matter is that the legal status of that centre was not well established and therefore the government deemed it convenient to close it until its legal situation had been clarified."

Opened Conditionally

Three weeks ago, after widespread commotion over its action, the Spanish government quickly "clarified" the school's status and it was permitted to re-open, on a provisional basis. Has anyone outside Spain, he caustically asked, read about its rectification.

"The Sentinel," Toronto commented thus—

It was only when it was clear that the act displeased the U.S. that the excuse of "clarifying its legal status" was thought of. Besides, the Seminary has been operating for years, and its legal status should or could have been decided long ago. And who can doubt that if the protests had not arisen and the U.S. had ignored the incident the Spanish government would have left the clarification of its status in a pigeon hole and the Seminary would have been closed for good?

The Crux of the Matter

But Ambassador Areilza went further and disclosed in a few words that Spain believes it

(Continued on p. 107.)

THE TWO VOICES—SEPARATION OF CHURCH AND STATE.

The One Voice.

In 1916, Cardinal Gibbons, dean of American Roman Catholic bishops, said: "**Separation of Church and State in this country seems to (Roman) Catholics the natural, the inevitable, the best conceivable plan, the one that would work best among us, both for the good of religion and of the State.**" Speaking for the Bishops in 1948, the late Archbishop McNichols said: "**U.S. (Roman) Catholics would not seek union of Church and State even if they constituted a majority.**"

The Other Voice.

"Separation of Church and State" is described by Father John Courtenay Murray, the leading current writer on this theme in the American hierarchy, as "**that negative, ill-defined, basically un-American formula, with all its overtones of religious prejudice.**" In making such a statement, Father Murray is simply echoing the official teachings of many popes. Pius IX, in Section 6 of his Syllabus of Errors, denounced as one of "the principal errors of our time" the statement: "The

Church ought to be separated from the State and the State from the Church."

In the official standard work, "The State and the Church," the authors, Monsignor Ryan and Father Moorhouse Miller, assert: "If these (services) are carried on within the family (referring to Protestant services) . . . as to be an occasion of neither scandal nor of perversion to the faithful, they may be tolerated by the State . . . Quite distinct from the performance of false religious worship and preaching to the members of the erring sect is the propagation of the false doctrine among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers . . . Against such an evil they have a right of protection by a Catholic State . . . **If there is only one true religion, and if its possession is the most important good in life for States as well as individuals, then the public profession and promotion of this religion and the legal prohibition of all direct assaults upon it, becomes one of the most obvious and fundamental duties of the State.**"

During 1948, the Roman Catholic Hierarchy in the United States, in their yearly letter, published a long statement asserting that, "it was their intention to amend the U.S. Constitution by working peacefully, patiently and perseveringly for the revision of the interpretation by the Supreme Court of the First Amendment which prohibited Congress from making 'laws respecting an establishment of religion' intended to maintain a separation of Church and State." They claimed that the judges in their interpretation of what the framers of the Constitution intended wrote off as a "misleading metaphor" Jefferson's sentence regarding "the wall of separation between Church and State."

The latest utterance of Pope Pius XII on this subject published in the R.C. U.S. News Review, Sept. 1955: "The Catholic Church has a mortal duty to fight back when the laws of the State violate divine rights . . . These points were stressed by Pius XII . . . The Pontiff in solemn words warned: **While (notice the expression 'while') the Church and the State are independent powers**, they must not, because of this, ignore, or even less, fight against each other. It is far more in conformity with nature and the divine will that they collaborate in mutual understanding, because their activities apply to the same subject, namely the Catholic citizen. Certainly cases of conflict remain possible. When the State's laws ignore divine rights, the Church has a moral obligation to resist this."

Take your choice. We know which voice would prevail as soon as they got the power in the United States and here in Australia, or elsewhere.—"Vigilant," Melbourne. 14/5/56.

[The position here outlined can be studied in Marshall's "Roman Catholic Church in the Modern State." What is sought in U.S.A. and Australia and elsewhere may be found in embryo in Eire. Blanchard's "Irish and Catholic Power" contains much valuable information.]

SOME COMMENTS ON EVANGELICALISM.

Most of us know what we mean by evangelicalism, and we can distinguish churches which are evangelical from churches which are not. In the same way the evangelical book and the evangelical sermon are marked by certain qualities. When we say this we do not deny that there are people of very limited understanding who identify evangelicalism with a particular phraseology; and if that phraseology is not continually employed they conclude that what they hear, or what they read, is not evangelical. What such people need is, first, greater knowledge of the language of the New Testament in its rich variety; and secondly, an ability to think, as well as to listen.

What are the qualities which mark the evangelical outlook? First, an acknowledgment that there is a personal challenge in the Gospel which demands a personal conviction. It is not enough to profess the Gospel in general terms; and it is not enough to talk about Christian culture, or Christian civilisation, or "community," or a Christian standpoint. These highly important things require beforehand, if they are to be genuine, a personal realisation of need of Christ as Saviour. Deliverance from the power of sin through Our Lord Jesus Christ must be the incentive to things Christian, and must provide the concentration without which Christianity is only a hobby, and not a compulsion.

Secondly, an evangelical religion must be marked by the acknowledgment of Holy Scripture as the Rule of Faith, and guide of thought. The Bible for the evangelical is not a source-book of Jewish history and Christian origins, but the book of revelation of God's will and purpose, and the foundation and nourishment of the devotional life.

Thirdly, evangelical religion is Reformed Christianity. It is the religion of grace; of free sovereign grace. It must put God first, and recognise that "by grace we are saved

through faith." Grace is not mediated through a limited number of channels, but is given according to God's mercy, and is as wide as His love. His people know that nothing is able to separate them from the love of God which is in Christ Jesus (Rom. 8).

* * *

Evangelicalism is what creates evangelical churches, and is their common basis. Hence Anglican, Lutheran, Presbyterian, etc. know what each other is talking about, and can share fully in each other's experience of faith, sing each other's hymns, read each other's books, understand each other's prayers and join in them.

These are great and glorious facts, yet in some circles Evangelicalism is hotly objected to, and they are circles in which it ought to be honoured. Lately a prominent English ecclesiastic and a prominent Church of England weekly paper had severe and ill-advised strictures to make on this subject. Instead of welcoming Evangelicalism as a powerful ally in the defence of Christianity against materialism, indifferentism, and communism they decried it. Instead of welcoming it as a potent aid in the defence of reformed churches against Rome, they treated it as if it were the only religious phenomenon they had to worry about. Instead of complaining that evangelicalism has a clearly defined sense of its task they should rejoice that there are young men of education and intellect who see clearly amid the moral and spiritual confusions of our day, and follow the very un-English line of "no compromise." Are Church of England evangelicals (to single out one group) doing more than being loyal to their baptismal promises—

"that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh,"
 "that I should believe all the Articles of the Christian faith,"

"that I should keep God's holy will and commandments and walk in the same all the days of my life"?

What can be better than to try to do this? If a bishop asks for a re-affirmation of these promises before he administers Confirmation to a young person, he should be most thankful when he finds these young people trying to "lead the rest of their life according to this beginning."

* * *

It may be true that some evangelicals are narrow, and some are a little censorious, and some hypercritical, but these are rather juvenile faults which more mature experience will

remove or mollify. Our point is that they take the Gospel seriously—is that not an immense asset to any church in these islands to-day?

* * *

Evangelicalism is the original and genuine Christian tradition. It is no use pretending that every later development of Christian thought and habit is entitled to equal respect and influence among professing Christians. The faith the New Testament reveals, exemplifies, and inculcates is not a shapeless lump to be moulded by later hands into novel shapes, but the tradition of first-century Christianity. It has never been shown to be inadequate or defective as a way of life, or as a creed (or credal basis). We do not question the propriety of many adaptations of the faith of the New Testament, or of developments in ways of worship as long as they are subordinate to God's Word and consistent with it, and founded upon it. The authorised standards of worship of the Church of England and of the Church of Scotland satisfy this requirement. They are evangelical.

Some readers may remember an old work "Milner's Church History." The author traced through the centuries down to near the Reformation the evangelical witness, and portrayed men in each age whose teachings and writings seemed to him to conform to the New Testament standard. He did his work fairly well. Had he been writing a history of the Church as we understand historical research his work would be laughable, but his special purpose was religious, and its result is permanently valuable, for the principle is undoubtedly right. We cannot allow that "the Christian religion" was intended to evolve and develop as each age diluted or distorted it. In every age the Church ought to have been correcting its creed and procedure by the authentic written tradition, the New Testament.

You may call this a restricted and unimaginative concept of Christianity if you will; but it is the way it was intended to be—organic evolution is not the law of the Christian Creed.

* * *

A charge often brought against Evangelicalism is that it is Anti-intellectual. This means that evangelicals are thought to be an ignorant lot, blindly refusing to accept modern knowledge, "assured results", or anything enlightened. It is assumed that the reason is a stupid conservatism which springs from a want of ability. Now it is not stupidity to refuse to swallow the latest fancies or theories on any subject. It may be caution, and a sensible

awareness that in the field of theology and Biblical Criticism fashions come and go. Also, it may be that evangelicals have been more concerned with getting on with the Christian task than with many very interesting but less urgent occupations. We are far from decrying Christian scholarship or the free range of thought, but we must not let ourselves be too much impressed by issues which are often evanescent.

But Evangelicalism is in fact a very intellectual and rational attitude, for it endeavours to reject what is superstitious, and quasi-magical in religion. It judges and rejects many theories in order that it may present Christianity as a plain reasonable open way of life to which every man can and ought to adapt himself. It does not perpetrate the folly of trying to adapt the religion to the man.

It is not anti-intellectual, for it accepts a radical and true diagnosis of the human condition. It recognises that the totality of man's nature is infected by sin, and that as a consequence none of man's faculties and powers can render him a service which is morally perfect: still less can they render God such service. For this condition it prescribes no quack nostrums or empirics. It has the true catholicism, the universal remedy "the blood of Jesus Christ cleanseth us from all sin" (1 John 1. 7.).

It is not anti-intellectual, for it puts first things first. We recall that distinguished Cambridge scholar the late Dr. F. R. Glover lecturing on the Christian faith, and warning us against those who had nothing to offer but "a belly-ful of side-issues." Glover's crude but effective phrase is memorable. Evangelicals do not waste time over side-issues. They are not constantly dodging round the point of the Gospel but centring upon it.

* * *

We may note how very respectable in enlightened circles is "Mysticism." In contrast many good people think that Evangelicalism is vulgar. Of course it has its vulgar exponents—what has not? It has always had its carpenters and fishermen and the like—Carey was a shoemaker, Bunyan a tinker, Whitefield a pot-boy etc. But Behmen the German mystic who had most influence in England (inspiring such Anglicans as William Law and John Wesley) was like Carey, a shoemaker, and many another mystic has worked with his hands (as Paul did at the tent-making), so we cannot regard mysticism as suitable only for superior people. What is Evangelicalism but "Christian Mysticism" of the best sort? It is the true Chris-

tian mysticism for it claims direct communion with the Tri-une God. It is Christian mysticism for it teaches communion through Christ "in the truth of our nature" as well as in His Sonship.

But only a cleansed heart and conscience can sustain true and full communion with God. Hence Evangelicalism lays emphasis on the Precious Blood, and on redeeming love.

* * *

Evangelicalism, as we have said, postulates Scripture as the Christian Rule of Faith. We need not go into the question of Inspiration though it has given rise to anti-intellectual charges against evangelicals from time to time. The present enthusiasm for "Biblical theology" certainly suggests a movement among scholars towards a positive and constructive attitude on the Bible. When the scholars reach that point they will of course find the Evangelicals there before them.

* * *

Evangelicals are supposed to be weak in their concept of the Church. Perhaps they are—but it may be better to be weak than to be wrong, and many wrong views of the Church exist today.

The Church of England in its Articles ventured only to define "the visible church": could it have done more? We think its reticence or reserve a sign of wisdom. If the Church is part of the Gospel (as it is), it cannot be denied that its true character and destiny are largely unknown, for what is visibly organised on earth "by schisms rent asunder" is something in which good and evil are mixed up "until the harvest."

In the Divine purpose its importance is secondary. But it is not to be ignored since it is the instrument (though not the End) of God's purposes. We agree that there is much here to be examined, especially the relationship of the Church to the Kingdom of God.

* * *

Finally we may use the brief New Testament phrase to sum up Evangelicalism's programme—"Repentance towards God and faith towards our Lord Jesus Christ." The power to effect this is the power of the Holy Spirit, and Evangelicalism has always kept this to the forefront. Through the same Spirit victory over sin is real victory and can be lasting victory.

We have not exhausted our subject but put down some notes (originally addressed to university students) with the claim that the Evangelical faith is robust, true, reasonable Christianity.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, SEPTEMBER, 1956.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE CHRISTIAN LIFE.

"Is it possible to be a Christian and not live the Christian life?"

"What is the Christian life?"

"Are there different sorts of Christian life?"

These questions belong together. They ought not to be separated. They go to the root of a vital matter: to the fundamental problem of the Christian faith, which is this—can we make our peace with God by an orthodox confession of faith; or must we, in addition to our faith, follow conscientiously the example of Christ and obey His teaching? Will our confession of a true faith absolve us from the necessity of Christian living?

Someone may hastily answer that "we are justified by faith, not by deeds." That is of course the plain truth, but after justification what follows? Surely the proof of faith is not the faith we confess, but the faith we live. The Apostle James in what may be the oldest writing in the New Testament tells us clearly that the transformed life and the transformed relationship to others go hand in hand. James indeed expounds the parable of the Good Samaritan and shows us that we cannot escape the implications of faith—we are to be "doers of the Word, not hearers only." It has always seemed to us a foolish and misconceived interpretation of this apostle which makes him an opponent, or at least

a critic of St. Paul. We are sure that James and Paul wholeheartedly approved of each other's writings and recognised the plain guidance of God the Holy Spirit. When St. Paul expounds justification by Faith, which is in reality an axiomatic fact of our religion, he cannot possibly be contemplating a faith which is barren, or unrelated to conduct. The only point to insist on is the priority of faith, and the impossibility of our standard of conduct being so impeccable and consistent that it attains to perfection, so that it can stand on its own merits, not on the merits of Him who when we were yet sinners died for us.

* * *

We must insist on the good life, and in the works of love as being essential to the Christian; for good deeds are the fruits of the right faith. We are bound to say that it is not possible to be a Christian and not live the Christian life; we admit of course that our nature, infirm as it is, must occasion failures, but not so as to falsify our intentions or frustrate them utterly. A man cannot say he believes the Christian faith sincerely without awareness of the implications, and that such faith entails a standard of conduct which has little significance apart from the Christian faith. So the faith is never an abstraction. We believe God so we recognise the obligations of our belief. There are beliefs which have no necessary effect on conduct: such as the belief that Bacon wrote Shakespeare's plays, but, belief in God and in Our Lord Jesus Christ is not of that sort.

We are committed, then, to the Christian life as a necessary consequence of the Christian faith.

* * *

"What is the Christian life?" This is a great question, and no complete or exhaustive answer can be given, for the Christian life must be lived in accord with one's own personality. Of course we mean Christian personality, redeemed, restored, renewed by Grace. We may illustrate this roughly by the following recollection—some twenty or more years ago we attended a meeting in Dublin Mansion House. The occasion was a John Bunyan Commemoration, and the principal speaker was Dr. Hutton, then editor of the "British Weekly." Though by no means given to admiration of Dr. Hutton, we gratefully remember one thing he said. He spoke of Bunyan's lament over his sins, and how easy it was to ridicule his inclusion among his sins his addiction to bell-ringing. But, said Hutton, "we don't know what bell-ringing meant to Bunyan". That is the point where individual personality comes in—a trifle to one is a grievous moral burden to another. Only Bunyan could tell why bell-ringing was a sin for him. He said it was and we have no right to dismiss his confession as

a ridiculous fantasy. He lived in accord with his own personality both as a sinner and later as a Christian. One man's temptations are not necessarily another's.

Equally, one man's gifts and talents are not necessarily another's, and the service of God is wide enough to provide scope for a rich diversity of human qualities. The main thing is the true consecration of all our abilities, with constant prayer that the Holy Spirit will teach us how to apply ourselves to the work of Our Master.

Though we cannot prescribe a universal pattern of the Christian life (apart from the sense in which Our Lord's earthly life is the pattern), we can recognise certain imperatives—Christlikeness must be sought, and the means of grace are the way to it. By prayer, by reading the Scriptures, by self-examination, and confession to God, by the right use of the Sacrament of the Lord's Supper, by the different steps of discipleship we live the Christian life, never forgetting that the key to the whole vocation of the Christian is love—"Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbour as thyself." (Mark 12. 30).

St. Paul has set out the nature of the Christian life in a vivid compelling phrase—"till Christ be formed in you" (Gal. 4. 19). He expresses the fulness of the experience in the same epistle when he writes of himself "I live, yet not I, but Christ liveth in me" (Gal. 2. 20). The incentive to the true life is this "I live by the faith of the Son of God who loved me, and gave himself for me".

* * *

"Are there different sorts of Christian life?" We put this question because it is fashionable in some circles to speak of "*the higher Christian life*." The intention in speaking thus is a good one; but the phrase is, we think, an unhappy one, for it tends to give the impression that there are superior sorts of Christians who live the higher life, and inferior sorts who get along with something less. Maybe the parable of the talents can teach us here—Our Lord told the story of the man who committed his goods to his servants when he was going to a distant place, and directed them to do business on his behalf till his return. One servant had five talents to negotiate with, and another had only two. Both did their best, and had satisfactory results, and to each was said the identical word of praise "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." There is no contrast between a higher and a lower sort of life, represented by five and two talents, but a challenge that each man should live up to the

full extent of his capacity; that each should "do with his might" whatsoever his hand found to do. (Eccl. 9. 10).

There can be only one sort of Christian life even though we see that there are diversities of gifts (1. Cor 12, 4). Each member of the body is given its function. One may have a seemingly more distinguished part to play than another, but the Apostle's reasoning in this twelfth chapter of First Corinthians should convince us that the claims and duties of the Christian life apply to all, and what is sought is not that there should be Christians on the ordinary level, and other Christians on a higher level, but all who profess the name of Christ should "depart from iniquity" (2 Tim. 2, 19).

We think that all professing Christians should seek the things which are above (Col. 3, 1), and so make plain that they are not 'nominal' Christians, (indeed, nominal Christians have no title to be called Christians or accepted as such).

* * *

The striving progressive Christian life is fully described in the New Testament. It involves the difference of 'the two paths'—"Broad is the way which leadeth to destruction," but "strait is the gate, and narrow is the way which leadeth unto life." First, we must recognise what Our Lord Jesus Christ has done on our behalf—that He died for us, and that representatively we are dead to sin through Him. We are to count ourselves no longer under sin's influence, or interested in its allurements. We are to be at all times conscious of 'the price of sin'; that it cost the life of the Prince of Glory. We are to be dead unto sin and alive unto God (Rom. 6, 11).

Secondly, we are to fix upon that phrase "alive unto God through Jesus Christ," and to turn it into reality. We have been quickened by Christ, raised from the death of sin by Him, and "our lives are hid with Christ in God" (Col. 3, 1-3). We are to walk, therefore, "in newness of life" (Rom. 6, 4), knowing in ourselves the power of His resurrection.

Thirdly, our repentance, conversion, regeneration are to be practical things—we have "put off" the old ways; sinful, shiftless, spiritless. We have "put on" the new way of life, and to safeguard it, have "put on the whole armour of God" (Eph. 6, 11).

How can there be in true Christianity any but the one way? For all of us there is but one commitment—some have gone further and more quickly upon the path than others, but all must follow it, and God who gave the gifts and talents (few or many), will give the grace to enable each of His children to attain the goal.

Final preservation is not in doubt.

INCREASED TENSION?

The National Association for Mental Health's two-day conference, which is being held behind drawn red-plush curtains in the baroque splendour of the Royal Hall Harrogate, got off to a sluggish start recently. Perhaps the central theme—mental health and personal responsibility—proved an unexpectedly hard nut to crack. Whatever the cause, few of the earlier speakers succeeded in reaching the kernel.

Opening the conference, the Minister of Education, Sir David Eccles, took an oblique route to the business in hand by discussing the rude health enjoyed by members of Parliament. As a group, they have more than their share of mental stress, frustration, and other emotional hazards. Yet they continue to be remarkably sane. The reason he suggested for the small amount of mental ill health to be found in the Commons was that the people sent there have faith in the service they are giving to the country.

Developing his theme, he wondered why stress and strain were so widespread nowadays and what accounted for the increase in tension. It could not be poverty, as we were all getting richer—or nearly all. It could not be social insecurity. It might be fear of atomic attack: but he did not think that the Communist campaign of conquest through panic had made any impression on the British people. He concluded that we were disabled because so many people had lost their faith in anything outside their own immediate interests.

Convictions

He ended by asking: "Do you agree that the personal responsibility of individuals standing up for the things they believe in counts for more than anything in the mental health and happiness of mankind—" The question was rhetorical, and neither Lord Feversham, who replied briefly, nor any subsequent speaker attempted a reply.

Sir Geoffrey Vickers confessed that he did not know what personal responsibility meant, and the more he thought of the subject the less he understood it. But then, he felt, neither did anyone else. He proved willing, though, to quote the common usages of the phrase. For a while he looked like expressing a firm opinion on the effect which the Welfare State has had on personal responsibility, but after presenting the pros and cons he took refuge in neutrality.

Personal responsibility, said Sir Geoffrey, was bad for mental health. It was enough to drive anyone crazy, and often did. The

mental hospitals were full of people who had escaped from responsibility because they could not bear the burden of coping with it. Even the surgery, which relieved some mental disturbances, only made people less responsible.

The irresponsible, happy-go-lucky type remained offensively healthy in mind while the responsible man worried himself into peptic ulcers and an early grave. (The Minister's members of Parliament were evidently exceptional.)

The trouble, he felt, was that people who were responsible made their responsibility an excessive burden or carried more than they were fit for. "We still have much to learn from mental science," he said, "about how to limit our responsibilities and how to bear those which we have."

Frustrations

Dr. G. R. Hargreaves, Nuffield Professor of Psychiatry at the University of Leeds, exploded the popular fallacy that psychiatrists believe that children should never be frustrated or repressed. Frustration, he said, was the inevitable lot of the infant. If they were tolerable, frustrations were a stimulus to healthy development, but if intolerable, they could be dangerous and even crippling.

He also decried the belief of some psychiatrists that the whole matter of personality deficiencies is settled in infancy. Early parental relationships were undoubtedly of immense importance, but they were a prototype. Later came the schoolteacher. But another important type of relationship in childhood was that of the child with its equals. With the present small families and widely spaced births many children were being deprived of this relationship for the first five years of their life.

The nursery school could replace this deficiency. In fact it was probably the only way in which young children could be given the opportunity of the formative relationship with their contemporaries that would normally be the case in large families.

Disaster?

Dr. Mary Burbury, Lecturer in Child Psychiatry at the University of Leeds, felt that the closing of day nurseries could well be a disaster in some cases. One of the worst errors we had made and might be still making, she said, was thinking that the only use for the day nursery was for the child of the mother who worked.

For her part she would be inclined to refuse a child under five admission unless the mother could satisfy her that it was absolutely neces-

sary to work. She would admit any child who was deprived of child companionship or whose living quarters were cramped and limited. In all-day nurseries and nursery schools she would insist on parents' groups.

Dr. W. D. Wall, of Unesco's department of education, also talked about personal responsibility and the child in its educational aspects.

Sir Charles Morris, Vice-Chancellor of the University of Leeds, was in the chair.

—"Manchester Guardian," 13/4/'56.

[This conflict of expert opinion as to the value of personal responsibility and faith ought to be solved by the renewed realisation that personal responsibility, not borne alone, but shared with God, is the key to usefulness, to understanding the divine purpose, and to mental health. Irresponsibility is a denial of the status God has given us.]

SPAIN IN 1956.

REPORT FROM THE EVANGELICAL ALLIANCE CORRESPONDENT.

Article Six of the Spanish Constitution guarantees that non-Catholics shall not be molested for their religious beliefs, or in the exercise of private worship.

In spite of this during the year 1955 there have been a number of violations of this guarantee, which, in any case, is the minimum of rights which can be granted to a religious minority by a régime which claims not to be oppressive, and has recently been admitted to the United Nations Organization, and presumably, has accepted the Declaration of Human Rights. The principle of toleration has been violated in the following ways.

The Right of Meeting.

If Article Six means anything, it should provide a firm basis for the private meetings of any groups of evangelicals, either in recognised chapels or in private houses. In fact there are still over thirty chapels arbitrarily closed, and many groups who have desired to meet (after giving due notice of their intentions) have been hindered, and several workers fined. Home Office Orders have practically annulled the sense of Article Six by making the right of meeting in any locality to depend on a personal decision by the Provincial Governor. Outstanding cases of interference are: Murcia (city), Medina del Campo (where molestation has been intense), Chiclana de Segura (Prov. of Jaen), where the Mayor has proceeded in the most arbitrary way, and the Second Baptist Church in Madrid. The last case is notable in that every effort has been made to clarify the situation in the capital of the country

and under the eye of the Central Government with no result up to the date of this report. It must be added that in most cases believers continue to meet in one way or another, and generally with the knowledge of local authorities, but under the threat of police raids and fines, and forced to a clandestinity which is far removed from the desires of law-abiding Christians. Conditions vary considerably from one district to another, but Evangelicals ask for a clear legal definition of their limited rights, and the knowledge that these will be respected, regardless of the personal predilections of local authorities and clerical influences brought to bear upon them.

Evangelical Publications.

During 1955, Evangelicals in Spain have encountered the worst difficulties for years in regard to publications. All so-called "propaganda" has been officially condemned, even to the simplest Gospel tract, from the early days of the present régime. In regard to Evangelical magazines for circulation among the churches, while no legal provision was made for them, the authorities presented a "blind eye" and allowed denominational publications to circulate. During the summer, however, Evangelical magazines printed in Barcelona were denounced one after the other, and legal cases against printers are in progress. It is not clear yet what the responsibilities of the promoters of these publications will be. First the Baptist ECO DE LA VERDAD was stopped, then the CRISTIANO ESPANOL, of the Spanish Christian Mission, and finally, EL CAMINO which circulated among the "Brethren" assemblies. With the knowledge of local censorship editors are "trying out" publications of uncertain dates and format which will not be considered as "magazines," hoping to maintain contact with fellow-believers of the different groups in this way. There is no official protection, however, and here again, Evangelicals are forced to a semi-clandestinity whereas they need and request a legal provision for all publications necessary for the edification and means of worship of a "tolerated" minority. Even Bibles and Hymn Books have to be produced and circulated in these same conditions.

Evangelical Conscripts in Military Service.

As a general rule believing conscripts who begin their period of compulsory military service are not forced to attend R.C. services if they have been duly inscribed Evangelicals—they have often to work quite hard to get the inscription made—though many of them have to suffer vexatious treatment from fanatical or brutal officers, losing privileges which would normally be theirs. But a very real difficulty arises some six weeks after

the annual intake of recruits when the "Jura de la Bandera" ("swearing in" of new recruits) is accompanied by the celebration of mass as an integral part of the ceremony. This means that the Evangelical soldiers need to be excused a military as well as a religious act, and the official attitude is that a soldier has to obey when he hears the cornet sound "Present arms" (kneeling), and it doesn't matter to him whether he has the Host before him or anything else. Of course, from the faithful believer's point of view the Host is the Host, and to kneel before it is idolatry, whether the mass is incorporated in a military ceremony or not.

What is the severest sentence for very many years for refusing to kneel in these circumstances has been pronounced on two believers serving in the marines in El Ferrol, N.W. Spain. The regional court martial (29th October 1954) sentenced them to two years' imprisonment, but an influential minority vote recommended a two months' sentence, which would really have meant acquittal while saving military "honour." The case was carried to the Supreme Military Court in Madrid, and by the sentence of 18th May 1955 the two years' sentence was unanimously confirmed. This is the most serious aspect of the case, as the tribunal is the highest military judicial authority.

A petition for reprieve has been presented. Prayer is asked that this may lead to the release of these two splendid young men, whose conduct has been irreproachable on the testimony of their own military chiefs. Another similar case is "sub judice" in Valencia.

Strangely enough, at this very time, there are indications that the Army itself is taking measures to prevent a repetition of these incidents which must be vexatious to right thinking officers as well as a most severe trial to faithful Evangelicals. These measures have been normal in Catalonia for some years, since a brother was tried by Court Martial for refusing to kneel to the Host in Figueras three years ago. He had spent three months in the lock-up on being arrested, but the sentence was mild, and so arranged that he should have no more time to serve. It is possible that the suffering of our two brethren in El Ferrol may also be a means of relief for the many who will be called up in the future. The arrangements would consist in an alternative ceremony of "swearing-in" for non-Catholic recruits.

The Marriage Question.

The question is by no means solved, as some Evangelicals at home seem to think. There have been two satisfactory sentences by Madrid tribunals in cases appealed on, and a few ecclesiastical authorities have passed on "mixed" cases

(where one party is baptised and the other not) to the civil authorities for marriage. Local judges in Spain have a considerable degree of autonomy, and many who are fanatically opposed to Evangelicals refuse to perform the civil ceremony in the case of "baptised" persons. There are two cases on appeal in Madrid at the moment. The results of these will be important, as the more favourable resolutions we get, the greater the possibility of our being able successfully to influence local judges.

A general appeal by the Evangelical community to the Chief of State on all these matters is being presented in these days, while special ones have been, or are being presented to the appropriate ministers. Evangelicals in Spain ask for the moral and spiritual backing of their fellow-Christians in democratic lands in regard to these new approaches to the Government.

REVIEWS.

"THE GLORY TO BE."

The Protestant Truth Society has published as a new booklet Mr. J. A. Kensit's recent paper before the Prophecy Investigation Society on the two last chapters of Revelation describing the glories of the Eternal state.

A specimen copy may be had for 6d. from The Protestant Truth Society Book Saloon, 184 Fleet Street, London, E.C.4.

* * *

"PROTESTANT MARTYRS UNDER MARY TUDOR."

The Protestant Truth Society has done good service during recent months in the endeavour to keep alive the memory of the heroes of the faith who died under the cruel persecution of Mary Tudor.

Following upon the luminous gatherings throughout the country, the Society has now issued a striking brochure of 120 pages, reproducing pictures of the Reformers and of their Memorials.

Many will treasure this new publication as bringing within a short compass the lessons from the lives of those who endured the flames in the great cause of truth 400 years ago.

Published at two shillings from The Protestant Truth Society's Book Saloon, 184 Fleet Street, London, E.C.4.

BIBLES.

On a page devoted to books it might be well to say a little about the Book of Books, and how it is being dealt with in Spain to-day. A month or two ago the Spanish authorities seized the whole stock of Bibles of the British and Foreign Bible Society at Madrid. This has been defended by a Roman Catholic bishop, on the ground that the Bibles are really a "propaganda arsenal," and a very large one at that, for they number more than 36,000, while Protestants are usually estimated at about 20,000. It is likely enough that the usual estimate is wrong, for the book "Mission Fields To-day," reviewed on this page, gives the number as 30,000. But that is beside the point. The point to note is this fear of the Bible, and the way in which it is dealt with. Tyndale's Testaments were bought up and burned by the bishop of London, but the money was used for issuing another edition. The Spanish authorities are not going to make the same mistake, for they neither propose to tell what they are doing with the Bibles, nor do they propose to pay for them.

Questions were asked in the House of Lords about the matter, and the Embassy in Madrid has requested the Spanish Ministry of Foreign Affairs to investigate the matter with a view to the restoration of the seized property. These Bibles were in no way propaganda, except in the sense that all Bibles are propaganda. They contained nothing but the plain text of the Bible in Spanish.

"The Baptist World" shows that people in Spain are being imprisoned for reading the Bible. Here is a note about it—"In another Spanish city, a prison guard who carried gifts of food sent by the women's society of each of two Churches to a Baptist woman jailed for reading the Bible to five others in her home ("an authorised meeting" according to the authorities), wants to attend an evangelical church. The prisoner, mother of four, has just been released after thirty days of complete isolation."

"The Tablet" of 12th May also deals with the matter of the Bibles. It lays the blame completely on the shoulders of Spanish officialdom, and says that they can be very ham-handed. Well, all officials can be ham-handed, but there is more than ham-handedness in this; as can be seen by the bishop's defence of the action, and his attack upon Protestants generally. "The Tablet" declares itself "left wondering what possible advantage some official saw in seizing stocks of Bibles from the British and Foreign Bible Society without any intelligent explanation." If this was the only

instance of this kind of thing, then we might wonder, too, but it happens too often for us to be convinced that only officials are involved and that it happens inadvertently. There is a Church which claims the Bible as its own, and yet, not once but many times, resorts to this sort of thing. But the plain fact of the matter is that there is that in the Bible, and especially in the New Testament, which flatly and forthrightly condemns much that the Roman Church stands for to-day. The writer admits the disabilities imposed on Spanish Protestants in Spain and "in one or two places in Latin America," but says that these are imposed, not by the Church, but by the State. This is interesting, but it is comment enough to say that it is a case of "The voice is the voice of Jacob, but the hands are the hands of Esau." The Church of Rome could stop this kind of thing the day after to-morrow, if it wanted to.

—"The Bulwark," Edinburgh, July, 1956.

PASSING EVENTS—*cont'd. from p. 98*

has the right to restrict the rights of Protestants to the point of persecution. His following statement should be carefully studied and remembered:

"The desire of Spain not to become a Protestant mission camp is quite natural . . . If the (Roman) Catholic Church believes it professes the true religion why should it be subjected to adverse propaganda to rob it of its faith?"

Here we have the attitude that no Protestant Church has the right to operate in Spain. If a Christian Church is to be true to Christ, the founder of the faith, it must not only worship, but strive to tell others of the "Good News." But this is the argument used by the government authorities in every Roman Catholic dominated country for the extirpation of Protestantism within its borders. And it becomes the spur of religious persecution when the Roman Church gains the majority of the citizens of any state. It is the pretext given for the terrorism and murder against Protestants in Colombia and for the restrictions imposed in Italy.

R.C. Paper's Protest

As a matter of fact, the ambassador's plain avowal of the right of persecution of religious minorities alarmed some quarters of the Roman Church in the United States. An editorial in an angry tone in "The Indiana Catholic and Record," the newspaper of the R.C. archdiocese of Indianapolis, declared:

"We (American) Roman Catholics are

making reasonably successful efforts to live . . . in harmony with Protestant neighbours. We can hardly appreciate the zeal of our Spanish co-religionists when by some unexplained high handedness towards their tiny Protestant minority they cause our neighbours to harbour dark suspicions of our true feelings towards them."

This is a rebuke that may or may not have any effect upon the opinions of the Spanish ambassador or his overlords. The anger in the repudiation is not so much at the flagrant violation of the basic human right of freedom of worship in Spain which the Seminary closing exemplified, but rather at the embarrassment the incident and the ambassador's mention and embellishment of it caused the Indiana Roman Catholics in their contacts with Protestants. If the paper had defended the principle involved it would have been more hopeful, but as it is its protest can only be regarded as resulting from temporary discomfort as the Protestant people are reminded by the Spanish U.S. envoy of what the Roman Church's attitude invariably is when it wields the upper hand in any country.

—"The Sentinel," Toronto.

[We are informed that the Seminary in question is not properly open yet]

* * *

Latin American Bishops Explain Objection to Protestantism.

Writing about the conference of the Latin American Roman Catholic episcopate held during the international eucharistic congress in Rio de Janeiro, last summer, Dr. Boer, a highly cultured priest, says that the bishops faced the fact that the number of Protestant missionaries in Latin America increased from 2,414 in 1938, to 5,688 in 1952—an increase due, in his opinion, to the transfer of many men and women from the Orient. He says this "doubling" of missionaries has brought a "doubling" of converts, to a total of 3,215,669 in 1952. Fr. Boer reports on the reply formulated by the bishops to the appeal the conference received from the Evangelical Confederation of Brazil asking that something be done to stop the persecution of Protestants in Brazil. That reply has never been published. However, Fr. Boer describes it as a "document full of Christian charity and apostolical responsibility" and says it grants the "rights" of people born Protestant but deplores proselytising among

those who belong de jure to the Roman Catholic Church. Rome, he declares, cannot but be concerned over the success of the Protestant schools, since the 70 or 80 per cent. of children enrolled in them who are Roman Catholics either "abandon the religion of their fathers" or become indifferent in matters of faith. In another article Boer states that, "only 15 to 30 per cent. of Latin American Catholics, including children, practise the laws and precepts of the Church."—Quoted in "The Vigilant," Melbourne, 14/5/'56.

* * *

Protestants in Spain.

In reply to a question by Viscount Alexander of Hillsborough in the House of Lords recently, the Marquess of Reading, the Foreign Minister, stated that there had been no favourable development regarding the seizure of the stock of the British and Foreign Bible Society in Madrid. He added that the Spanish authorities might consider that the Society's work in Spain had been on a scale suggestive of proselytism, which was held to be contrary to Spanish law. By "proselytism" in this case, we may point out, is meant, presumably, the selling of Bible Society Scriptures to anyone who is reckoned to be an adherent of the Roman Catholic Church. Viscount Alexander promptly pointed out that the Spanish authorities' suggestion about proselytising was in contradiction to all that Spain took responsibility for when she signed the Declaration of Human Rights, Article 18 of which is quite specific on the question of religious freedom. Meanwhile, the Roman Catholic Bishop of Vizcarra, ecclesiastical counsellor of Catholic Action in Spain, has described the literature of the Bible Society as an "enormous arsenal of Protestant propaganda." He has also vigorously protested against the recent consecration of Bishop Molina as Bishop of the Spanish Episcopal Reformed Church. In 1941 Dr. Molina was sentenced by a secret tribunal to twelve years' imprisonment, ostensibly on the ground that he had once been a Freemason, although there can be no doubt that the real cause of his offending was that he was a Protestant pastor. After three years, he was released and returned to his church in Seville. His church was raided by Romish partisans who burnt Bibles and New Testaments in front of the Communion Table. It is all too evident that Franco's Government is not prepared to honour its signature to the Declaration of Human Rights.

—"The Christian," 15/6/'56.

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All were charged with assaulting Miller and Bond and with causing malicious damage to books, magazines, papers and other articles valued at £3, the property of Miller.

Superintendent Thomas Lavin, Killaloe, prosecuted, and Mr. J. M. Houlihan, solicitor, appeared for the accused. Later Mr. G. Goldberg, solicitor, appeared for Miller.

Stephen Miller said that he was a minister of religion and a member of Jehovah's Witnesses. On Sunday, May 13th, with Mr. Bond, he had been going from house to house in the Clonlara area for two or three hours using the Bible and preaching to the people.

They were well received; quite a number of people listened to them, and no objections were raised. They were on their way home on his motor-cycle, with Bond on the pillion, when a car which was in front of them suddenly stopped close to a parked car to form a road block, so as to leave no passage for traffic.

Sensed Trouble

A number of men were standing on the roadway and, sensing trouble, he drove over the grass margin to get past them. One of the men, whom he now identified as Mr. Meskell, tried to hinder their passage by grabbing hold of Mr. Bond by the arm and trying to pull him off the motor-cycle, but they got away.

They drove ahead and eventually arrived at the Angler's Rest. He tried to get to a telephone, but this shop had none and, consequently, they had to wait until the crowd came upon them.

After a few minutes, the crowd approached, led by their priest, and the priest said: "Are you the men going around distributing and selling heretic books and articles?"

He (Miller) then had his bag and brief case taken from him. He protested to the priest and said he wanted to get the guards, but he was told that no guards were needed to deal with him.

Struck on Chin

One of the men caught his flask and asked the priest whether he would break it, but the priest said not to. Another man jumped forward and struck him on the chin and he was pushed around by a number of the men. He was warned to leave the place and never to return.

Cross-examined by Mr. Houlihan, Mr. Miller said he had been "ordained a minister by God, Who had communicated with him through the Spirit." This had been confirmed by a certificate issued by the governing body of Jehovah's Witnesses.

• TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Priest and Parishioners Charged with Assaulting Two Jehovah's Witnesses.

The District Court in Limerick was crowded for the hearing of a case in which a priest and ten laymen were charged with assault and malicious damage arising from an incident at Clonlara, Co. Clare, last May, when books and pamphlets were seized from two Jehovah's Witnesses and burned in public. The Most Rev. Dr. Rodgers, R.C. Bishop of Killaloe, was among those in Court.

All the charges were brought at the suit of the Attorney-General.

The charges of assault were found proved and dismissed under the Probation of Offenders Act. The other charges were dismissed.

The members of Jehovah's Witnesses concerned, Stephen G. Miller, who described himself as a minister of religion, of 7 Abbey Avenue, Corbally, Limerick, and Henry Bond, of Castle Park, Limerick, were bound to the peace in their own sureties of £100 each and independent sureties of £100.

At the afternoon session of the Court, recognisances were fixed by District Justice Gordon Hurley in the event of an appeal.

Questioned about a book published by the Watchtower Bible and Tract Society on behalf of Jehovah's Witnesses, and entitled "Let God Be True," Miller said he agreed with the statement in the book that the doctrine of the Blessed Trinity was of pagan origin and that Satan was the author of it.

Asked if he knew that the Constitution of this country, under which the Courts whose protection he sought were established, began "In the Name of the Most Holy Trinity, from Whom is all Authority," he replied that he did.

Devil's Authority

Mr. Houlihan—According to you the laws of the land and the Constitution of this country are under the authority and authorship of Satan, the Devil himself.

Miller—It is not surprising when you see the conduct of its ministers of religion.

Mr. Houlihan asked questions about Pastor Russell, who, he said was the founder of Jehovah's Witnesses and about "scandalous cartoons" derogatory of Almighty God, the Blessed Virgin, the Christian Church, the Pope and organised religion. Miller said he thought the cartoons were commendable "because their purpose was to open the people's eyes to the truth."

Questioned about proceedings brought against Pastor Russell by his wife for infidelity, Miller said he did not see what this had to do with the events at Clonlara.

Home Paid For

In further replies he said he was aged 36 and his home and food were provided and paid for by the Watchtower Bible and Tract Society, who also gave him money for blades and other necessities. He said he knew that the British House of Lords had refused to recognise members of Jehovah's Witnesses as ministers of religion or exempt them from military service.

Henry Bond said that he accompanied Miller to Clonlara, and witnessed the attack on him. He had called to a number of houses in the area, and when people would not buy books, or had not the money to do so, he gave them away free.

At the Angler's Rest he saw Father Ryan lead a crowd of men, and these men took the bags from Mr. Miller and himself and burned them. He thought that the men took exception to a remark of Mr. Miller's, which was, "Look here, chappie" (meaning the priest). He and his friend were pushed about, and their brief cases taken and books burned.

(Continued on p. 119.)

CORRESPONDENCE.

Dr. Todd and Anti-Christ.

Dear Sir,

Regarding Dr. Todd and Anti-Christ, his treatise had no such effect and his influence is greatly exaggerated by the French Romanist dictionary which you quote. One of Todd's chief objects in all that he wrote was seemingly to merit the approval of Archbishop Whately and Whately's friends in England and Ireland. He certainly did not use his scholarship to defend the Evangelical or Reformed faith. Whately, who had a large measure of the leaven of Laud, had declared that "he would make Calvinism as dead as the dodo in the Church of Ireland." As you know, amongst the points in Ussher's Irish Articles against which, the Laud party excepted, were (*vide Collier*) . . . "an article was framed to justify the morality of the Sunday Sabbath and requiring the spending of it wholly in religious exercises . . . the pope is made anti-christ, pursuant to the doctrine of the Calvinistic synod at Gappe, in Dauphing . . ." These two points were hated particularly by the Laud party, as they are by the Anglo-Catholics of to-day. Whately was upset to find that these doctrines of the old Irish articles, not found in the Nine and Thirty Articles (although they are, at least **implicit** in the Homilies) were widely taught and believed in the Church of Ireland, hence his outbursts.

Dr. Wm. Urwick published his "Triple Crown" in Dublin in 1851, maintaining that the succession of Popes is Anti-Christ, the Man of Sin and Son of Perdition. The same position has been maintained by many 19th century divines who have held the Orthodox belief and defended it **since** Dr. Todd wrote the work you mention. Admittedly, it is not held so widely to-day, but this is scarcely due to Todd, who had comparatively little influence and is almost forgotten.

It has been largely replaced by two schools of thought, viz:—

(a) Amongst Evangelicals, the "Futurist view, which you seem to favour. This was originated in the 16th century by a **Spanish Jesuit** named Ribera and adopted by the Laud party in the Church of England. Its prevalence in Evangelical circles is largely due to J. N. Darby, who was originally a High Churchman, and the Plymouthites who came after him. However they bitterly disagree about details, they all look for a "future" anti-Christ. It found its way into Non-conformist circles via the Rev. M. Baxter and into the Evangelical

party of the Church of England via Bullinger and Griffith Thomas. Incidentally, Newman advocated it in Tract 83. Also Edward Irving.

(b) Amongst Modernists, the "Praeterist" view prevails. This was **also** invented by a Spanish Jesuit—Alcasar—in the 17th century. This has been taken up with enthusiasm by the Germans Eichorn, Kuenen, Delitzsch, etc., men like Driver, Swete, Sir Wm. Ramsay, etc. have followed them.

The World Council of Churches holds that the Church of Rome is a Christian Church and part of the universal Church, and it regrets that Rome doesn't join it. Rome will join it, if and when it gives recognition to the Pope's alleged headship.

However, the **Homilies** of the Church of England describe the Church of Rome as "**anti-Christian**" and **lacking the marks of a true Church,**" which it lists, using the same phraseology as the **Confessio Scotica**, or Scots Confession, of 1559, except for the word "church" instead of "kirk." The teaching of the Homilies is endorsed in one of the "Nine and Thirty Articles." The Pope is obviously the anti-Christ in the preface to the Authorised Version of the Bible, as you are aware.

Regarding the Methodists, John Wesley maintained that the Pope was anti-Christ and this position was maintained emphatically by the best of the Methodists, down to the late Dr. Dinsdale Young. To-day they are mostly Modernists and therefore Praeterists.

In the case of Presbyterians, para. VI. chap. XXV of the "Confession of Faith" states "There is no head of the Church, but the Lord Jesus Christ, nor can the Pope of Rome in any sense be head thereof; but is that anti-Christ, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God." In some **American Presbyterian Churches**, (including the Orthodox Presbyterian Church!) the words: "but is that anti-Christ . . ." etc. have been omitted.

In the "Directory for Public Worship," the **fall of Anti-Christ** is one of the numerous matters which the minister is directed to pray for. I remember reading the diary of a "United Irishman," in which he said that he was brought up as an Orthodox Presbyterian but afterwards attached himself to a minister of the "Presbytery of Antrim." One of his chief objections to the orthodox ministers was that they prayed for the downfall of Anti-Christ!

I remember, in between the two World Wars, someone complained to a Highland Presbytery—I think it was F. P., but it may have been

Free Church—about a certain "final year" Divinity student who had acted as supply to a certain congregation. The complaint was that he had "omitted to pray for the King and for the overthrow of Anti-Christ (two omissions that will rouse the ire of the average orthodox Highland congregation). His excuse was that he "forgot, owing to preoccupation of his mind," and the Presbytery admonished him and enjoined on him the importance of remembering such matters in future, quite properly.

—P.B.

ARE THERE SACRIFICING PRIESTS IN THE CHRISTIAN CHURCH?

(A broadcast in "The Case for Protestantism" Series by Archdeacon T. C. Hammond)

Father Johnston takes up the challenge of Canon Maynard on the subject of the intention of the Church of England Ordinal. He is not troubled with any sentiment of false tolerance and it is refreshing to find a man who states the facts candidly without heat and without evasion. I believe he has made good his point that it was the deliberate intention of the English Ordinal to destroy alike the idea of the Mass as it was then used in the Church of Rome and with it to destroy the idea of a continuance of an order of sacrificing priests. It would not be fair to deny that in this matter he marshals convincing evidence against Canon Maynard. I agree with him that "The Reformers expressly repudiated the idea of a true sacrificing priesthood and that they changed their ordinal to ensure the exclusion of such a priesthood." This is a point evidently on which there can be no compromise.

* * *

Father Johnston tells us "The Catholic Church . . . has followed . . . the practice ever since of re-ordaining absolutely, and not merely conditionally, any Anglican convert clergymen who wish to become priests." There is at least no ambiguity here. Father Johnston says I am not a sacrificing priest and so say I. The difference is that I dare to add Father Johnston is not a sacrificing priest either. His claim has as little foundation in Scripture as the claim of any Anglo-Catholic. There are no sacrificing priests in the Christian Church. The Reformers were right in removing from the Ordinal all suggestions that the ministers as such were sacrificers. I agree with Father Johnston that "The Reformers retained the titles, bishops, priests and deacons, but they made quite clear that they did not attach the traditional meaning to them." I understand of course by the word

traditional the meaning that had been imposed since the twelfth century. The Reformers restored the scriptural and primitive tradition. This is the clear point at issue. How does Father Johnston meet it? First he denies that the words "Receive ye the Holy Ghost" spoken by Our Lord on the night of His Resurrection made the Apostles priests. According to Father Johnston these words conferred the power to forgive sins on those who were already priests. I must not be taken as accepting the view that these words conferred power on the Apostles and on the Apostles only. We can agree on the fact that neither in Father Johnston's opinion nor in mine have we here the conveyance of the power of sacrifice. Where have we it then? Father Johnston tells us. The Apostles were ordained priests at the Last Supper. According to Father Johnston, it was then they were given "the primary and essential powers of priesthood, namely to offer sacrifice." Of course, if that is established, the case is finished. But Father Johnston like the Council of Trent is content with bare assertion. Indeed he does not go as far as the Council of Trent. The Council declares: "If any one saith, that by these words '*Do this for the commemoration of Me,*' Christ did not institute the Apostles, priests, or did not ordain that they, and other priests should offer His own body and blood; let him be anathema" (Ses. XXII, Can. II). It is to be assumed that Father Johnston follows the Council of Trent. But there is no evidence that "Do this" means either "Sacrifice this" or "make a sacrifice." The word "do" occurs 550 times in the New Testament. The English version employs 30 different words to translate it. Yet it is never once translated "offer." Nor is it so translated in the Roman Catholic Vulgate.

There is an interesting point here in the fact that St. Matthew represents our Lord as saying, "I will do the passover with my disciples," where our version reads, "I will keep the Passover." St. Luke and St. Mark in the parallel passage read, "I may eat the Passover." This then was our Lord's command "Do this" means "Eat this bread and drink this wine for a remembrance of me." One argument might meet this interpretation and explode it and only one. If it could be shown that every expositor from the Apostles' time until today consistently interpreted the words "offer sacrifice" then that interpretation would have to remain. But there is no hint of this in the New Testament. St. Paul says, "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." He does not say "the priest sacrifices the Lord." And he is giving an explanation of the Lord's words. Yet again when he is giving instructions for the appointment

of Church officers, presbyters, and deacons, he is silent on the question of sacrifice. He does not quote these crucial words as the authority for appointing presbyters. If he believed that our Lord then made priests by the use of these words, his silence is reprehensible. Paul withholds what the Council of Trent reveals. That is an absurd position.

Nor is the situation different when we pass into the early Christian writings outside the New Testament. Justin Martyr, speaking on the text in Isaiah, "bread shall be given him," says, "allusion is made to the bread which our Christ gave us to do in remembrance of his being made flesh on behalf of those who believe in Him, for whom also He suffered. In the context Justin says, "Prayers and giving of thanks are the only perfect and well-pleasing sacrifices to God... for such alone Christians have undertaken to do."

* * *

Cyprian expounds the words as teaching us that "as often as we eat this bread and drink this cup we do shew the Lord's death till He come." Eusebius says Our Lord "directed us to offer continually a memorial to God instead of a sacrifice." Chrysostom writes: "We do not make a different, as the high priest did, but always the same sacrifice; or rather, we do a remembrance of that Sacrifice." Many more examples could be given. Neither Scripture nor early tradition supports the argument of the Council of Trent. The argument is so flimsy that it looks like an afterthought. The idea of Sacrifice came first, the justification from Scripture came after and it is too weak to stand upon its feet.

But perhaps Father Johnston has something more to say? Well! He quotes a text of Scripture, "Every High Priest taken from among men is appointed as a representative of men in things that refer to God, that he may offer gifts and sacrifices for sin." But Father Johnston does not tell us that there are only two kinds of priests taken from among men mentioned in the context. The priests after the order of Aaron and our Lord Jesus Christ made an High Priest after the order of Melchisedec. We search in vain for any references to successors to our Lord Jesus Christ in His priestly office. We find instead the explicit statement that Our Lord because He continueth ever hath an unchangeable priesthood. In fact the contrast is emphasised between Melchisedec and the others and the contrast is found in the fact that Melchisedec is made like unto the Son of God and abideth a priest continually. When Father Johnston says, "The Reformers, however, did not believe in any true sacrifice to be offered by priests of the New Law," he forgets a very important New Testament doctrine.

The New Testament teaches that all true believers are united to Christ and made kings and priests unto God. But the sacrifices they offer are not sacrifices for sin but sacrifices of consecration of themselves and prayer and praise. This is not a function of the ministry as distinct from ordinary believers. It is the happy privilege of all who know the Lord. And to show that this is not a mere assertion like the bold claims made by the Council of Trent in relation to the narrative of the Lord's Supper the following facts are tabled for consideration. It is a fact of which St. Jerome was deeply conscious that the word priest in the New Testament is applied to the heathen priests of Jupiter, to the Jewish priests, to our Lord Jesus Christ our Great High Priest and to all believers, men and women alike. I am bold to challenge contradiction on that point. As the last usage is the only one likely to be seriously questioned, here are two passages that support it. The song of the redeemed out of every kindred and tongue and people and nation is "And hast made us unto our God, kings and priests and we shall reign on the earth." The second passage is found in the Epistle to the Hebrews where believers are exhorted "to offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." Is it not strange that if Our Lord instituted a special order of the sacrificing priests while we have these general statements as to priests and sacrifices the whole New Testament is silent regarding this special order?

* * *

The second important consideration is that we are told distinctly that the old Jewish priesthood was done away. We are told that all the old sacrifices have been fulfilled in Our Lord Jesus Christ.

The special parallel between our Lord's Offering and the Day of Atonement is treated at length. Not once in all the long succession of arguments is there a hint that the new priesthood is continued in a ministerial order. On the contrary we are told over and over again that our Lord is still our Great High Priest, but even in His case His great sacrifice lies in the past and needeth not to be repeated. He offered one sacrifice for sins for ever. Here surely is the place to connect the sacrifice of our Lord with the institution of an order of priests to continue His sacrifice if such an institution had His divine sanction. There is a very significant silence—the silence proves that the idea of sacrifice in the sense presented by Father Johnston is unknown to the writer and contradicts the very essence of his argument.

Then we have to point out that the duties of the ministry are set out in several passages and in

none of them is the obligation to offer the Body and Blood of Christ even mentioned. St. Paul exhorts the elders of Ephesus to feed the Church of God. He is entirely silent on the matter of offering sacrifice for the Church of God and yet the Roman Ordinal says, "It is the duty of the priest to offer." The Ordinal places in the forefront what Paul does not even mention, much less elaborate. There are a number of functions mentioned in the Epistle to the Corinthians including "helps and governments." There is the same complete silence as to sacrifice. If it were the outstanding office of the Christian minister to offer sacrifice, it is impossible to believe that this feature could fail to find recognition.

Nor can we forget the fact that the form of ordination which now prevails in the Roman Catholic Church cannot be traced in any liturgy earlier than the twelfth century. This is admitted by eminent Roman Catholic liturgical scholars. Indeed Pope Leo XIII in his Bull "Apostolicæ Curæ" acknowledges that the earlier ordination forms are less explicit than the modern Roman rite. He argues, I think, convincingly, against those in the Anglo-Catholic camp who contend that the sacrificial meaning can be read into the older forms, that the removal of an expression is of more significance than the mere absence of it. He holds that the Church made explicit the priestly idea and the Reformers removed all phrases that expressed it clearly. I am, of course, using the word priest as equivalent to sacrificer. That argument must stand.

But there is an argument that has escaped the Pope's attention. According to the Council of Trent Our Lord made His Apostles priests by commanding "Do this in remembrance of me." Now if that tradition remained in the Christian Church we would expect to find these words or some reference to them embodied in the ordination forms. As a matter of fact when that idea took hold of leaders in the Christian Church the handing of a paten and chalice at ordination was included in the Ordinal and was regarded by Eugenius IV as the essence of the Sacrament. There is no such reference in the earlier ordinals. Neither the custom nor any close historic association with the actual incidents of the Lord's Supper find a place in the more ancient forms of commission that have come down to us. Even the words "Whosoever sins ye remit they are remitted unto them" are a late insertion. So that the absence of any such link is as powerful an argument against Pope Leo XIII as the removal of the later forms is against those who cling to the idea of a sacrificing priesthood.

Wherever we look, we look in vain for a justification of the notion that mortal men can offer Christ our Lord in sacrifice.

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THE CATHOLIC.

DUBLIN, OCTOBER, 1956.

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EDITOR'S CHAIR

HOLY ORDERS.

Elsewhere in this issue we have a valuable paper on the nature of the Christian Ministry by Archdeacon T. C. Hammond: here we wish to make some observations on the same subject.

First of all, we set aside the general question of the Ministry though we shall be among the first to declare our conviction that there is a necessary ministry within the Church of Christ. We do not agree at all with those professing Christians who cast aside all separate ministry and then replace it by a self-constituted one which frequently degenerates into a clique. The concept of "a shattered church" of which only "dissecta membra" remain is a denial of Providence and of Scriptural order and precedent.

Secondly, we set aside the controversies among Reformed Churches as to what may or may not constitute a genuine official ministry. There is no need here to debate the issue of Episcopacy or Presbytery. We do not for ourselves reject the statement of the Preface to the Church of England Ordinal that "it is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." But we remark upon this, that the ground of the claim is history,

not Revelation; that the word "Order" is often misunderstood; and that it is well to bear in mind the statement of St. Paul (1 Tim. 3, 13) about the "good degree" or standing of a deacon. The "degree" and the "order" are probably equivalent terms, and "order" does not imply strictly exclusive categories. "Orders" are "within" the Church to which they belong, and exist on behalf of the Church, and are exercised representatively in the name of the Church. They do not have external authority independently of the Church. It is not necessary to assume that the same qualitative difference exists between a bishop and a priest as between a priest and a deacon. It is well-known that St. Jerome held that the bishop and the presbyter (or priest in the right sense) are not sharply distinguished. While his epistles (circa the end of 4th century and beginning of 5th) recognise the threefold ministry as the rule in the Church of his day, they show that Jerome realised clearly the original identity of the two higher orders. For instance in Letter 59 "Let the bishops and presbyters take for their examples the Apostles . . . and as they hold the rank which these once held, let them try to show the same excellence." We read also in Letter 69 "With the ancients these names (bishop and presbyter) were synonymous, one having reference to the office, and the other to the age of the minister." In Letter 146 he accounts for the distinction between the two "when subsequently one presbyter was chosen to preside over the rest, this was done to remedy schism, and to prevent each individual from rending the Church by drawing it to himself." Bishop Lightfoot in his commentary on St. Paul's Epistle to the Philippians (p. 230) says that Jerome and Augustine agree in this and bear witness to "a substantial identity of order . . . This view in the Western Church carried the sanction of the highest ecclesiastical authorities." The special authority assigned to the bishop was the power of Ordination.

* * *

We are aware that other views of this matter exist and have been forcibly argued. Not every student of the Fathers agrees with Bishop Lightfoot or is content to accept Jerome's statements. But it is enough here to say, as we have done, that one should not assume that a very great gulf exists between bishop and presbyter. The right to ordain in and for the Church, administrative authority, and general oversight are the practical tasks of the episcopate and have always been. Further, we need to read the Preface to the English Ordinal with

its contemporary situation in mind. For many many centuries there had been not only bishops, priests, and deacons, but sub-deacons, readers, acolytes, exorcists and janitors: all clergymen; all in Holy Orders; and all legally entitled to the advantages of clerical status. The Preface to the English Ordinal quietly but effectively put an end to them all by ignoring them completely. It could not be demonstrated from Holy Scripture and ancient Authors that these other Orders had been in the Church from the Apostles' time: it could be demonstrated from Holy Scripture that the names and offices of bishops, presbyters (elders), and deacons had been in use from the start.

This tacit abandonment of "Minor Orders" was anti-Roman. Rome had said that the three "Major Orders" were "sub-deacon," "deacon," and "priest." There was of course no Scriptural evidence of "sub-deacon." It was an obvious step to rectify the mistaken theory of sub-deacon as a major order by distinguishing the presbyter and bishop from each other, thus restoring the historic three.

We do not argue this as the main point. What is supremely important as Archdeacon Hammond shows, is the significance to be attached to the order of presbyter or priest. Compared with the true meaning of the Church's ministry the controversy over the identity or separateness of bishop and presbyter is a trifle. This is the matter which has been too often lost sight of.

* * *

Is the Christian Ministry a sacrificing priesthood? If it is, we are gravely in error: if it is, the Churches of England, Scotland and Ireland are on the wrong lines, and so are the Lutheran and Presbyterian Churches: if it is, the Reformers were purposely deserting the truth: if it is, what we have regarded as centuries of deepening misconceptions were centuries of light: if it is, the Fathers failed to realise it: if it is, the New Testament writers are wrong, and if they were wrong then the Holy Spirit cannot have inspired them.

Now all this is put in extreme form and may seem exaggerated and perverse. But we can, we think, justify the last of our statements, and if we can, then the rest will fall into line.

* * *

"If the Christian ministry is a sacrificing priesthood then the New Testament is wrong"—that is what we must show. Let us put it simply thus—that the New Testament is our documentary evidence for the Christian faith and practice of the first century of the Chris-

tian era. The faith and practice of the first century is what the Apostles of Our Lord did and taught. Their words and the words of their disciples must be faithful presentations of what they handed on as the Gospel. They knew what priests of the sacrificing kind were, for they were Jews or intimates of Jews (cf. St. Luke). They moved also in the Gentile or heathen world and saw the priesthood of the heathen; their altars and their sacrifices. They knew the word for a Jewish or Gentile priest (cf. Acts 14, 13), and they most carefully abstained from using the word associated with the ministry of sacrifice when they referred to the Christian Ministry—"Hiereus" may be used of the Levitical priesthood, but it is never used of the Christian. The Christian Ministry may be called variously as stewards, ambassadors, apostles, elders, bishops, deacons, angels, prophets, pastors, etc., but never "Hiereus." Our Lord Jesus Christ is "our Great High Priest" ("archiereus"), so designated in the Epistle to the Hebrews, because He offered the supreme and perfect sacrifice complete and never to be repeated: perfect, and so incapable of being re-enacted.

A glance at a concordance to the Greek Text of the New Testament will verify this. Only in the Epistle to the Hebrews can we find the word priest in the sense which relates to sacrifice, and there it refers to the exclusive priesthood of Our Lord. Apart from that the priestly status of the whole Christian body is emphasised (cf. Rev. 1. 6). Its function is to offer "spiritual sacrifices," that is, the service of ourselves, to God.

The Christian Ministry is not a sacrificing priesthood—there was never any reason why it should be, and conclusive reasons why it should not be—the study of the New Testament will show that. As for the Apostles being "priests of the New Law" by Christ's appointment, let it be noted that this is not a Scriptural phrase, and that the Gospel is not "a New Law."

* * *

But what is "a sacrificing priesthood"? The Council of Trent declared that Our Lord left to His spouse the Church "a visible sacrifice, such as the nature of man requires whereby that bloody sacrifice once to be accomplished on the Cross might be represented, and the memory thereof remain unto the end of the world." If "represented" and "remembered" were kept to, we might be content. But the Council went on to claim that Our Lord instituted "the New Passover (to wit) Himself to

be immolated, under visible signs, by the Church through (the Ministry of) priests." Further, "in this divine sacrifice which is celebrated in the Mass that same Christ is contained and immolated in an unbloody manner, who once offered Himself in a bloody manner in the altar of the Cross. This sacrifice [i.e. the Mass] is truly propitiatory. The victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the Cross."

All this is closely associated with the ceremonies of ordination to the Roman Catholic priesthood—for in that Service the Bishop gives to each candidate for the priesthood a paten, and a chalice, saying to each "Receive thou power to offer sacrifice to God and to celebrate Masses both for the living and for the dead."

* * *

There we have the idea of a sacrificing priesthood. We cannot harmonise it with the teaching and observances we read of in the New Testament or in the age of Fathers. No Church which reformed itself in the sixteenth century reproduced or continued Rome's form and matter of the ordination of priests. Neither the Church of England nor any other Church had the intention of perpetuating the erroneous idea of priesthood which had grown up in the Middle Ages, especially in connection with the doctrines of transubstantiation and sacrifice. They perpetuated the proper, not the mistaken, theory of ministry. The continuity of the ministry which the English Ordinal speaks of, and proposed to secure is not a continuity of Mediaeval misconceptions but a continuity of New Testament ministry as exemplified in the ancient authors.

* * *

We set this out because recently two books by Roman Catholic divines have been published which treat of the Orders of the Church of England—"Anglican Orders and Defect of Intention" by F. Clark, S.J., and "Anglican Orders" by A. A. Stephenson, S.J. These books continue the old controversy which was marked, towards the end of the nineteenth century, by a Papal condemnation of Church of England Orders (Leo XIII) "Apostolicae Curae." The Pope, after investigations, declared that Anglican Orders were invalid. We believe we have shown above that, on Rome's teaching about the priesthood and Sacrifice of the Mass, and by Rome's definition of priesthood, Leo XIII was correct. Anglican Orders are undoubtedly invalid in the Roman context.

The Anglican presbyter is not empowered to offer sacrifice to God in the Mass, and by means of it. Why not? Because such power does not exist anywhere; neither does the right to give it exist. The true doctrine of the Christian Ministry and priesthood (or presbyterhood) is expressed in the Anglican Ordinal. The true presbyter is ordained as "the Minister of the Word and Sacraments," not as the one who is to offer Christ repeatedly albeit in an unbloody manner.

The authors referred to lean heavily on the "intention" of those who administer orders and consecration of bishops from the time of Archbishop Parker of Canterbury. Fr. Clark says the form of ordaining was by a changed ritual "whose significance was to exclude the notion of conferring the (R) Catholic sacrificial priesthood." Fr. Stephenson holds that Anglican bishops ordain by using an Ordinal which does not convey sufficiently the meaning of what is given in the bestowal of Roman Catholic Orders. It excludes from its significance what is essential to the priesthood [of Rome], and therefore to the supreme priesthood of a bishop, its sacrificial nature. This we gather from a long and thorough review in "The Tablet" the London Roman Catholic weekly of 25th August. We agree with this criticism of the Anglican Ordinal, while maintaining that it, not the Pontifical of Rome, signifies the true character of the Christian Ministry and conveys it to the persons ordained. The Rev. K. N. Ross has an excellent reply in "The Church Times" of 31st August. He says "members of the Church of England should cease trying to convince Roman Catholics of the validity of their Orders."

* * *

Lately we wrote on "Intention." A reference to that article will show how difficult it is to reach any conclusion as to Intention. We noted then that "interior intention" might alter an entire situation; and that intention to do what the Church does can only be assumed, not proved. "Intention" may be the subject of all sorts of conjectures, but it can take no cognisance of the Holy Spirit though the call and sealing of the Holy Spirit must be the true conveyance of the grace of the ministry. Only the subsequent ministry can demonstrate the reality, and it is in that spirit and with that intention that the Church of England and other reformed churches confer Ordination.

* * *

To be "a faithful Dispenser of the Word of God and of His holy Sacraments" (Anglican

Ordinal) is surely the highest service we can aspire to. It is no whit less important, by any objective standard, to give the ordinand the Bible than to give him a paten and chalice. But from the Roman Catholic theological standpoint the vital thing is "the sacrifice." Protestants do not reject "the sacrifice" but proclaim that it was offered fully, perfectly, sufficiently, uniquely, finally, on Calvary.

The reformed doctrine of the ministry (presbyterhood, priesthood) is sufficient for every purpose and accomplishment God had in view for it. It is ancient, Catholic and Scriptural—what more can be required?

PROTESTANTS IN SPAIN

A THICKET OF RESTRICTIONS

Sunny Spain, the land of cheap holidays and hospitable people, is less kind to some of its inhabitants than it is to visitors. An account of its Protestant communities may therefore be of value. Last December the little magazine "Diez Minutos" estimated the number of Protestants as 20,000, but the "Evangelical Christians," as many of them prefer to be called, believe the total to be greater; I have a list of some 270 groups scattered over the whole peninsula and islands. Most of them have a chapel—it may be a converted upper room in a private house, a specially constructed building in the Nonconformist tradition, or a large room in a modern block of flats. In a city chapel which I visited the average congregation varies from 150 to 300 on Sundays, and there are many week-night activities. In another place I attended a service in an upper room; the congregation of about 40 warmly appreciated the efforts of the keen young pastor, and the communion service which followed was most impressive. Many of the worshippers had come to the Protestants through dissatisfaction with the Roman Church.

The Spanish Constitution allows for complete liberty of worship but not of propaganda, and Article 6 of "El Fuero de los Españoles" (Rights and Privileges of the Spaniards) says: "Nobody shall be molested on account of his religious beliefs or in the private exercise of his worship." Official practice suggests that the most important word there is "private," for no notice is allowed outside the chapel and no Sunday school is permitted; one prosperous congregation announces a "Children's Service" instead. The prohibition of propaganda cuts right across the house-to-house methods of Jehovah's Witnesses, but the

courageous members of the four groups known to me continue. In a recent radio programme, "Answers to Correspondents," a priest advised one inquirer: "The next time someone calls to speak to you about the Bible, invite him in, give him a cup of coffee, and call the police!"

Civil Weddings

The disadvantages imposed on non-Roman Catholics are great. For instance, a civil wedding is permitted only for those who can prove they are not Roman Catholics, and this is far from easy in a country where babies are baptised almost automatically by the priest. A Protestant couple went to the local justice to arrange for their civil wedding, only to be told that as they had been baptised into the Church they remained its members always! With a worthy determination they proceeded by visits, letters, petitions, to try to prove officially what had been *de facto* all their lives. Their persistence was rewarded after much lost time, by a letter from the Minister of the Interior to the justice saying in effect, "These people are not Roman Catholics so you must marry them." But when some months later another couple from the same church asked for a civil wedding the same justice refused, as his father confessor had forbidden him to do it again! Some couples have been obliged to abandon their wedding because they could not go through the Roman Catholic ceremony with a clear conscience. It is easy to see that this leads to much hypocrisy, for those who are not firmly based in their convictions are tempted to accept an outward form which means nothing to them.

For baptism or christening, parents of a baby born at home can make their own plans; but the conditions are very different in a maternity hospital. All the officials are necessarily Roman Catholic and they include a priest whose duty it is to baptise all babies as soon as possible after birth. One mother of whom I heard went through great anguish to prevent her baby from being baptised by the priest. The medical superintendent in that case, although himself a Roman Catholic, was an understanding man, and in view of a promise sent by the pastor did stop the priest from acting.

All schools must display a crucifix, a picture or image of the Virgin of the Immaculate Conception, and a picture of Franco. But Protestant schools and chapels are liable to be closed without warning. During my stay in Spain several were in fact so closed, the official explanation being in most cases that religious propaganda was being carried on. A training college for pastors, which had been working for years in Madrid, was closed summarily, though a similar one in Barcelona was allowed to continue its work.

University teaching labours under the oppressive burden of the Index Expurgatorius, students being thereby barred from reading many works really essential for their studies, such as non-Roman Catholic philosophers, works on evolution, and many purely literary works. This was one of the causes of the recent "riots" among students; it was a cause also of the resignation of the Rector of Madrid University, who, although himself Roman Catholic, asserted that university teaching could not be carried on under such conditions. His resignation was refused in February, but in March he was replaced by a reliable Phalangist.

Church Publications

No church magazine is permitted, although one group did publish its own for a considerable time before it was finally and officially forbidden. Most churches have an adequate supply of bibles and hymn-books, but renewal is extremely difficult; experience has shown that large consignments of religious books are unlikely to reach the addressee, and on April 24 Reuter reported from Madrid that the Spanish Government had confiscated 35,149 bibles and other Protestant publications from the British and Foreign Bible Society.

Then there is military service. The young man called up at the age of 18 has to fill in a form on which is printed "Religión, Católica Apostólica Romana." It takes real courage to cross this out and write "Protestante." A conscript who was subjected to severe pressure to make him accept the form without alteration remained firm in his refusal. When in the Army he was ordered to parade for mass he again protested but was compelled to fall in; during the service he could not conscientiously do all the others did and was subsequently court-martialled for a *military* offence. There is no provision in the Spanish law for exemption on conscientious grounds from compulsory military service, but one man who refused to carry out the obligation received a surprisingly light sentence of imprisonment. Another conscientious objector was sent to a mental hospital for "observation" and after thirteen months was discharged with "paranoia" entered on his identity card; this has not prevented him from obtaining work, but it does exempt him from military obligations. A reliable informant told me that the position may well change within the next few years since numbers of young men now approaching military age are determined to refuse on conscientious grounds to do military service.

This is not the place to comment on political aspects of life in Spain, nor on the other reasons

for the student "riots," nor on the recent strikes; but my personal contact with Roman Catholics and Protestants, manual workers and professional workers, revealed dissatisfaction with the present regime varying from uneasiness to direct opposition. Before it is too late, and before Spanish membership of the North Atlantic Treaty is considered, can anything be done to ease the burdens laid on so many earnest souls in Spain?

—"Manchester Guardian" 22-5-56.

COMMENT I.

"The community were entertaining the late Fr. Vassall-Phillips, C.S.S.R. In the course of conversation he said 'I do wish these Anglicans would stop calling us **Roman Catholics**.'

"Then Fr. Vincent pointed his finger at the Redemptorist, 'My dear Father,' he said 'the official title for the one holy church of Christ is *Sancta, Catholica, Apostolica, Romana Ecclesia*.'

"'But,' said Fr. Vassall-Phillips, 'when Protestants call us Roman Catholics they mean to insinuate that we are only the Roman branch of the Catholic Church.'

"'But by now Fr. Vincent was in full cry, whilst the rest of us supported Fr. Vassall-Phillips. The hound was being hunted by the foxes. We attacked Fr. Vincent from every quarter. Learned fathers quoted, those less learned applauded. Fr. Vassall-Phillips who had inadvertently started the whole business sat bewildered. Then finally Fr. Vincent cornered but still fighting, jumped up from his chair, 'you are all wrong,' he said 'I refuse to argue any further.'"

(From "Father Vincent McNabb, O.P." by Ferdinand Valentine, O.P.)

We transcribe this from the recent book which describes the work of a Dominican who evidently made a great impression on his co-religionists. Vincent McNabb was an Ulster Roman Catholic, so it is interesting to note his insistence on his Church's correct title being "Roman Catholic." Fr. McNabb was a Portaferry man, and evidently had no patience with those who protested against their Church being called Roman. We feel sure he would have made short work of Hilaire Belloc who used to say that "Roman Catholic" was a phrase "invented by Elizabethan Lawyers."

COMMENT II.

Elsewhere we have an account of court proceedings in Eire to which two of the so-called

"Jehovah's Witnesses" were parties. We have no sympathy with the "Witnesses" as such. We believe them to be inveterate traducers of the Evangelical Christian Churches as well as opponents of the Roman Catholic Church. We have read many of their books, and know that they distort the Scriptures and propose for our acceptance doctrines which pervert the truth of the Gospel. They are not alone in this.

We want to express our strong disapproval of the annoyance they received at Clonlara. We disapprove of that as much as we disapprove of them. If they broke the law the Civic Guards are always available and proper enquiries could be made and proceedings taken. But there is no evidence that they broke the law. They peddled their books and message like other rural salesmen. If people don't want their wares they are quite able to say so. If they don't wish to listen they can tell them to go. There is no occasion for gathering a crowd of men under clerical guidance to interfere with them. The constitutional right to freedom of thought and free expression of opinion must be safeguarded.

We express our warm appreciation of the attitude of the Dublin Evening Mail which has for the past month published letters on this matter. The correspondence shows marked diversity from the most reasonable criticism to the most ludicrous irrelevancy, and from the sober defence of intellectual freedom to the wildest bigotry.

A Presbyterian minister in Dublin wrote to ask if it was wrong for the "Witnesses" to go to Roman Catholic houses, was it not wrong also for the members of "the Legion of Mary" to visit Protestant homes. We ourselves have been told by members of the Legion that they are to visit everybody in the district assigned to them. This enquiry produced a letter or two criticising the minister, and one of them claimed to be written by a former Presbyterian who was now a Roman Catholic. It appears that those letters were investigated and shown to be dubious indeed: names and addresses could not be verified. Such are the tactics of controversialists.

It is well to ventilate the whole matter in the press, for if mob action is ignored or concealed its victims may not always be "Jehovah's Witnesses." Bona fide Bible Colporteurs and Orthodox Evangelists may be attacked.

It will be noted that the anti-Trinitarian errors of the "Witnesses" were brought before the court. Of course the doctrines of these men ought not to be cited as justifying il-

legalities. There is no statute law against Unitarian opinion: only the force of Truth can fitly be applied to correct error. So we say that the proper course to take with the Witnesses is to decline to listen to them if you cannot enlighten them as to the pathetic and foolish theories they have been persuaded to accept from American propagandists.

"Jehovah's Witnesses" (alias Russellism, Millennial Dawnism, Watchtower Society etc.), "Seventh Day Adventism," "Christian Science," "Four Square Gospelism," "Theosophy," "Christadelphianism," "Mormonism," and many other religious vagaries and errors have had their origin or inspiration in America. There has not been much stability of religious thought in the foaming, fermenting spiritual adolescence of U.S.A.

PASSING EVENTS—*cont'd. from p. 110*

Was Catholic

He said that he was a Catholic once, and he was now three years a Jehovah's Witness.

Mr. Houlihan—I cannot but feel sorry for you, and I will not cross-examine you.

Bond—I feel honoured, sir, and I feel grieved that we were ever attacked by these people—an attack that was unwarranted.

Elizabeth O'Donoghue said that she lived at the Angler's Rest, and on that evening she heard shouting outside, and saw men approaching and later take books and a bag from Mr. Miller and his friend. The crowd were shouting.

Margaret O'Donoghue, sister of Elizabeth O'Donoghue, said that she was in the premises the evening the two men called, and Mr. Miller asked whether there was a telephone in there. She replied that there was none.

While the men were in the shop she saw a crowd approach and later they circled round both men. One man in the crowd said: "Do not say 'my dear fellow' to the priest; address him in the proper manner."

Priest's Admissions

Sergeant P. Lewis said that, accompanied by Superintendent Lavin, he went to the house of Father Ryan that evening and asked him about the incident. He admitted being present with his parishioners at the Angler's Rest and warning the two men to go from the parish.

He told them that they could not continue to sell this literature of theirs and that they could not be allowed to distribute it. The previous year, he said, Jehovah's Witnesses were told to leave the parish and he told his parishioners from the church altar that whenever they came around again to let him know.

On this occasion, when he got the message that members of this society were in the parish, he collected a group of men, and went after them. They caught up with them at the Angler's Rest, and warned them to leave. He took some of their books and bags, and kept them. Some of the men burned the literature.

Sergeant Lewis said: "The parish priest told me that he asked the men involved not to deny the charges when questioned by the guards."

That completed the case for the prosecution.

Blasphemy

Mr. Houlihan said that, so far as his clients were concerned, they submitted their rights to the Court.

"It is the law of this land that blasphemy is a crime punishable by statute. It is the law of the land that it is punishable under common law by indictment. It was made so constitutionally in this country, freely and by the will of the people under the patronage, acknowledgment and authority of and specially designated under Almighty God and the Blessed Trinity," he said.

"We had an unusual and an unholy and an unprecedented witness in the witness-box, who sees nothing wrong and does not feel in error in telling your worship that Satan himself discovered the doctrine of the Blessed Trinity, and therefore commits blasphemy against God and His Blessed Mother.

Article 44

"From further specific questions it must follow, therefore, that the Constitution of this country has been enacted under the authority of Satan."

Mr. Houlihan quoted Article 44, section 1, sub-section 1 of the Constitution, which he said, stated that public homage was due to Almighty God and that His Name should be revered and respected.

"If the State is obliged to live up to that consideration, it follows that the citizen must do it.

"Likewise this witness is prepared to dishonour the Christian religion, making no distinction between Catholics and non-Catholics."

He said that he had been instructed by Dr. Rodgers, Bishop of Killaloe, his curate and his parishioners, to tell the judge that any penalty he might impose would be gladly undertaken by the defendants.

As he could not maintain public blasphemy, the Attorney-General had not proved his case.

Liberty Relative

District Justice Hurley said that the case should be approached on the broadest basis.

It was the duty of the courts to maintain law impartially and the courts had to be non-sectarian.

It was the courts' duty to maintain the right of the individual and personal liberty. Liberty was a much-abused word. Liberty was relative and no man had absolute liberty. He must consider the rights of others.

"We have," he said, "a fairly average reputation for religious tolerance in this country but is religious tolerance to be extended to accept the gospel which Mr. Miller and his companions were disseminating— It has to be tried on its own particular merits.

"The Irish faith is something that has been tempered by the fires of history. It is a tradition, a legend, a way of life. It has its roots in lovely villages and mountains, in prison cells and on the scaffold, and in sorrowful mothers' hearts.

Charge Proved

Mr. Miller and his companions sought to destroy and challenge that religion. They were guilty of blasphemy in the Catholic understanding of the word.

He would find the charge of assault proved and dismiss it under the Probation of Offenders Act. He would also dismiss the remaining charges.

After further consideration he had come to the conclusion that, in order to ensure against a further repetition of the case, he would bind both Mr. Miller and Mr. Bond to the peace in their own sureties of £100 each and two independent sureties of £100 each, or in default three months' imprisonment.

Mr. G. Goldberg, solicitor, said that he had been asked by Mr. Miller to fix recognisances in the event of an appeal.

"No Standing"

District Justice—Sit down, you have no standing in this court.

Mr. Goldberg—As a solicitor, I respectfully submit that your worship's decision is unprecedented and contrary to the law of this country. I say that without fear of contradiction.

During the afternoon session of the Court, Mr. Goldberg apologised for a remark he had made earlier to the effect that the District Justice was biased. The District Justice then fixed recognisances in the event of an appeal.

Note: A district justice has power under the Commission of the Peace, to bind over any person connected with a case whom he fears might cause a breach of the peace.—"Irish Times," 28/7/56.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Scourge of Communism.

So far back as the year 1896, in Normandy, a French subject who had seen the Franco-Prussian war and the subsequent horrors of the Commune, uttered the following warning to some English visitors:

"There is in preparation a world-conspiracy in which the orgies of 1790 to 1793 will be renewed on a much larger scale, unless mankind awakens in time and resists the evil in its early stages.

"You will hear of assassinations, ascribed to independent fanatics. They will be organized from a common centre. The wars of the future will not be like the battle of Lepanto decided between sunrise and sunset. And, whereas the mediaeval wars did not aim at obliterating the adversary but at making him change his point of view, the wars of the future will leave victor and vanquished alike exhausted and a prey to disruption.

"The wars of religion will not be of creed against creed and church against church, each side crediting the enemy with souls to be saved. The attack ahead will ultimately be upon all supernatural religion. Every attempt will be made to misrepresent the past, and to persuade the masses in every country that kings and priests have been their age-long enemies.

"Then, after they are deprived of their natural leaders and protectors, they will be at the mercy of a ruthless minority whose intention is to enslave the human race and destroy all freedom except the freedom to defy God and degrade man.

"If the sovereigns and rulers of Europe and the East open their eyes to the dangers, they will yet be able to counteract the evils. But if with blind and easy optimism they flatter riding for such a fall as will surpass themselves and each other upon living in an age of superlative progress and unassailable security, they will be all bygone tragedies."

This prophet then described in detail the methods of permeation and plausibility intended. The good were to be caught through their virtues, the vile through their vices, the weak through their cowardice. There was to be no plain contest between warriors such as the wars of France and Marlborough, or sixteenth century England and Spain. It was to be a universally organised conspiracy for the overthrow of Christian civilization, and all other civilization which admitted a divine spark in mortal life.

The scheme was to enthrone a world-republic on the ruins of civilization; and, by abolishing marriage and denying the rights of heredity, the vast masses of mankind were to be the slaves of a ruthless few. Science would be turned to the most destructive uses, and in the name of fraternity such hatreds be awakened as would astonish the remnant of sane mortals.

Let us tabulate the contrast:

Christianity proclaims:

God our Father in Heaven.

Heaven our home.

Life eternal. All true love inextinguishable.

Things seen temporal, things unseen eternal.

Man possessed of a divine spark.

Marriage sacred; the home individual.

Man entitled to chose his work and possess (and hand on) the fruits of his labour.

"Render to Caesar the things that are Caesar's, and to God the things that are God's."

Communism proclaims:

No God.

No heaven.

No future life.

No such thing as love, only lust.

Everything is illusory that cannot be grasped.

Man a glorified ape.

No marriage. (To abolish marriage was a

leading clause in the 1848 Communist manifesto.) Children the property of the State.

No property: not even his house or the clothes on his back. No freedom of choice how to spend his life.

Be entirely enslaved, having nothing to render, and being alleged to possess no soul.

Put thus, would any man or woman outside a lunatic asylum call Communism a "religion" or "ideology"; instead of the most cruel sophistry and scourge ever devised for mankind?—"The Sentinel."

* * *

Bishop Vizcarra Again.

Bishop Vizcarra, the head of Catholic Action in Spain continues his agitation against the small Protestant minority in Spain. In fact the spirit of the notorious Inquisition lives on in him, and it is fairly evident that if he could have his complete way there would not be a Protestant left in the whole Peninsula. His latest outburst, in his journal "Ecclesia," is a typical example of how Roman ecclesiastics can play on the ignorance of the Spanish people. The Catholic Church, he says, knows many things not in the New Testament which it learnt orally from the Apostles, including St. James, who, he claims, founded the Church in Spain before a single line of the New Testament was written, while Protestants content themselves with a part of the Bible interpreted in their own way. They reject an important part of the doctrine of Jesus Christ and belittle the truths delivered by Him to the Roman Catholic Church. That, no doubt, fairly accurately represents the beliefs of the Roman Church, but any Roman Catholic leader who stated those opinions as baldly in Britain as Bishop Vizcarra does in Spain, would know that his claims would be instantly challenged. Rome to-day is not anxious for public debate on her claims. In Spain, Colombia, and several other countries, she is in a position to suppress discussion by means of the civil arm. In the free nations she avoids the challenge as far as possible—"The Christian," 27/7/56.

* * *

Ex-principal of Baptist College.

Pastor James Willoughby, Mount Merriion Ave., Belfast, whose death took place at his residence recently, was a former principal of the Irish Baptist College, Dublin. He was 87.

A native of Shillelagh, County Wicklow, he was a graduate of Trinity College, Dublin, and the Irish Baptist College, and held pastorates in Lower Gardner Street Church, Dublin, from 1900 to 1903, and in Kingstown from 1912 until 1916.

He was a tutor in the Irish Baptist College from 1900 until 1912, and principal from 1912 to 1916.

After a period as pastor at Beccles, England, he was appointed to the Strict Baptist Bible Institute in England in 1923, where he remained until his retirement in 1938.

Pastor Willoughby, who was unmarried, was a brother of the late Pastor C. Willoughby, formerly of Mountpottinger Baptist Church, Belfast.

[Mr. Willoughby was an old friend of this paper.]

—"Belfast Weekly Telegraph," 21/9/56.

* * *

Dances are causing Discord in Homes—Roman Catholic Protest.

It was not pleasant to come to court as an obstacle to fun, but as parish priest he had his duty to perform, said the Venerable Archdeacon K. O'Kane, P.P. Granard, Co. Longford, at the local court, when he opposed an application by the Granada Ballroom for an extension to their dance licence.

Having heard the evidence, District Justice Keane granted a licence for the same number of dances as permitted last year.

The application was made by Thomas Quinn, a director of the ballroom, who said that last year he was allowed 25 short dances and five until two a.m. This number was insufficient, as he was unable to accommodate a number of sports clubs and other organisations looking for bookings. He was applying for 50 dances this year.

In reply to Mr. A. MacDonald, solicitor, for Archdeacon O'Kane, witness said that he did not think one dance a month sufficient.

Mr. MacDonald—I suggest that the hours from 7 o'clock until 10 are quite enough for any dance?—Mr. Quinn—I never heard of such a thing. I think I should be entitled to the same facilities as dance-hall owners in other parts of the county.

In reply to District Justice Keane, Mr. Quinn said he had not received any complaints about noise. The building was about half-a-mile from town and the nearest house was 150 yards away. It cost a lot of money to build the hall and he was trying to make it pay.

Archdeacon O'Kane, after making the statement quoted at the outset, said that, if dances had to be run, he did not think that they should be run to the spiritual and temporal disadvantage of the people of the area, "or for that matter people recruited from other areas. This hall is in Granard and whenever there is

a dance it is blaring out its advertisement to the young people of the town."

"No Ill-Will"

Archdeacon O'Kane continued: "I have no ill-will against anybody, but I consider it my duty to try and prevent abuses. I am not against reasonable amusement for our people, but that amusement must be in moderation. Every day, the Government is appealing, through its Ministers, for more industry, but how can there be more industry in this area if the young people are exhorted and induced to attend dances into the early hours of the morning?"

"I saw a dance advertised for this hall costing seven shillings and that is only part of the expenditure. Take a case where we have

(Continued on p. 132.)

REVIEWS.

"JOHN CALVIN."

By Basil Hall, London, George Philip and Son, 30-32 Fleet Street. Price 1/6.

This publication (39 pages) is issued on behalf of "The Historical Association." Its author is Professor of Ecclesiastical History at the Theological College at Aberystwyth. We consider it a good thing that the Historical Association has published a study of Calvin, as interest in him has usually been confined to religious circles, and text-book accounts of the man have seldom been sympathetic.

Professor Hall (in the preface) tells us that his purpose in writing was to describe Calvin's early humanist training, his theological thought, and his struggles at Geneva to fulfil the ideals he had learned through that training and belief. He does not discuss the political and economic practices supposed to derive from Calvin's teaching, but very literally "makes short work" of Weber's view that Calvin founded modern Capitalism by saying that if this opinion "seeks support from the idea that Calvin regarded the prosperity of believers as proof of their election, then it is ill-founded." He justifies this by quotations from Calvin's Commentaries on Hosea IX. 1. and Zechariah XIII. 9.

We have always regarded it as unhistorical and partisan to assign the chief responsibility for the growth of capitalistic practice to Calvin, as it is well-known that this economic system had developed long before the Reformation. In South Germany and in Italy banking (i.e. money-lending, etc.) was well established. The fruits of sobriety, honesty, and industry which Calvinism rightly fostered increased the wealth

of persons and communities. Would such citizens have been better Christians if they were idle, unreliable, and dissipated? The abuses of the capitalistic system, the exploitations of the industrial revolution, and the irresponsibilities of "laissez faire" may be properly condemned, but Calvin had nothing to do with them.

However, Professor Hall is occupied with Calvin's early training and with the effect of his theology; and we can say, with some knowledge of these matters, that within tiny compass he has given us excellent accounts of both. The effect of humanistic and legal studies on the formation of Calvin's thought is clearly shown.

Anyone who is attracted by the teaching of Calvin and convinced of the Scripture character of the reformed theology, will welcome this essay, and will value the candour of its treatment of a great theme. The author has done us the best of all services, for he has given us much to think about. Here is a quotation "Calvin has stated the metaphysical fact of divine causality at the heart of the universe, and then, when pressed to show where lies the origin of evil, he slips over into a psychological explanation: evil is willed by man, for it is his bias, and God is not concerned save to use this evil disposition either to dominate it for His glory or as a means of punishment. Here we have to remember that Calvin began from personal experience." So did St. Paul, so did St. Augustine; so must all serious Christian thought. The problems are not solved, but we know they will be.

Calvin's doctrines of Election, Scripture, and the Church are competently set out and discussed. Behind the theology lay the practical problems of a reformer of (be it remembered) church and state. The city of Geneva was the experimental ground and later the working model. The section which deals with the city under Calvin is as good as anything we have read elsewhere.

We not only commend the author and his essay, but thank him for a really worthwhile publication.

CREMATION.

A timely booklet by James Griffin, a minister of wide experience, who faces a question on which there are widely differing opinions. This booklet surveys the matter both historically and theologically, and presents the case against the practice with balanced reason. It has been printed for the author by the Wickliffe Press and may be obtained from the Protestant

Truth Society Book Saloon, 184 Fleet Street, London, E.C.4, for 6d. post free.

"FREEDOM'S FACE—THE VATICAN."

By Adrian Pigott

The author is a retired Naval Officer, and in his wide travels has collected an immense mass of evidence of the interference of Romanism in the political and social life.

The book is a marvel of cheapness, and is published by The Wickliffe Press, at 184 Fleet Street, London, E.C.4. A single copy may be had for 1s. 10d. post free.

METHODIST SACRAMENTAL FELLOWSHIP.

From the start of this movement, the Protestant Truth Society has raised a note of warning and has just published an explanatory brochure claiming that it is neither Protestant nor Evangelical, and a very doubtful Methodist movement. The facts which are stated in a calm and straightforward manner should at any rate be known. A list of the ministers who are members of the Fellowship is printed.

Obtainable from the Book Saloon, Protestant Truth Society, 184 Fleet Street, London, E.C.4, price 5½d. post free.

COUNCILS OF THE CHURCH.

Members of the Reformed Churches hold that Holy Scripture is the "Rule of Faith." Its supremacy is affirmed in the usual confessions of faith, and we are conscious of its over-ruling authority. We take pride in the place we assign to the Word of God (if we may thus express it), and enjoy the confidence of having a trustworthy guide.

It is true, unfortunately, that many suppose that the agitation over Biblical criticism in the last hundred years has put an end to the Bible's authority. Yet a better understanding of the history, background, literary development and languages of the Bible (which we have undoubtedly gained) cannot of necessity affect the Bible's authority. There has always been some understanding of these things, no matter what view of authority was held; and revised or better informed opinion should not be thought to weaken the Church's sense of the supreme and decisive worth of what men were purposely inspired by the Holy Spirit to write.

* * *

We have always thought it a mistake to try to substitute the Church for the Bible as the decisive authority. Too often men have fallen back on the Church as the seat of religious

authority when they felt that the Bible's old position had to be abandoned in the light of modern knowledge (this has been a failing in some Anglican circles). But to do this with any hope of success we need first to define "the Church," and secondly to show that what we have defined as "the Church" does in fact possess the power. The argument of Rome that whatever the Church says or does officially is right cannot be adopted by any reformed church to-day, and, historically, as far as we are aware, no reformed church ever made such a claim. On the contrary, all of them said that the Bible was the seat of authority.

* * *

We are aware that some religious leaders (e.g. George Fox, James Martineau) sought, and claimed to find, the seat of authority within heart and conscience: the doctrine of "the Inner Light" has a fascination for certain souls who are of a refined spiritual quality—but their religious faith and Christian profession could not survive if it were not that they are enabled to bask in the Inner Light just because the Christian faith of their surroundings, outside their own circle, is maintained by the objective authority of God's Word, and the Churches which hold to it.

We, by our dependence on the authority of the Word, enable them to enjoy safely their rarefied and individualistic creed. Without us and our convictions their faith would be evanescent.

* * *

We have said that no reformed church can fall back on the Church historically considered as the source of religious authority. We say this while well aware that the Church was founded before any part of the New Testament was written. We know that probably three centuries passed, during which the Church grew greatly, before it was finally known what was the extent and limit of Christian Holy Scripture. But that was God's way. We cannot say that "the Church wrote the New Testament" for the sacred writers were of course under the direct inspiration of God the Holy Ghost: of them as of Old Testament writers it is true to say "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1. 21). Inspiration was personal to selected individuals who were undoubted members of the Church.

As to the limits to the sacred writings: it is well-known that there were many very early Christian writings which were held in great honour, and were in certain places thought to be inspired. How did the present selection of early Christian literature come to be settled as the God-inspired New Testament? The

Church never in any official sense arbitrated upon the question. The notion that Pope Damasus in the fourth century, assisted by the Biblical scholar and translator, St. Jerome, had to do with deciding the canon of the New Testament is a mistaken one. What happened was that the present New Testament writings and other Christian compositions circulated for generations and the Holy Spirit by a gradual winnowing and eliminating process distinguished the writings He inspired from the others. The writings God wanted us to have established themselves in the Church, and the others gradually sank into comparative oblivion. But at no time did they really influence the Church's doctrines, or even claim for themselves any unique value. What was written by an apostle of the Lord was not likely to be overshadowed by Clement or Hermas.

A glance over the table of contents of M. R. James's "The Apocryphal New Testament" will show how many spurious and pseudo-apostolic writings there were, in addition to the reputable non-canonical writings. They all faded out, and are mere literary curiosities.

* * *

We may be satisfied that the Bible is God's gift to His Church, and the more the Church is guided by Holy Scripture the more clearly it will demonstrate that it is in fact His Church.

But also, it is more than His gift. It is His provision of a treasure-house of Truth; an inexhaustible fountain of the water of Life; a veritable House of Bread for all who need and ask. It is the Court of Appeal as well as the handbook of God's Law.

People may talk about the difficulty of systematising doctrine from the Bible, and may claim that we need an inerrant Church to assist us. We need the Church of God, its communion and testimony. But, as the Church of England and the Church of Ireland Articles say "the Church is a witness and keeper of holy Writ"—it is a guardian which is subordinate to the Word it keeps. Its infallibility is not ensured, and indeed with Holy Scripture as the record of the truths of salvation, and as the genuine Christian "tradition" once for all delivered to the saints (S. Jude), infallibility is not necessary to the Church.

Indeed, it is that part of the Church which is most in error which claims to be infallible. How do we know it is in error? By comparing its teaching with the teaching of the Bible. We have recently had to re-issue the little publication "Look"! It has repeatedly been reprinted, and it sets out what Scripture teaches, and what the Roman Catholic Church

now teaches on the major topics of the Christian faith. The comparison justifies our claim that the church which declares its infallibility is the Church which errs.

As to systematising doctrine—we accept the old Catholic creeds: Apostles' and Nicene. Are we to go further and say that we believe old general Councils (which debated dogmas) are always correct? The Creed of Pope Pius IV (Art XI) requires the confession of faith—"I receive and profess all things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and I condemn, reject and anathematise all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematised."

But it still is a little uncertain how many true "general" councils there have been. Cardinal Bellarmine, we have read, was doubtful about the Council of Pisa which, he said, "seems to be a general council, neither approved nor disapproved." We should say of this Article of the Creed of Pope Pius IV that it is "void for uncertainty" as the lawyers put it. Anyway we agree with the protest of the Church of England against assuming the truth inerrancy and binding power of general Councils—when general Councils are gathered "forasmuch as they be an assembly of men whereof all be not governed with the spirit and word of God, they may err, and some times have erred, even in things pertaining to God" (Art. XXI).

The article concludes "Things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of holy Scripture." This puts General Councils in their proper place as subject to error and answerable in all their claims to the Bible's control.

* * *

Further, a general consent to the declarations of Councils is meaningless if the person does not know what they said. He might find, if he studied their history and understood what they taught, that he could not concur. Here again acquiescence and unawareness have to take the place of knowledge. On the other hand, a man can study the Bible all his life. He may misconceive some unimportant particulars, but he will not fail to realise the necessity of saving faith, and that saving faith is faith in a Saviour not faith in a system.

Councils of the Church have great theological and historical importance, but they have no qualities and have been given no rights to make them superior as agents of truth to the Word of God.

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THE CATHOLIC.

DUBLIN, NOVEMBER, 1956.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE SECOND COMING OF CHRIST.

Those churches which follow what is called "The Christian Year" in their observances, i.e., the commemoration annually of the leading events of the foundation of the Christian faith, will soon begin what is known as "the season of Advent". If they make good and proper use of it they will turn their thoughts not only to the first coming of our Lord Jesus Christ as long foretold by the prophets, but also to the second coming as foretold by our Lord Himself and by his Apostles. Of course there is no need to confine the great issues of our faith to prescribed occasions: all the year round we should be thanking God for our salvation by Christ: every day we should be thinking of the Precious Blood, and not only on Good Friday. Every Lord's Day reminds us of His glorious Resurrection: every prayer to Him implies His ascension. When we express our faith in the Holy Spirit we are not restricted to a yearly recollection of the Day of Pentecost: we should constantly be reminding ourselves that:—

"Every virtue we possess,

"And every victory won,

"And every thought of holiness

"Are His alone."

The mystery of the Holy Blessed and Glorious

Trinity is not to be recalled once a year only, but every prayer, all praise, and each thought of God should be of the Tri-une Jehovah.

Yet there is, we believe, real advantage in an orderly remembrance of great spiritual achievements and their significance. This is especially true of "the Coming of Christ," for the faith we have in His first Advent is imperfect if we do not look beyond it to the second Advent. It is imperfect if we do not see that it implies His Return. We do not think a Christian reasonably well acquainted with the New Testament can doubt the truth of this. Our Lord did not start something which is to go on indefinitely and endlessly: His parables alone are enough to convince us that He purposes to come again. His emphasis on readiness, on watching and praying, on keeping steadily to one's duties, shows this sufficiently. His Church has never lost sight of this entirely though individuals may have done so. The Creeds of the Christian Church have always affirmed the orthodox evangelical faith that "He shall come again."

* * *

How should we think about Our Lord's Second Advent? Before we answer the question we may satisfy ourselves that "second advent" is a proper phrase to use by noting its scripture precedent in Hebrews 9. 28—"He shall appear the second time without sin unto salvation." We may also add that the English Book of Common Prayer, in the Collect for the Third Sunday in Advent prays that "*when He shall come again*" we may be found acceptable."

The Second Advent as promised was not fulfilled by the coming of "the other Comforter" i.e., the Holy Spirit Who is the Spirit of Christ, and it was not fulfilled by the words of promise, the last uttered on earth by Our Lord, "Lo, I am with you always" (Matt. 28. 20). Our Lord promised (John 14. 3) "I will come." The Angels promised (Acts 1. 10) "this same Jesus shall so come in like manner as ye have seen Him go into heaven." Knowing well that the abiding Comforter is the Spirit of Christ, and that Christ promised to be with us always, St. Paul (1 Thess. 4. 16) declares that "the Lord Himself shall descend from heaven." If Jesus has already come in some way so as to fulfil His own promises, it is odd that St. John wrote (Rev. 1. 7) "Behold He cometh"; and in Rev. 22. 7, wrote again the message he was given—"I come quickly"; and in Rev. 22. 20, voiced his prayer—"Come, Lord Jesus." The faith of the apostles always was to look for the coming of the Lord, and to be sure that His Coming was to be a decisive, or rather to be the decisive, event in human history.

What we have referred to shows us that His Coming will be *personal*.

* * *

We know that Our Lord's parables indicate possibilities associated with His Coming. He may delay it: 'He may come *unexpectedly*: He may come *in the second or third Watch*: He may come *"as a thief in the night."*' This last seems to mean "while men sleep," that is, some will have disregarded His warnings to watch and to be ready. We do not find enough to justify us in assuming that Our Lord has already, or will, come secretly. Such assumptions are not in accord with the general teaching of Holy Scripture; and men's assumptions ought not to be pressed upon us as if they were the plain teaching of God's Word.

The Coming of the Lord is future, and it is to be "in like manner" as He went (Acts 1. 10). It will be "in the air" (1 Thess. 4. 17). This means that the Coming will be "through the air." However we may interpret St. Paul here, it is plain that his intention is to declare that there will be a descent upon the earth. This is in harmony with Christ's Own reference "upon the clouds" (Matt. 24. 30), and with the testimony of John "Behold, He cometh with clouds, and every eye shall see him" (Rev. 1: 7).

Also, while we do not speculate as to *place* or *whereabouts* of His presence, we are aware that many believe that Acts 1. 12, "Then returned they from the Mount called Olivet" (i.e., after the Ascension) is to be associated with the old Testament prediction of Zechariah (14, 1-4) "on that day (i.e., "the day of the Lord") His feet shall stand upon the Mount of Olives."*

However we may differ as to Heaven being "a place," or "spatial," or above us, or "above the bright blue sky," we cannot dismiss the testimony of Scripture as to "an appearing," or "a coming," with its inevitable questions 'whence?' and 'whither?', we may fail to understand aright, and we may expound the passages in too materialistic a manner, but we need to realise that some 'explanations' are 'explaining away' the whole thing. We have, of course, no warrant for that.

* * *

Further the Appearing will impress the three divisions of rational beings differently. The Appearing to the Church will not be the same as the Appearing to the Jew, and neither will be the same as the Appearing to the world.

To the Church—He will appear "without sin unto salvation" because the Church looks for Him (Heb. 9. 28). "When He shall appear we shall be like Him, for we shall see Him as He is" (1 John 3. 2), because He shall change the body of our humiliation, that it may be fashioned like unto His "glorious body" (1 Thess. 3. 21).

To the Jew—He will appear as a sign of mourning, yet upon them will be "poured out the spirit of grace and supplication, and they

shall look upon Me Whom they pierced" (Zechariah 12. 10). See also Rev. 1, 7.

To the World—The Appearing is assured "every eye shall see Him"; and with this result—"all kindreds of the earth shall wail because of Him" (Rev. 1. 7).

* * *

The Appearing will be unexpected by outsiders and by careless professing Christians, for His coming will be denied cf. 2 Peter, 3, 4. "Where is the promise of His Coming?" The whole subject will be an occasion for derision.

It may happen when many are satisfied and content in a worldly sense—see Matt. 24, 48-51. The parable of the foolish virgins (Matt. 25. 1-13) also indicates another section of people—the improvident (in spiritual things) and the unready. It will be so as to take many unawares (Luke 21. 34). See also Luke 17, 24.

* * *

We are used to the phrase "glorious Appearing," Our Lord Himself said "The Son of Man shall come in the glory of His Father." St. Paul saw also that He would appear in His own glory—for he tells us that Christ will destroy the wicked one "with the brightness of His Coming." (2 Thess. 2. 8).

* * *

The purpose, or better, the immediate occasion of His Coming is *Judgment*. The Creeds of the Church have rightly emphasised this as the purpose of that Coming as it concerns us first. Judgment is repeatedly declared to be the work our returning Lord will undertake.

There will be *judgment against the professing Church*—signified by the servants of the Lord who were assertive, aggressive, self-indulgent, and lording it over God's heritage—can we see here in Matthew 24, 48-51, a condemnation of all totalitarian claims of the professing Church, and its abuse of its stewardship? We think so. We think also that the professing Church, the Church of faith perhaps, but no worthwhile works, is condemned in Rev. 3. 14, as the Church of Laodicea. Judgment falls on a faith lightly held, only half-believed, not expected to be taken seriously. If ecclesiastical tyranny, and usurpation of Christ's rights will be judged at His Coming, so undoubtedly will the compromising worldly church which labours over trivialities and side-issues to the neglect of the weightier matters.

There will be *judgment of the nations*; for God, thank God, is not as obsessed with ecclesiastical arrangements as we are, and can see the people of His creative Work as gathered into nations as well as into churches. The nations have their duties, privileges and responsibilities, and must answer for them. They must answer

for the buried talents as well as for the talents put to use. So they are to be judged—"The kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman and every freeman hid themselves in the dens and in the rocks of the mountains . . . for the great day of His wrath is come, and who shall be able to stand?" Rev. 6. 15. (See also Rev. 19. 15).

In Matt. 25. 31, we read Our Lord's pronouncement of judgment on unrepentant nations—"Before Him shall be gathered all nations: and He shall separate them one from another as a shepherd divideth his sheep from the goats."

There will be *judgment against all the ungodly*—"The Lord cometh to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." Jude 15.

The Advent of Christ has peculiar significance for His elect. In that glorious event they have more than a spectator's interest: they are, in a real sense, part of the cause of the glorious Appearing. Let us not forget the promise of Our Lord to His own "I will come again and receive you unto Myself" John 14. 3. This promise is assumed in St. Paul's familiar words in I Thessalonians, 4—"The Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them . . . to meet the Lord in the air, and *so shall we ever be with the Lord.*"

St Paul also writes of "the Coming of Our Lord Jesus Christ *with all His Saints*" (1 Thess. 3. 13), and St. Jude proclaims (as we have noted) "the Lord cometh with ten thousands of His saints" (v. 14).

* * *

It has been noted that our Lord is coming to judgment, and therefore He is coming as Judge. But that is not the entire significance of His return—He is coming also as King. This is adequately established on the basis of 1 Corinthians ch. 15, especially the declaration of verse 24 "Then cometh the end when He (i.e., Our Lord) shall have divided up the Kingdom to God: when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet."

But the Coming of Christ as King rests on many other parts of Scripture. It is a plain fact of history that in His earthly life, that is, in His first Advent, He exercised no kingly authority so whatever in Holy Scripture refers to His office as King subsequent to His Ascension must find complete fulfilment in the future, not in the present. Isaiah prophetically declares "Behold, a King shall reign in righteousness," and Jeremiah

tells us "The days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth." God's Angel vouched for this promise by his Words to Mary at the Annunciation "Thou shalt bring forth a Son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the Throne of His Father David."

His rule will be over Israel, and over the nations—"He shall reign over the house of Jacob for ever," "the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one," Zechariah 14. 9. The whole earth will be subject to Him, for St. John in his vision saw Him, "the Faithful and True," "the Word of God," go out to smite the nations and rule them with a rod of iron, and His name is "King of Kings and Lord of Lords" (Rev. 19. 16.).

* * *

What is to be achieved by this Second Advent? We do not attempt to arrange the events following on Our Lord's Return (or immediately preceding it) into the correct sequence as there is room for more than one view of their order, but we must note that in His Second Advent Our Lord will do what His people (1) have failed to do, and (2), what His people are unable to do.

1. The present world-wide ministry of the Gospel will not convert the world, and it is not the Divine plan that it should win universal success. It is a witness or testimony to mankind—"ye shall be my witnesses unto the uttermost part of the earth" is Christ's command to His Church here and now. The ministry to the heathen is to gather out of them a people for God, (Acts 15. 14). At the end, great numbers will still be in ignorance of, or in rebellion against, God, see Rev. 6. 15-17

* * *

2. This signifies that God is gathering out His Church. He is assembling His people in the midst of a world which will become more evil. Some people talk about "Christian optimism," but it may be truer to speak of "Christian pessimism," for Holy Scripture does not promise that things are bound to grow better:—

"The world is very evil;
"The times are waxing late;
"Be sober and keep vigil,
"The Judge is at the gate."

So Bernard of Cluny thought back in the Middle Ages, and his outlook, however alien to popular thought, is not alien to the Scriptures. It will be the same in the day when the Son of Man will be revealed as it was in the days of Noah and Lot:—carelessness, self-indulgence unaware-

ness, false security, and then flood, fire, and brimstone, or their equivalents—Luke 17, 26. Perilous times are coming, or have begun. What St. Paul foretold of human conditions in the last days seems to be realised:—Read II Timothy 3, 1-6, and even if you say 'People have always been like that,' still you must agree that in the past people were less ready to take pride in their badness, and less disposed to think their evil ways actually commendable.

Read II Timothy 4, 3, and see that a characteristic to be expected has demonstrated itself in our time. St. Paul there speaks of religious thought, and of the impatience with sound doctrine. Are not the false sects of our day, Jehovah's Witnesses, Spiritists, Christian Science, Mormons, Christadelphians, etc., symptomatic of the apostacy referred to? They are not alone, and of course there are older false teachings, reprehensible like them, but our age has produced a remarkable number. Apostacy has many manifestations, some of them venerable enough, but all of them adding to the evidence that our failure to preserve the truth of the Word, and our inability to convince all, must indicate the approaching end of the age.

Evil can only be subdued by Christ's personal coming, and after it his kingdom will be established, and it will inaugurate the millennium.

* * *

Christ's reign will be a time of universal blessedness, a time of union with Him and with one another, and a time of triumph for His Church and for redeemed Israel. Universal peace and justice will be experienced, and the glories of the Messianic reign will be untarnishable.

* * *

We have set out above a selection of Scripture teachings on the Second Advent. Much might be added: perhaps much more ought to be added; but the pattern is plain, and we should all be alerted to the facts, so that the Day may not take us unawares. And also, that we may have faith, patience, serenity, expectancy; and confidence that the seemingly distracted, disordered, and blind occurrences of our day are scattered portions of the plan of the ages now approaching fruition:—

"Then glory yet unheard of
 "Shall shed abroad its ray,
 "Resolving all enigmas,
 "An endless Sabbath-day."

COMMENT I.

National School Teachers

Elsewhere we reprint the protest of the Irish National Teachers' Organisation against what

seemed to them a slightly unfair estimate of their function in the national life.

We have no special knowledge of the issue. It seems to us that on the one hand, a man or woman who joins a religious order is not thereby disqualified from the ordinary vocation of teaching: and that, on the other hand, the lay teacher is a far more important factor in the life of the nation. The lay teacher is often married and a parent, and therefore shares the life of the vast majority of citizens in a way no member of an order can do. As a teacher of the young, the layman or woman is not cut off from the hopes and fears, the humble ambitions and responsibilities, the sorrows and joys of domestic life and little homes as the member of a religious community is.

In certain instances the school taught by members of an order may be a little more advanced, for the order may have more teachers available, and hence smaller classes, and may afford opportunity for more specialisation than the lay-school. But the immense contribution to national life made by lay teachers of all denominations ought to be fully recognised.

Lately a big boys' school in the West was transferred to a religious order. We know nothing of local circumstances, but a transfer of a big school means the permanent loss to the lay teachers of a promotion to greater responsibility and influence. That seems to us a discouragement to the lay teacher.

No doubt it would be impossible in practice to apportion the schools under Roman Catholic management in Ireland between lay and clerical or regular teachers. As long as the "managerial" system continues the control of such matters rests with the local clergy or bishop. The managerial system is basic to the present organisation of primary education in this part of the country. It means that the school is usually parochial, and kept up by the parish under the management of the Roman Catholic parish priest, or Protestant clergyman (for the system is strictly denominational in Eire though in Northern Ireland a different system obtains for the majority of non-Roman Catholic schools). The manager appoints the teachers: has an employment agreement with them, and in theory can terminate such agreements. The State pays the teachers' salaries on the manager's requisition, and makes a trifling grant towards heating and cleaning.

Regular outcry against dilapidated buildings, insufficient warmth and cleaning and want of toilet facilities is addressed to the educational authorities (i.e., the State). From this we gather that the responsibility of managers and parishes is rarely understood by the public, and that little is said to enlighten the public through the press.

We are so accustomed to relying on government grants for everything that the spirit of self-help is nearly dead among us. Of course there are new school-buildings all over the country, and the cost of erection is partly met by generous grants of public money and loans. But it should be emphasised more than it is that the local school is primarily a local responsibility, for it is not a State school. The State school system (called in Ireland 'the Model Schools'), excellent though it was, met with clerical disapproval (Protestant as well as R.C.) and existed only in some of the larger towns. It scarcely exists to-day.

Another feature of the Roman Catholic educational system is the inclination in favour of clerical education i.e., education by teaching orders. One cannot say that there is a wish to oust lay-teaching. It would be very unfair to give that impression, but as the teaching orders exist for the purpose of teaching, and that is their vocation, and they have in many cases a long tradition of successful instruction, it is easy to see that in Roman Catholic circles there is much to foster their labours. Nevertheless, we believe the earnest lay-man or woman has a vocation to teach as real and worthwhile as any member of an order, and has as good right to opportunity to exercise it, and to advance according to merit to the highest positions.

* * *

Secondary education concerns a steadily growing number of people to-day. More than ever, parents want further education for their families. Roman Catholic secondary education is almost exclusively in the hands of religious orders. The lay secondary teacher has no headmastership or headmistress-ship to look forward to. He or she must always be content to hold a subordinate place (the exceptions are so very few as to be negligible). Roman Catholics may say that it is no harm to have to be content with subordinate tasks—maybe they are right; and we have no reason to suppose that the lay teacher in a secondary school does not enjoy satisfactory conditions, but, again from our point of view, it is strange to withhold from the layman the normal reward of efficiency in his profession.

* * *

The Roman Catholic lay teacher at present has the field of vocational and technical education to himself. In the vocational school or the technical school the layman and woman may hold chief office, for these systems are not under clerical management. So also in the Universities. Of the eight Colleges of University status, six have lay heads (Maynooth naturally has a clerical President, and Galway's president happens to be a priest). It is unlikely that the College of Surgeons would have a president in clerical orders, so the

field is open to lay talent in seven out of the eight.

Thinking over these matters we recall the fact that anti-clericalism in France made the State schools of all grades lay institutions; and exclusively lay education in turn encouraged anti-clericalism, socialism, and free-thought. This movement in France was contemporaneous with the rise and progress of secondary or intermediate education in Ireland, and with the growth of Roman Catholic secondary schools for boys and girls. We do not wonder then at the course which secondary education followed here. Clerical or regular teachers received almost a monopoly of the higher education of their co-religionists. Their teaching and examination results have kept a steady high level, but the greater objective has been attained. The Irish laity have been submissive, receptive, and unenquiring in the main. One gets along best by conforming, and doing what everybody else does. To digress or to deviate is to risk the label 'communist', and that label in Ireland to-day spells 'ruin.'

I.N.T.O. CRITICISES R.C. BISHOP'S COMMENT.

Case for Lay Teachers.

The Irish National Teachers' Organisation has criticised the Bishop of Ossory, the Most Rev. Dr. Collier, for statements made by him when he opened a new school in Kilkenny on September 25th. In a statement made yesterday, the Central Executive Committee of the I.N.T.O. says: "When the Central Executive Committee of the Irish National Teachers' Organisation realised that no solution was to be found in this country to the problem created by the transference of Ballina boys' school to the control of the Marist Order, the committee decided to refer the matter to the Holy See. The members of the committee, in coming to this decision, were inspired by two motives. They wished, in the first instance, to dispel any doubts as to the loyalty of the Catholic members of their organisation to the Holy See, or their unqualified acceptance of the position of the Church in the field of education. In addition, they desired to prevent any scandal which might arise from a public controversy on the issues involved. Since the decision to appeal to Rome was come to, no spokesman of the I.N.T.O. has made any public reference to the Ballina dispute."

The statement continues: "It is unfortunate that their reticence was not copied by His Lordship the Bishop of Ossory, when at the recent opening of the new national school attached to the Presentation Convent, Kilkenny, he took occasion to make comparisons between the record

of the lay and religious teachers in the service of Catholic education in Ireland. His Lordship was quoted widely, both over the radio and the public press, as saying that our teaching Sisters and Brothers were in the field of education half a century before the National Board of Education was thought of; half a century before there was any organised teaching association. "They were inclined perhaps a bit to secularism and materialism," he is reported further as having said, "and perhaps religious bodies were not getting their just and proper share in the work being done so well in this Catholic country."

Implications Alleged

"The implications in these statements are that the schools under the control of the religious teaching orders are not now, and were not in the past, part of the public school system of this country, that they are not national schools, that they receive less financial assistance from the taxation of the citizens than do the schools under lay teachers which are owned by the Catholic diocesan trustees. The facts are, of course, that from the inception of the national system of education in 1831, all primary schools owned by religious orders of women and those owned by religious orders of men, with one exception, have been part and parcel of the national education system. Since 1926, all primary schools under the religious teaching orders have been national schools. The State, from the taxation of the citizens, gives the same grants for the erection and maintenance of the school buildings owned by the religious teaching orders as it does for the schools staffed by lay teachers which are under the control of the bishops and the parochial clergy. The full cost of the remuneration of the teaching staffs, both lay and religious, in all primary schools is borne by the State, and the same rates of remuneration apply equally. The State contributes to the cost of the training of religious teachers as it does to the cost of the lay teachers. But the religious enjoy many privileges in the matter of admission to training, of the professional qualifications required, of the system of supervision, and in the avenues of promotion which are denied to lay teachers. More than 70% of the principalships of the larger schools, and, therefore the more highly remunerated principalships, are enjoyed by religious. How then can His Lordship, the Bishop of Ossory contend that "the religious bodies were not getting their just and proper share"?"

Ballina Post?

"The problem which the Ballina appointment has pin-pointed is not a problem of the national schools *versus* the convent and monastery schools, as his Lordship seems to suggest, because the

convent and monastery schools are also national schools, as has been pointed out. The problem is the recognition of the right, to quote the present Holy Father, of the lay teacher 'to his place in the sun,' and the record of the lay teacher in Catholic education is just as long and as honourable as that of any religious teaching order.

"In the golden days of Irish Culture, lay schools occupied an honourable place in the education system. When religion was outlawed during the penal days, it was lay teachers who kept the knowledge of religion alive. To quote one of the many inquiries made into the state of education by the governmental authorities:—'And it was no extraordinary thing to see a large number of children collected together in what they are pleased to call a school, and not a book used, nor any taught to read. The children were employed in committing to memory portions of the summary of the Christian Doctrine and the Catechism as they were given out by the priest and master, that they might be early versed in all the peculiarities of the Romish faith and worship.'

"Just as to-day the small country schools, staffed by lay teachers, are the most fruitful nurseries of vocations to the religious life, so these illegal lay schools of the penal days served as juniorates for the Irish Catholic seminaries on the Continent. To quote Arthur Young, 'Schools are also common for men. I have seen a dozen great fellows at school, and was told they were educating with the intention of being priests.'

"There were then no religious teaching orders and it was the lay teachers who, to quote His Lordship, 'took up the burdens and the heat of the day.' According to returns prepared by the Catholic clergy, there were in 1824, 403,774 pupils attending 11,823 schools under lay teachers. In 1825, there were 30 convent schools attended by 6,310 pupils. The religious teaching orders of men had 11 schools with about 3,500 pupils. When in 1831, partly as a result of a petition addressed by the Catholic Hierarchy to the British Government, the national system of education came into being, these schools, both lay and religious, came under its aegis."

Improved Conditions

"The Irish National Teachers' Organisation may be only 88 years in existence, but no class of teacher has benefited so much from its activities as have the members of the religious teaching orders, as an examination over the years of the rates of remuneration payable to their schools will show. During the past 50 years, mainly as a result of the agitation carried on by the Organisation; the rates of remuneration and conditions of

service of the teaching profession have been very materially increased and improved. During that period, although the child population has fallen by over 12%, the number of schools under the control of the religious teaching orders has increased by 50%. Here one is again tempted to ask who bore the burden and the heat of the day."

Pope's Advice

"Addressing the Italian Teachers' Association in November, 1945, the present Holy Father advised its members to demand their place in the sun and the means to obtain it, and to act unitedly through their association. The Irish National Teachers' Organisation, in following that advice, is not inspired by secularism and materialism. It believes that the long and honourable record of the Irish lay teachers in the field of Catholic education justifies it to quote His Holiness further in defending, upholding and insisting on the rights of its members as Catholic masters, and it is satisfied that if, at any future date, the circumstances of the seventeenth and eighteenth centuries were repeated it would be the lay teachers who would again man the rearguard of the Catholic army."

PASSING EVENTS—*cont'd. from p. 123*

three or four young people in a family and they all want seven shillings—or even more—to attend these dances. It is no wonder that nowadays, more than ever before, we have dissension and discord within the family. It is beginning to become a terrible financial burden on families. What has come over our young people at all? There is no ambition, no desire to get on. As far as I can see, dances and jazz bands are the only industries that are prospering out of all this. Why is the Government so alarming in its warning that we are heading straight for a financial crisis?

New Aristocracy

"The whole business is causing a lot of trouble in the homes. At the same time, the dance orchestras are becoming the new aristocracy. They are treated like princes and they are advertised as wonderful. After attending a dance our young people cannot get up the next morning; you will find them in their beds at 11 and 12 o'clock in the day. This is a great social problem; families are being torn apart because of it. Our young people are losing all sense of responsibility—they are becoming teddy boys and teddy girls and rock'n' roll fans. That is what is happening elsewhere in this country. We do not want it to happen here.

"When the people leave dance halls they

have no respect for the sick and infirm of the town. Our young people are going stark, raving mad—and it is all because of the dance halls. I don't think that the people of this town should be asked to submit to the carry on of hooligans from God knows where, and that is a feature of each dance. On the night of June 10th the band, their crooners and their sentimental slush were poured out over all the town. It was an utter disgrace and I hope we will be protected from that kind of thing in the future.

"It would not be so bad if we had Irish bands playing Irish music. Surely, we owe something to our national heritage which is being undermined at the present time."

One Dance a Month

Further, Archdeacon O'Kane said that one dance a month was sufficient for local needs. More dances than that was "preposterous." He hoped, and he begged in the interests of the community, that a stop would be put to the number of dances in the hall. The hours of dancing should be restricted between the hours of seven o'clock and ten. He added: "Homes are not homes nowadays—they are just places in which the young people sleep. There was a time when children loved their parents, but not any more, and the dance halls are the cause of it. If I had the last word in the matter I would allow one dance a month, tax free. The second dance I would tax heavily and if they wanted to hold any more that month I would tax them out of existence."

No Complaints

Sergeant B. O'Callaghan, Granard, said that he was responsible for the supervision of the Granada Ballroom. At the dances there the standard of public order left nothing to be desired. He could not remember any occasion when there was any trouble in the dance hall or in the vicinity. He had not received any complaints as regards misconduct in the hall.

Granting the same number of dances as last year, the District Justice said: "Because what Archdeacon O'Kane said might not prove to be popular is no reason why it should be discounted. It requires a great deal of moral courage to say something which is not popular."

At the same court, there was no objection to an application for a renewal of a dance licence for a Muintir na Tire hall at Aughnagarron, about a mile from Granard.

The District Justice granted the application.

—"Irish Times," 29 September, '56.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Fethard-on-Sea.

Fethard-on-Sea is a small village in Co. Wexford, the South Eastern corner of Ireland. The following cuttings from Irish daily papers give some inkling of what is going on there to-day.

Village Boycott Follows Disappearance of Wife.

(From Our Correspondent)

Special prayers for "social and industrial peace" were said in all three churches of the Fethard-on-Sea (Co. Wexford) Church of Ireland Union by Rev. A. C. P. Fisher, rector.

A boycott of Protestant shops and farmers in Fethard-on-Sea which began on May 13 still continues. The local Protestant school which had a Catholic teacher has been closed as a result of the boycott.

The trouble arose over the disappearance of the wife and two children of Mr. Sean Michael Cloney (30), a Catholic, from their home at Dungulph Castle, Saltmills, two miles from Fethard-on-Sea.

Mrs. Sheila Cloney, a Protestant, with her children, Eileen Mary (6) and Mary Frances (3), left home on April 27 last.

The cause of the boycott is the belief that Mrs. Cloney received financial and physical aid from local members of the Church of Ireland to go to Belfast. Local Protestants deny these allegations.

School Locked

The Protestant school, which has 11 pupils, was still locked up to-day. The Catholic school teacher, Miss Anna Walsh, Ramsgrange, did not turn up for duty since May 15.

Two shops in Fethard are owned by Protestants.

Miss Mary Stafford, another Catholic, gave up her work as sexton of the local Protestant church which caters for about 45 members of the Church of Ireland.

Mr. Cloney is an extensive farmer. His wife is daughter of Mr. Thomas Kelly, a widely-known Wexford cattle dealer. The couple were married in the Catholic Church at Hammer-smith, London, on November 26, 1949. The children were baptised in a Catholic church in Co. Wexford.

On May 3, in Belfast High Court, Mr. Justice Sheil granted an application for an order of habeas corpus directed to Mrs. Cloney ordering the children to be brought into Court. It was stated that Mrs. Cloney's legal advisers had not seen her since May 1.

Mrs. Cloney's husband, Sean Cloney, said in an affidavit: "Prior to our marriage we discussed the question of the upbringing and religion of any children of the marriage, and we agreed that any children should be baptised and brought up as Catholics.

"At various times recently my wife had objected to the two children being brought up as Catholics. The eldest, Eileen Mary, should have started school on April 29. We had discussed this matter fully in the past month, but my wife had opposed the child being educated at a Catholic school."

The affidavit stated that on April 27 Mr. Cloney's wife left home with the children while he was out. Later he was informed by the Gardai that she was seen driving his car towards Wexford. The car was found abandoned in a Wexford street.

On April 30, a Belfast barrister arrived by car on his farm and informed him that he had seen and spoken to his wife, who was with the two children in Belfast. The barrister informed Mr. Cloney that he had come on Mrs. Cloney's behalf and with her consent to put what he described as her terms of settlement with him.

Rejected Terms

The affidavit continued: "The terms were (1) That I should sell my property in Co. Wexford; (2) That I should go to Canada or Australia with my wife and children; (3) That I would agree to the children being brought up in the Protestant faith; (4) That I would

myself consider changing my own religion.

"He (the barrister) further informed me that my wife would not meet me anywhere unless I agreed to the terms of settlement beforehand, and that the matter was urgent, as she was getting ready to go to a destination which would be unknown to me and which would not be disclosed to me. I did not agree to the terms and he left the farm."

—"Dublin Evening Mail," 29/5/'57.

* * *

Family Appeals to Wexford Woman.

"Irish Independent" Reporter

Appeals to thirty-years-old Mrs. Sheila Cloney, whose whereabouts are unknown, to return home with her two children, Eileen and Mary, aged six and three, were made by her father and husband, when I interviewed them in Fethard-on-Sea, Co. Wexford, where the boycott by Catholics of two Protestant shops, which started after Mrs. Cloney had vanished with her children on April 27 last, is nearing the end of the third week without any sign of settlement.

The boycott began on Monday, May 13, when local Catholics announced their intention of staying away from these shops.

Allegations Denied

An allegation that Mrs. Cloney left with the connivance of local Protestants was strongly denied by the latter.

The local Protestant school, which has eleven pupils on the roll, remains closed. Its Catholic teacher, Miss Anna Walsh (22), of Arthurs-town, gave up her job because of the boycott.

The sexton of St. Mogue's Protestant Church, Miss Mary Stafford (63), also a Catholic, gave up her post, which she had held for seven years.

Mrs. Sheila Cloney, a Protestant, married Mr. Sean Cloney (30), a Catholic, in London, in 1949. She had been living with her husband, Mr. S. Cloney, in Dungulph Castle, Saltmills, two miles outside Fethard village, up to April 27, when she and her two children disappeared. Some days later Mr. Cloney was granted a writ of habeas corpus in the High Court for the production of the two children, who were said to be held by the mother, whose whereabouts were unknown.

In Dungulph Castle, which was built in 1330, burned by soldiery in 1798, and restored by his father, Michael, in 1917, Mr. Cloney, who farms 116 acres, said that, officially, he had no knowledge of his wife's whereabouts, but that he would like to appeal to her to return home with the children.

At various times recently, he said, she had objected to the two children being brought up as Catholics. She had threatened to go away to "think things over."

"I told her father this some eight days before she left, and I believe I was the first to make him and her family aware of her intentions. I understand, and believe, that her father and family did their best to stop her from leaving," he said.

Mr. Cloney said he did not believe the Protestant traders had connived in any way in his wife's disappearance.

—"Irish Independent," 30/5/'57.

* * *

Wexford Boycott to go on until Children are Back.

The boycott of Protestant shops, farmers, and the Protestant school in Fethard-on-Sea, Co. Wexford, which is now in its 18th day "will continue unabated" until the two Cloney children are returned to their father.

This was stated in the town yesterday by a spokesman of the Catholic community.

Little business was transacted yesterday in the Protestant shops in Fethard and the Church of Ireland school, which has eleven pupils on the roll, was again locked.

Teacher sought

Meanwhile, the Church of Ireland Training College, Kildare St., Dublin, has advertised for a national school teacher for the town of Fethard-on-Sea.

The Catholic teacher in the school has not turned up for duty since May 15. Allegations that the teacher, Miss Anna Walsh, of Arthurs-town, has been intimidated by Catholics have been strongly denied.

The boycott arose out of the departure to Belfast of Mrs. Sheila Cloney, of Dungulph Castle, Saltmills, on April 27, taking with her, her two children, Eileen (6), and Mary (3) Mrs. Cloney is a Protestant and Mr. Sean Cloney, her husband, a Catholic.

It is alleged locally that Mrs. Cloney received financial aid when she left home, from some members of the Church of Ireland. This is denied by local Protestants.

—"Irish Press," 30/5/'57.

* * *

Innocent People are being Victimised— Rector's Statement on Boycott.

Representations may be made to the Taoiseach and the Papal Nuncio with a view to having the three weeks' old boycott of Protestant shops, farmers and the Protestant school in Fethard-on-Sea, Co. Wexford, ended, Rev. A. C. P. Fisher, Rector of the Fethard

Union of the Church of Ireland, told me last night.

The boycott was started in a protest against the disappearance, on April 27, of Mrs. Sheila Cloney (30), a Protestant, and her two children, Eileen (6), and Mary (3), from their 600-year-old mansion, Dungulph Castle, two miles from Fethard.

The missing woman's husband, Sean Michael Cloney (30), a Catholic, said yesterday that he had no information of the whereabouts of his wife and children, but believes they are being held either in Belfast or England.

The dispute arose when his wife, he said, objected to him sending Eileen to a Catholic school.

Barrister's call

Three days after her disappearance, a barrister from Belfast, he said, called to him in Fethard-on-Sea, saying he had seen his wife and the children in Belfast, and that she asked him on her behalf, to offer terms of settlement.

The terms offered, he said, were that he should sell his farm and emigrate to Canada or Australia, that the children should be brought up Protestants, and that he himself would consider changing his own religion.

Mr. Cloney refused the terms and on May 3, in Belfast High Court, he was granted a writ of habeas corpus directing his wife to produce the children in court. It was stated in court on May 7 that the writ could not be served on Mrs. Cloney. Her legal adviser said in an affidavit that he had not seen her since May 1.

Mr. Cloney's application is down for mention in the Belfast High Court, probably this week-end.

'Victimised'

Catholics in Fethard-on-Sea began the boycott in the belief that local Protestants financially assisted Mrs. Cloney to go away. Protestants emphatically deny this allegation.

Last night Rev. Mr. Fisher, who was instituted Rector of the Fethard Union on May 9—four days before the boycott started—said; "The Church of Ireland people, innocent citizens of the Republic, are being victimised.

"It is my belief that the boycott, or as some people are now calling it, parish co-operation against the Protestants with a view to the immediate return of the children, was not a spontaneous act on the part of the people themselves.

"I am truly amazed and aggrieved to witness that innocent Irish citizens have become victims of this boycott.

"Mrs. Cloney left her husband with her two children. It was a domestic affair, I do not

know why she left and I'm sorry to see a home broken up.

"I appeal for freedom and justice as guaranteed every citizen of our Republic.

'Lost 12 pupils'

"As parish priest for the Church of Ireland's community and rector of Fethard Union, I protest most strongly at the injustice of this boycott and I demand the immediate end of this victimisation of innocent people," said Rev. Mr. Fisher.

"I would like to call upon his Lordship; the Catholic Bishop of Ferns, to use his influence to stop this boycott at once.

"I ask one other thing, and that is simply this, that with regard to Mrs. Cloney and the children, let the law take its course. Let us all pray that unity will be restored once more in the Fethard area."

Rev. Mr. Fisher disclosed that Miss Lucy Knipe, of Fethard-on-Sea, a member of the Church of Ireland and a music teacher, had lost her 12 pupils who used to go to her two or three times a week for music lessons until the start of the boycott.

'Hands tied'

Asked if Protestants in Fethard-on-Sea could organise and appeal for the return of the children to Mr. Cloney, Rev. Mr. Fisher said that his hands were tied "with five parishes."

He could not organise anything apart from parochial affairs. He thought that it was a matter for "the authorities and the courts to get these people back."

—*"Irish Press," 5/6/57.*

[The people victimised in Fethard are not the Protestants, but the decent Roman Catholic men and women who are persuaded that it is right to boycott their handful of neighbours.]

* * *

Resounding No to Query on Religious Persecution.

Belfast, Tuesday — Presbyterians live in "friendly enough relationships" with their Catholic countrymen in the Twenty-Six Counties, states the annual report of the General Assembly of the Presbyterian Church, which is meeting in Belfast this week.

The report goes on: "to the question 'have any of your members suffered persecution in any way on account of their religious beliefs and practices,' the answer is a resounding 'no' in the big majority of congregations.

"But there are reports of sporadic incidents of social and religious intolerance. There are 'minor irritations' and 'pressure' exerted on the Protestant partner of a mixed marriage.

On the whole, however, Presbyterian people live in friendly enough relationships with their Catholic fellow-countrymen and were at one in condemning the 'senseless activities' of recent months.

Dealing with emigration, the report states that there are very few congregations from which members have not gone to the British Commonwealth. From the Twenty-Six Counties many have gone to England, while within the country, movement has been towards the industrial centres.

Economic reasons

The report adds: that many more would go to the Six Cos. if it were not for the difficulty in getting residence permits.

Most reports gave the impression that those moving were doing so for economic reasons. "In no case is there a religious reason suggested for the exodus though there is 'a sense of not being wanted' in the hearts of some moving out of the Twenty Six Cos."—I.N.A.
—"Irish Press," 5 6/'57.

* * *

The Tolerance of Irish Nationalism.

Ireland had much to contribute to the world because of its completely tolerant sense of nationalism, said Mr. Vincent O'Donovan, barrister-at-law, when he addressed a meeting of the Catholic Association for International Relations in Dublin yesterday.

Our nationalism, he said, was deep enough and our democracy sound enough to ensure for every individual fair and generous treatment. Minorities were welcomed, on the test of merit and fair play, to the highest positions in the State. What more striking proof was needed that all citizens were cherished equally, and of the security that awaited all in a united Ireland, he asked.

Mr. O'Donovan said that Ireland should join the Free Trade Area. The Government should establish an economic commission to examine the possibility of a Customs union between Northern Ireland and the Republic and Great Britain. It could take the form of an all-Ireland convention, on a non-party basis.

—"Irish Times," 31/5/'57.

[Lest this should seem to be in contrast with what goes on in Fethard-on-Sea, it may be well to say that the above no doubt refers to the policy and attitude of the State, against which no suggestion of partiality can be made.]

* * *

Spanish Protestants.

When the religious situation is in many

(Continued on p. 84.)

THE VIRGIN MARY.

"Hail, thou that art highly favoured, the Lord is with thee: Blessed art thou among women."—Luke 1: 28.

Have Protestant Christians given Mary, the mother of our Lord, the place in their thought and their heart to which she is so eminently entitled? Beyond question the Protestant attitude has been influenced by a strong reaction against the errors manifest in the Roman Catholic veneration of the Virgin Mother. The Scriptures give no assent to the dogma of the Immaculate Conception, which claims that Mary was born sinless; nor to that of the Assumption, which affirms that she did not die but was taken up into heaven, and there exalted above all created intelligences, whether human or angelic. Neither does the Word of God lend any support to the belief of Mary's intercession with her Glorified Son on behalf of sinners. In Protestant conviction the penitent sinner needs no mediator between himself and his Saviour.

I

Nevertheless, the mother of our Lord remains a most gracious and instructive figure. Why was Mary chosen of God from among all the maidens of Israel? Why to her the high and unique honour of such motherhood? "Hail," said the angel Gabriel, "thou that art highly favoured, the Lord is with thee: Blessed art thou among women." We cannot suppose that she would have been endowed with such signal favour were she not peculiarly qualified to be the mother of the world's Saviour. In her the "gracious dignity of motherhood" was to be exemplified—its privileges and its responsibilities, its exquisite joys, yea, and its most poignant sorrows; and we must assume that she was spiritually qualified for her onerous destiny.

Mary suffered in a superlative degree the trials that befall mothers. From the moment of the Annunciation the sword pierced her soul; for that original trial was so entirely singular, being such as could be experienced by no other mother of men. She was meekly submissive when Gabriel told her his tidings, that she, while yet a virgin, was destined to give birth to the Son of the Highest. "Behold," said she, "the handmaiden of the Lord. Be it unto me according to thy word." Even so, for so pure and high-souled a maiden such calm submission to the divine will involved acute suffering. Until God enlightened him in a dream, Mary had to face a delicate and embarrassing situation with Joseph. Besides, she accepted the risk of her virtue being com-

promised in the eyes of ignorant scandal-mongers. Truly sacrificial and nobly selfless was Mary's submission to the will of God.

II

We are indeed amazed at the sheer moral courage manifested by Mary in both the assuming and the discharging of the responsibilities of a motherhood so unique. Readers will have noted those intimate touches in the Nativity records which reveal Mary to have been so motherly a mother, and withal so burdened with a sense of her solemn obligations. She heard the adoring shepherds tell their marvellous news of the angel's tidings of the birth of a Saviour, Christ the Lord, and of the Gloria in Excelsis sung by the heavenly choir, and, as a fond and proud mother, "kept all those sayings and pondered them in her heart." She saw the aged Simeon enfolding her child in his arms, the while he declared Him to be a Light to lighten the Gentiles, and the glory of God's people Israel, and "marvelled at the things which were spoken concerning Him."

Surely she treasured it all not only with a mother's joy, but also with a mother's concern for her part in the sacred mystery. Though she knew the secret of His birth, she was not as yet aware of the secret of our Lord's Person as being God Incarnate in her Son. Nevertheless, she had learned sufficient to impress her with the sacred nature of her duties as the mother of the world's Saviour, and most worthily did she fulfil her part.

III

A veil is drawn over the childhood and youth of our Lord; but during those silent years, in that lowly home at Nazareth, she who was so signally blessed among women, brought up the Son of the Highest in the nurture and admonition of His Heavenly Father. Thus in her womanly faith and courage Mary stands as a model for all mothers, whose children also are a trust from God the Father of our Lord Jesus Christ.

Doubtless there was much in Mary's maternal experience which is common to the lot of all mothers. It does appear that in her clinging affection she found it hard to be reconciled to the parting when at length Jesus left home to fulfil His mission. "Lady," said He to her at the Cana wedding, "what have I to do with thee?" Though, as we believe, He spoke with a tender light in His eyes, and a smile playing upon His lips, yet it remains that He was gently intimating to Mary that He had now His own work to do, His own life to live. Every mother who has had to deny

her own heart in surrendering grown sons to an independent life has sisterly affinities with Mary, and shares with her the pang of such renunciation, as the following lines reveal:—

Child, child, child!

What have they done with thee?

Where is the little child

Who laughed upon my knee?

My son is straight and strong,

Ready of life and limb;

'Twas the dream of my whole life long

To bear a son like him.

He has griefs I cannot guess,

He has joys I cannot know;

I love him none the less;

With a man it should be so,

But where, where, where

Is the child so dear to me,

With the silken-golden hair,

Who sobbed upon my knee?

IV

With increasing clearness the mother of our Lord came to realize the measure of the sacrifice her own loving heart must make. Once, in her deep concern, when Christ's enemies charged Him with being in league with Satan, she sought to interfere in His mission, and to persuade Him to return to the shelter of the old home. Alas for Mary! For the time she was out of accord with her Son. She did not understand that it was to Jerusalem and Calvary His face was set, and not to the security of Nazareth. One is restrained by a feeling of reticence as one thinks of her standing there at length beneath His Cross. Instead of dwelling upon her motherly grief and anguish, let us reflect rather upon the joy that electrified her heart when on the third day she learned of His glorious triumph as the Prince of Life.

Her last appearance in the sacred story is in that Upper Room on the Day of Pentecost. Her sorrows are now at an end. An ineffable joy fills her soul; for her Son, who is likewise her Lord and Saviour, sheds abroad His redeeming Spirit of Love, as the hope of all mankind. Now once again can Mary chant the glad strains of the Magnificat:—

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For He hath looked upon the low estate of His handmaiden:

For behold, from henceforth all generations shall call me blessed.

THOMAS HAYWARD.

(From "The Christian," showing that a positive evangelical appreciation is the right attitude).

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, JULY, 1957.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

The Intention of the Church

Some time ago we published a long article on Intention. We examined several theories, and showed the inherent weakness of the usual claim that the validity of certain rites etc. depends upon the intention of the person who officiates at the rite. Since that article appeared we have noticed some fresh discussions of the subject. Some of them concern the Roman Catholic attitude to the Holy Orders of the Church of England. It is said that there is "a defective intention" implicit in the English Ordinal. It is true that the Ordinal implies a rejection of Roman Catholic theories of the powers of the priesthood, but that does not mean a rejection of a true conception of Christian priesthood. We have discussed this point fairly recently, and it is a very important point as some people are misled by certain Anglican apologists, such as Dom Gregory Dix, into thinking that the Church of England holds the same views as the Roman Catholic Church in regard to the ministry. This is a delusion. We hope soon to return to this aspect of the question and to examine Dix's interpretation of the Ordinal.

* * *

It is not to be thought that the theory of Intention is settled, and that a precise definition is available and authoritative. It is one of the theological problems which Rome allows to be

debated; and advocates of "internal intention" are to be found arguing with advocates of "external intention." An "internal intention" seems to mean that a man *intends* to effect a certain purpose (the purpose of the Church) not simply by outward acts, but inwardly. An "external intention" suggests that the rite is validly effected by the performance of the rite in the fashion prescribed by authority (no doubt always assuming that the officiant has no deliberate contrary intention).

* * *

From the Evangelical standpoint, the question of intention must always be this—If you lay down conditions regarding the intention of the minister what guarantee or assurance have you of the validity of any rite or sacrament? It is said that Pope Innocent III demanded of certain converts that they should profess that the Eucharist required for its validity "a faithful intention" on the part of the minister. If he was right no assurance is possible for no one can ever be certain of that "faithful intention." Of course it may be assumed that it exists—but it cannot be assumed, still less, proved, that it exists in every instance. If there is failure in one instance—e.g. in a bishop's intention in conferring Holy Orders, or in a priest's intention in baptising, the failure will invalidate an ever widening series of acts till the end of time, for obviously nothing can rectify the original want of a faithful intention.

Where it is believed that the saying of a Mass and the offering of the Sacrifice of the Altar can procure benefits though there are no communicants, it is plain that much needs to be said about the necessary sort of intention in the mind and acts of the priest. But where it is not believed that there is a sacrifice in addition to Holy Communion; and is held that the Sacrament requires the participation of communicants; it is plain that the intention of the communicants must have important bearing upon the whole matter. The evangelical Christian is entitled (in virtue of the priesthood of all believers) to hold that his intention will give validity to any sacrament in which he shares. The intention of the faithful must carry weight, and the whole discussion must rest on a wider foundation than the intention of the minister alone.

* * *

Historically it is recognised that in the Middle Ages there were several opinions about intention. It was held by some that the minister expressed his intention in the use of the accepted form of service. Others said that the minister must not only use the form but intend to do what the Church does. Others said the minister must intend by the rite to produce the correct sacramental

effect. Some said that no intention was called for on the part of the minister; and that it was sufficient if he followed the practice of the Church.

One might be tempted to dismiss all this, but Protestants who criticise the Roman Catholic Church's doctrine of intention often neglect to think out their own doctrine—What are we to say about *our* intention?

* * *

When we meet to observe the Lord's Supper the intention is made plain by the association of several factors, for instance:—1. The provision on the Holy Table of Bread and Wine in customary vessels. 2. The presence of a minister who has come to officiate at that particular service. 3. The presence of Christians who have come to partake in the service and Sacrament. 4. The words used in the Service, and in particular, the repetition of the words Our Lord Himself used at the Last Supper in the Upper Room. 5. The breaking of the Bread and the signifying of the Wine. 6. The distribution of the Bread and Wine to the Communicants. 7. The setting of the whole in prayer and worship.

It seems to the Evangelical Christian that there would need to be a failure of more than the minister's intention to render such an observance nugatory and void.

The point is that the complicated theological arguments as to intention in relation to the validity of a Sacrament need only arise if all significant intention is concentrated in the priest, and if what he intends is all that matters.

* * *

When Martin Luther came to the forefront of the Reformation movement in the sixteenth century he enunciated the half-forgotten truth of Justification by Faith. It has become fashionable in some non-Roman Catholic circles to denounce or deride this doctrine. Those who wish to remove as many as possible of the differences between ourselves and Rome will reject it, for when Rome says it doesn't believe such a thing they dutifully say "we don't either." Yet the simple solid fact is there, as Luther, like St. Paul and the Fathers knew, that there can be no alternative to being justified by faith. We need not argue about the correct shade of meaning of the word "justified," for the crucial word is "by faith." So Luther perpetrated no crime when he wrote in his translation of the New Testament "by faith *alone*." All things in our religion ultimately rest on faith; whether it be historic facts of the past, or the experience of the present.

When Augustine wrote of the Lord's Supper (we are depending on our memory here) "Believe, and thou hast eaten," he was at one with Luther who said "all which we believe we shall receive."

We actually do receive regardless of what the minister does or does not do. Of course Augustine would have put it differently, but the plain fact is there—"believe."

Similarly, in the English Prayer Book, in the Service for "the Communion of the Sick" the sick man is to be instructed that if he cannot receive the actual elements of the Lord's Supper he may still by faithful contemplation of Our Lord's acts receive the Sacrament. This was not a Reformation novelty, but a principle well-known in the Middle Ages. Here again we have the pre-eminence of faith as the factor which counts.

* * *

"Justification by Faith," as we have often said, is not to be apologised for. It is inescapable. It is New Testament teaching; and it has full support in the Ancient Church. Some people have questioned this because the actual phrase is not common, but the truth is there, as Bishop Kaye of Lincoln, a great patristic scholar, long ago pointed out.

Justification by Faith has, then, an important bearing on the doctrine of intention. It neither evacuates sacraments of their meaning and worth, nor leaves men free to think or do as they please. It must be kept in its New Testament setting, and constantly related to its context. We find our intention in wishing to know and to do what the Scriptures tell us. Our intention is to conform to them, not to conform to self-will or to mere subjectivity.

* * *

The Council of Trent's decisions were largely the Roman Catholic answer to the teachings of Luther. The divines assembled at Trent in 1547 condemned any who said that the minister of a Sacrament need not intend to do what the Church does. It is well-known that the Council did not intend to settle differences among its own theologians but to reject the Lutheran view that the faith of the recipient of the Sacrament is enough. But it is clear that it was assumed that the minister's intention was the decisive intention. The intention of the Communicant (and indeed his faith) could be defeated by the defect in the intention of the minister. This tended to increase dependence in the minister, and to subordinate all spiritual issues to his will.

* * *

Though "Intention" is largely discussed, and many theologians have speculated widely about it, it may seem generally agreed in Roman Catholic circles that the intention to do what the Church does is normally inferred from the decent performance of the rite concerned. Pope Leo XIII in his condemnation of Anglican Orders said that his Church would only judge of intention as

far as it was externally manifested—"a Sacrament is truly a Sacrament even if it is conferred through the ministry of a heretic or unbaptised person, provided the Catholic rite is used. But if, on the contrary, the rite is changed . . ." In these words the use of the "Catholic" rite allows an orthodox intention to be presumed. The change of the rite suggests that an orthodox intention may not be presumed. In the English Ordinal the departure from the pre-Reformation form must, as Leo XIII held, have some significance. The return on the part of the English Reformers to a more ancient form of Ordination rite expressed the intention to abandon certain erroneous mediaeval theories of priesthood, but did not express any purpose of abandoning the ancient ministries of the Church. As Leo could not regard the mediaeval theories as erroneous he was bound to defend them and to reject all departure from them.

It is laid down pretty generally, if not universally, in regard to the Sacrament of the Lord's Supper, that "a positive will to exclude sacrifice would make the Sacrament invalid from lack of intention" (Rev. B. Leeming, S.J., in *Irish Theological Quarterly*, No. 4, 1956). If we ask "sacrifice of what?" it must be "the unbloody sacrifice" i.e. the flesh and blood of Christ Himself, as Rome teaches. It could scarcely be thought to be the sacrifice or self-dedication of the worshipper, or the sacrifice of praise and thanksgiving.

* * *

It seems to us that when the ceremony, baptism, for example, follows a normal or at least a recognised mode, everything is expressive of serious and responsible purpose, and we can assume that the object of the rite, which is divine grace for the recipient, is fulfilled. We can never reduce our evangelical sacramental faith to mere wishfulness; but neither can we reduce it to exclusive dependence upon an individual. If we want to do with reverent faith what Christ directs, He will not fail us. What more do we need?

COMMENT.

"Protestantism has dealt many cruel blows to Christian faith and feeling, among them being the denial of Purgatory and of all that it implies . . . In defining the doctrine of Purgatory against the Protestant heresy the Church declared that we can help the Holy Souls by our prayers, and chiefly by the acceptable Sacrifice at the Altar."

We quote these words from a cutting we took some years ago from "Assisi," the Irish Franciscan Monthly. Are they true? Has Protestantism;

orthodox evangelical Protestantism (the only genuine Protestantism); "dealt many cruel blows to Christian faith and feeling"? We do not believe that it has. Further, we believe we can see in this accusation a slightly Franciscan quality. It is in the word "feeling." Here we have the sentimental appeal. St. Francis was a man of sentiment and emotion, and his disciples may be expected to share their founder's attitude. We do not criticise this, nor belittle sentiment or emotion rightly employed. What we do maintain is the need to control feeling in religion by reason and truth. If a feeling is based on religious error, then it is not a cruel blow to correct it, but a beneficial thing. Truth benefits our feelings as well as our minds, and if we had not the standard of truth God has given us as a correction of our tendency to error, we might find ourselves believing the most irrational and unfounded things. Feelings should be guided and regulated by the Divine revelation. We should not say that because we find an emotional release in a particular sentiment that the sentiment is thereby justified. The desire to do something for the dead is an emotion; and it is often prompted by regret, or by remorse for what we did when the dead were still living. Our failures cannot be compensated for when the opportunity to rectify them has gone. That may seem a harsh view to take, but it is the true view. No amount of sentiment will enable us to do kindness to those we neglected, once they are dead.

Well then, if we cannot make up to the dead for our sins against them, can we go further and say that on a different plane we can assist them to full salvation? If we loved and cherished them here may we not still love and cherish them and try to secure their happiness? We answer that death is a very decisive separation from the affairs and associations of this earth. The dead are removed to a new sphere of existence, and in that new sphere they are out of our hands—"The souls of the righteous are in the hand of God"—so says "The Wisdom of Solomon" (3, 1.), and its author learnt that from Canonical Scripture, e.g. "The spirit shall return unto God Who gave it" (Ecclesiastes 12, 7.). We cannot assume that any of our prayers or pieties can have effect in regard to them. This life, and this life only is the probationary period. Here we have the testing time, and the opportunities of conversion, faith and love. To obey God here and now is the important thing.

But also we must protest against the modern tendency among certain types of non-Roman Catholics to belittle a death-bed repentance. These people think that man must atone in some measure for his sins: that his sufferings or probation

after death must be necessary to fit him for "the Beatific Vision." We say that such notions cannot be reconciled with the evangelical and Scriptural belief in the sufficiency of the Saviour's sufferings and death to cancel sin and guilt. Let us have real wholehearted faith in God, faith that He means what He says when He speaks through His Word of "blotting out sin"—faith in Christ of Whom it is said "The blood of Jesus Christ His Son cleanseth us from all sin" (1. John 1, 7.).

Is it really wrong to say that a last hour repentance will put a man on the same level as another with a life-time of Christian faith and service? Some people think it is, but we remind them of the parable of the labourers—"I will give unto this last even as unto thee" (Matt. 20, 14.). The whole parable seems designed to answer this problem.

Apart from all this, the theory of Purgatory is totally unsupported, still less, authorised by Holy Scripture. That is the decisive fact, and it has been long since found impossible to defend it on any grounds, unless to say that it is "a necessary inference" (which it is not), or that it is "a tradition of the Church." The fact is that through the centuries men have been intensely curious about the dead, and have built up theories about them which have crystallised into doctrines. But that has not made the theories true ones.

We do not deny that there is progress after death—purer hearts, clearer vision, deeper joys. But we do deny that to uphold the teaching of Holy Scripture is a cruel blow to anyone's faith.

THE MASS AND THE REFORMATION.

(A broadcast in "The Case for Protestantism" Series by Archdeacon T. C. Hammond)

Father Johnston has a serious objection to Canon Maynard. He cites that Canon as saying that "the Church of England did not reject the Mass, but only some unnamed abuses connected with it." He then attempts to show that there is no foundation for the Canon's statement that "The mediaeval conception of the Eucharistic Sacrifice . . . had become paganised and manifestly corrupt." Now I wish to make it clear at the outset that my position in this matter is not the position of Canon Maynard. I accept without reserve his opinion that "If the Reformers had been striking at abuses they would have been all the more careful to put forward the true doctrine in clear and unmistakable terms." I would go further and say they did put forward the true doctrine in clear and unmistakable terms. Here is a statement that they put into

the mouths of every preacher in the Church of England. "Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father; but also that he hath made upon his Cross a full and sufficient sacrifice for thee; a perfect cleansing of thy sins; so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee. For this is to stick fast to Christ's promise made in his institution, to make Christ thine own, and to applicate his merits unto thyself. Herein thou needest no other man's help; no other sacrifice or oblation; no sacrificing priest; no mass; no means established by man's invention." ("Concerning the Sacrament," Homilies, p. 448.)

In an earlier part of the same homily we read: "We must then take heed lest of the memory, it be made a sacrifice, lest of a communion, it be made a private eating; lest, of two parts we have but one; lest, applying it for the dead, we lose the fruit that be alive" (p. 445). These are plain words. When we bear in mind that the Homily from which I have quoted cannot have been written before 1561 and was certainly published in 1563 and that the Council of Trent issued its decrees upon The Mass in 1562 we are here in possession of the closest contemporaneous evidence as to the two views which were in existence concerning the Mass. It would be the height of folly to address people in such language at such time unless it were the intention of the speakers to wean their hearers from a well-known opinion. To tell people who had attended Roman Catholic services for years "Thou needest no other sacrifice or oblation, no sacrificing priest, no mass" would be wholly improper unless it was the purpose of the speaker to indicate that their old accustomed services were wrong in principle as well as in the manner of their performance. I acknowledge that here Father Johnston teaches what is the real purpose of the Church of England. Hooker, the great divine of the later sixteenth century, emphasises this when he says, "Tell us not . . . that if ye may have a mass by permission, we shall have a communion with good leave and liking" . . . Solomon took it (as well he might) for an evident proof, that she did not bear a motherly affection to her child, which yielded to have it cut in divers parts. He cannot love the Lord Jesus with his heart which lendeth one ear to His Apostles

and another to false Apostles; which can brook to see a mingle-mangle of religion and superstition, ministers and massing-priests light and darkness, truth and error, traditions and scriptures" (Sermon on Jude, Keble Edit., Vol. III, p. 666). The Reformers intended to abolish the Mass as received in the Church of Rome and did so.

But we need to be careful here. The word "Mass," like a great many other words, signified different things at different times. It is the developed mediaeval doctrine of the Mass to which attention was directed, not to the mere name. Everybody in the sixteenth century had some idea as to what was then meant by the Mass and it was these current ideas that were under review. We can see from the language employed the things that were rejected. We are enjoined not to turn a memory into a sacrifice. The Lord's Supper, according to St. Paul, is a proclaiming of the Lord's Death. It is not a re-enactment of it. The word which St. Paul uses here in I Corinthians, we are told by Moulton and Milligan in their Dictionary, had the official sense of "to proclaim with authority." Indeed it is used eighteen times in the New Testament. Although it is variously translated, the word, "Announce" would meet every instance. It is never used of proclaiming or announcing anything to God. Moreover the shewing or announcing is in the act of the communicants taking and eating bread and drinking wine and not in the act of the priests consecrating or consuming the bread and wine as a sacrifice. If St. Paul knew anything of the modern ideas of the Mass he has elected to conceal them from his readers. He knew neither the word nor the thing. The word in its most harmless sense comes from the Latin services. Bishop Cosin may be cited as a witness here. In his genuine Notes on the Prayer Book we find: "The word 'Mass' was used by the ancients in the Latin Church with quite a different meaning than that which now prevails among the Papists. But the old Fathers used the expression, 'Go, it is Mass,' that is, 'dismissal,' and hence all the sacred acts are called by the one name, Mass, from a single act, and that the last of all. But the word Mass, as it is now used by the Papists for a true and proper sacrifice of Christ offered every time to God the Father for the living and the dead, is nowhere found among the ancients. And for this reason the very word Mass (in its new, not in its ancient signification) is rejected by the English Church, which desired to abolish that wrong opinion about the Sacrifice of the Mass." As for the thing, I have already quoted Salmeron, a brother Jesuit to

Father Johnston, as admitting that the Church of Rome receives the theory of the Mass from tradition. He would not have said that if he could cite a passage from St. Paul clearly setting forth the thing. So embarrassed were the French Roman Catholics by this obvious fact that when the Huguenot preachers challenged their opponents and cited Scripture against them, the Roman Catholic divines issued the notorious Bordeaux New Testament which reads in French in Acts XIII, "While they were offering the Sacrifice of the Mass and praying." Again the Roman Catholic divines would not have mistranslated the New Testament if they could have found in it a text to suit their purpose. It is strange that these facts are repeatedly brought to the notice of the controversial radio leaders, but they are never answered or explained.

* * *

But there is need to consider the further view that the Mass was paganised or corrupted in the Middle Ages. Father Johnston thinks it a sufficient answer to this charge to quote a few verses from a hymn found in "The Lay Folk's Mass Book." It would be easy to whitewash any system if this method were all that was required. Confucius has marvellous sayings, yet we dare to assert that Confucianism is pagan and corrupt and would point to the practice of child exposure amongst its professed adherents as one example. Buddha was an imageless religious philosophy. We claim that Buddhism is now pagan and corrupt. The generous sentiments which can be found in some of its leaders are praiseworthy but cannot, unhappily, affect the general verdict. As Protestants, of course, we contend that the very notion of repeating or continuing the sacrifice of our Lord on Calvary is in itself a return to a pagan conception and a corruption of the sacred sacrament of Holy Communion. The term Mass is, as Scudamore declares, a most unfitting title for the Sacred Feast. But apart from the fact that it is unfitting, it was in its origin innocent of the later more serious deviation from truth. But unpleasant as it is to follow this dark page of history, candour compels us to avow that there are corruptions even beyond the deviations from the truth of Scripture to which attention has been drawn.

Professor G. G. Coulton is one of the leading students of Mediaeval History. He has spent a long period making available to English readers the exact conditions of mediaeval life and worship. Until his statements are examined in detail and his arguments successfully refuted it will be a painful duty to declare that the doctrine of the Mass and the

practice of hearing and saying masses were accompanied with gross superstitions and corruptions. The gross conceptions that prevailed are given to us not in the writings of enemies but in monkish chronicles. That there were earnest and devout worshippers is no doubt true. But it can be safely said they were not as numerous as to-day and it was not until the shock of the Reformation forced the Church of Rome to put her house in order that the present orderly condition of affairs began to exist. Giraldus Cambrensis complains: "Moreover—I say it even weeping—some have turned this great sacrament to magic arts, celebrating Masses over waxen images to curse a man; or, again, by way of imprecation they sing a Mass of the faithful ten or more times over, that he may die before the tenth day or soon after, and that he may be laid with the dead" (Five Centuries of Religion, p. 114). The same writer tells us: "It is plain also that the Eucharist should be given to the thief who begs it at the gallows, foot and who is penitent; yet many do abhor to grant this; either lest the Body of Christ, if by chance it were not swallowed but kept in the mouth, should seem once again to suffer hanging; or again, lest perchance the thief should take it whole from his mouth and keep it to work his liberation, as it is certain this hath sometimes befallen in fact" (p. 115). When a plea was made for the observance of the Decree that required the Eucharist to be given to criminals who desired it, and who showed signs of penitence, the Religious argued against the restoration of this enactment of Canon Law and exclaimed: "If the Eucharist were given to thieves, then the country-folk would say: 'Lo! Christ is racked on the wheel'" (p. 116). Myrc informs his fellow priests "that no man on the day whereon he has seen the Host elevated at Mass, can lack food, or have his idle words and oaths recorded against him, or die by sudden death or lose his eyesight" (p. 117). Is it any wonder with such gross materialistic conceptions passed from mind to mind by the chronicles of the day, clerical chronicles be it noted, that a prisoner accused of heresy thought it sufficient to protest, "I am not a heretic; for I eat flesh, and lie, and swear, and am a faithful Christian" (p. 117).

Surely Father Johnston has read of the many tales in which the Sacred Host was used by evil priests for purposes of witchcraft and of the popular belief that the water used in the ablutions was an excellent eye-salve. Already in the 5th century Augustin tells the story of a lad who was cured of blindness by a poultice made from the consecrated bread. But

at least it can be said that however revolting this superstition appears, in those days there was not the added horror that the cure was believed to be effected by the real Body and Blood of our Blessed Lord. Is it any wonder that this paganism and corruption was abroad when we find in the evidence of the same authority, Professor Coulton, that "The Episcopal registers 'show' that there were two distinct categories of parish clergy. On the one hand were the beneficed clergy, who generally belonged to the rich and influential classes, and of whom about 75 per cent. had been presented with livings not only before they had taken holy orders, but even in their youth or their boyhood. The first act of such clerics, on receiving their benefices, was often to go to the university. On the other hand were the poor curates, who might or might not have studied, but who were generally doomed to vegetate on the lowest wages, while the fruits of their parishes were mainly consumed by absentees" (Religious Ed. before Ref., p. 71). If Father Johnston believes that he can make a case for the reverent observance of Mass as it is now used in the Church of Rome in the period under review he will require to do much more than he has hitherto attempted by way of reply to Canon Maynard. He will have to deal with the accumulated evidence concerning the existence of superstitions with which I am sure he has personally no sympathy. He will need to explain the evil system by which parishes all over the country were left in charge of men of doubtful morals and scant learning. He will have to justify the clergy against the recurring charges in Councils and by Bishops which accuse them of such shameful neglect of their flocks that multitudes grew up ignorant of the Lord's Prayer and without the rite of confirmation then regarded as a Sacrament. He will have to correct his former assertion by at least admitting that both priests and people used the consecrated Host for purposes of witchcraft. He will have to account for the vehement denunciation of idle gossiping during Mass found in the preachers' sermons of that day. He will have to explain how it came about that burghers conducted their cases in Church while Mass was being celebrated. He will have to disprove the serious allegation that so little did the populace understand of the Mass that during an Interdict when the celebration of the Mass was forbidden by the Pope, the monks eased the minds of the people by simply ringing the bells. And he will have to accomplish all this while admitting that the witnesses whose evidence he has to rebut were all loyal sons

of the Church. Father Johnston may be able to do all this, but personally I do not envy him his task.

PASSING EVENTS—*cont'd. from p. 76.*

places so unsatisfactory, it is pleasing to report that in Spain matters have been improving in certain respects. Six months ago a decree was issued by the Government granting the right of civil marriage to persons who can submit documents proving that they do not now profess the Roman Catholic religion. Such marriages had been refused in Galicia and in other places but they are now pending final decision and a Spanish evangelical leader says, "We are confident that this problem is now completely solved for any future case". Last month a letter was sent by the Spanish Nuncio to all the Roman Bishops in Spain urging them to accept the decree. In February the First Baptist Church in Valencia received a permit to move to their new building, and in Badalona, near Barcelona, the Baptist Church has moved to a larger building without any disturbances. This easement in conditions affecting Spanish Protestants calls for thanksgiving.

—"The Christian," 24/5/'57.

* * *

Colombian Persecution.

Again we have to call attention to the persecution of Protestants in Colombia. A month ago the Presbyterian chapel and manse in Galilea, Tomlima, Colombia were broken into by armed men who destroyed cups and plates used for Holy Communion, and also chairs, pews, and tables. They burned Bibles and hymn books. A hole was made in the manse roof. Galilea is a mountain village in the Andes. Five years ago the chapel suffered similar desecration by armed police and civilians. At that time also a ruling elder was stabbed in the chest and died after crawling to a nearby house. The following day a Protestant family had their house searched by the Inspector of Police with two police officers. Bibles and Christian literature were confiscated and a month later the home was fired and partially destroyed. Last March at San Carlos a Protestant service being conducted by a licensed Presbyterian preacher was interrupted by a Roman Catholic priest. Their right to assemble was questioned, the police called in, and the preacher directed to stop his services under threat of arrest. Other similar acts have long made it unsafe to be a practising Protestant in this backward land. Earnest prayer is requested that the persecuted may stand fast in

trial and that liberty of worship may soon be secured.—"The Christian," 10/5/'57.

* * *

Church In England Has Opened Centre To Give Information.

Prompted by the flood of inquiries that come in to radio and television stations after religious programmes have been presented, the Church of England has decided to establish an inquiry centre to which people can write for advice and instruction.

The Roman Catholic Church has long been alert to the need for a medium of information, and carries on widespread advertising in the press offering to answer questions about "Roman Catholic truth."

In charge of the Anglican venture is Richard Tatlock, new rector of St. Dunstan-in-the-East near the Tower of London. Mr. Tatlock, who has had considerable experience in the British Broadcasting Corp's religious broadcasting services, plans to recruit a team of advisers to help him answer the inquiries.

His own church, which was destroyed during World War II, is to be rebuilt as a church social centre in the City of London, with restaurant, library and clubrooms for the use of city workers.

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TO OUR READERS.

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PASSING EVENTS.

The State of Israel.

Israel has commenced this month its tenth year of independence with fine enthusiasm. What it has accomplished in the past years is most impressive, indeed, well nigh incredible. No wonder the ninth Independence Day was celebrated with a wide range of activities. There were parades and festivities, fireworks and illuminations, receptions and services. Much has happened since the first Independence Day with its smashing of barriers, flooding of streets and a crush of almost suffocating people. Great advance has marked the years in trade, education, agriculture, transport and shipping. The population has risen from three-quarters of a million to nearly two million. Financially its economy is not sound, but hope abounds. A brilliant writer in "The Times" has this sentence—"An observer who knew this patchy country of bare highlands, plains and arid desert nine years ago would delight in the green and vibrant transformation visible and felt to-day." Not only is a permanent home provided for disgracefully persecuted members of the Jewish race, but prosperity is in sight. The future has few terrors for such a forceful people. In the next year one hundred thousand immigrants are expected and each costs the state three thousand dollars to put on his feet. It is a land of opportunity with roots in a distant

past, a present of questions with many possible answers, and a future promising "beauty for ashes."—"The Christian," 17/5/57.

* * *

Roman Catholic Bishop's Charges against Ireland's Religious Minority.

Speaking in Dublin at the concluding meeting of the Social Study Congress of the Dublin Institute of Catholic Sociology, the Most Rev. Dr. Philbin, Bishop of Clonfert, said that at present it seemed necessary to point out that a concerted effort was being made by the religious minority to secure a dominating position in our public life. One had only to read a succession of statements from their spokesmen to see that that was true.

Offensive statements about the Church were now common form with them, he said. They claimed that leadership in every community belonged to a minority, and recalling their long ascendancy in the past, they asserted that they should be the dominant group to-day. They recognised that they had positions of influence far out of proportion to their members; yet they were exhorting their members to secure more leadership and power. It was a leadership in thought and ideals that was in question, not mere personal prominence.

"I suggest that this is an explicit challenge to a Catholic nation which it would be unwise to overlook," declared Dr. Philbin. "Even if it does not succeed in making us desert our Faith, it may do much towards neutralising our Catholicity and preventing the application of its principles. It may have done much to this effect already. We may have reached a stage when calling Ireland a Catholic nation will be regarded itself as a challenge and deplored by some Catholics."

Even in Ireland, Dr. Philbin said, it was necessary to be vigilant. Specious reasons would be alleged for policies of indifference or neutralism. It was suggested, for example, that concessions should be made with a view to conciliating a dissident minority. "No doubt," he continued, "we can have unity tomorrow if we are ready to go over to the minority standpoint. It is difficult to see why the religious sphere rather than others is chosen for compromise. We shall be false to our responsibility if we give less than full expression to the Faith and principles we have inherited."—"Irish Times," 1-7-1957.

[We can see no evidence whatever that "the religious minority"—a euphemism for "Protestants," a word Roman Catholics find hard to pronounce nowadays—has the smallest desire to dominate the public life of Eire. The religious minority has one or two spokesmen in politics who have courage to say publicly what many good Roman Catholics think but hesitate to ventilate.

Not one of them says anything really offensive, but of course anything but acquiescence is "offensive."]

* * *

Israel's Immigrants.

Ten years ago there were 650,000 Jews in Israel. By the end of next year, according to present plans, the number should reach two million. Already, 400,000 Jews are registered to come to Israel within the four years to the end of 1969. Of this year's quota of 100,000, half have already arrived. The magnitude of the task Mr. Ben-Gurion's Government has set itself in lodging temporarily this great influx of newcomers from Europe and other lands, building permanent houses for them, and settling them in productive work, would tax the resources of a much larger country than Israel. Nevertheless the problem is not as formidable as might appear at first sight. Most of the newcomers are European Jews, educated according to European standards, and skilled persons sorely needed in Israel at the present juncture. A large proportion of Jewish immigrants hitherto, have been unskilled men and women from Oriental lands; in fact, they have created a social problem. Government plans include absorbing 7,000 or more families in industry this year, and over the next four years it is hoped to set up 400 new enterprises and to extend 200 others already in existence. The question naturally arises whether these efforts to build up a more numerous and stronger Israel will increase tension with her Arab neighbours. In the opinion of "The Times" correspondent in Jerusalem, this ambitious scheme is likely to influence Israel's Government to adopt a cautious and more friendly attitude towards the Arabs. For one thing the enormous cost of the immigration will leave little to spare for increased armaments. There is also a greater readiness to take account of Arab susceptibilities. If only the refugee problem could be amicably settled the whole Near East would benefit. It is to be hoped that as time goes on the various Arab States will accept the logic of the situation. Israel is in Palestine to stay, and her neighbours would benefit themselves greatly, both politically and economically by recognizing the fact.—"The Christian," 12-7-1957.

* * *

Huguenots led way—First Protestants came to Brazil 400 year ago.

A message from Sao Paulo, Brazil, recently states:

On March 21st we celebrated the 400th anniversary of the arrival of the first Protestants in this country. It was in 1557 that a little group of French Protestants, led by Pastor Riquet, landed

(Continued on p. 108.)

HABITUAL CONFESSION

(A broadcast in "The Case for Protestantism" Series by Archdeacon T. C. Hammond).

I have been challenged to prove that the practice of habitual confession has been attended with any evil consequences. My interrogator says, "You objected some time ago to Dr. Rumble making assertions and giving no proof. You have given no proof of the evil of confession."

I thought I did give some proof. I thought I quoted Dr. Von Hirscher, a Roman Catholic divine who spoke of the evils in the case of the penitents. Perhaps my questioner thinks that is only Dr. Von Hirscher's private opinion. I think it is based on his observation. But at any rate it is not my assertion. It is the opinion of a distinguished Roman Catholic. Still I agree that in matters of this kind we must remove as far as possible the danger of acting on mere prejudice and we must support our theorizing with facts. But the average person who practices habitual confession will not be impressed by any proof I might attempt to give out of my own experience. He will think I am prejudiced. In these circumstances I think it best to supply some extracts from history and from recognised authorities that might help to establish what I believe to be the case.

There are several sides to this important question. Protestants have rejected habitual confession because of the evil effect on the penitent. I think I quoted Richard Hooker who said "We labour to instruct men in such sort that every soul which is wounded with sin may learn the way how to cure itself; they, clean contrary, would make all sores seem incurable, unless the priests have a hand in them." ("Ecc. Polity" Bk. VI, VI, 2). It is now generally believed that the Sixth Book of Hooker's Ecclesiastical Polity from which this extract is taken did not form part of his original work in Ecclesiastical Polity but was a separate treatise on the question of Confession and Absolution. But there can be no doubt as to the genuineness of the opinion quoted.

* * *

How does the practice of habitual confession act deleteriously on the penitent? Perhaps the first well-known instance of the abuse of private confession whereby evil was wrought on the soul of a penitent is the case that occurred in Constantinople in the time of Nectarius who occupied the See before Chrysostom and lived in the year 388. Archbishop Usher thus repeats the story: "In the time of Nectarius, bishop of Constantinople, upon occasion of an infamy drawn upon

the clergy by the confession of a gentlewoman, defiled by a deacon in that city, it was thought fit that (the presbyter penitentiary) should be abolished; and that liberty should be given unto everyone, upon the private examination of his own conscience, to resort to the holy Communion" (Answer to a Jesuit p. 87). Nectarius is an interesting figure. He was baptised and made a bishop at the one time or at least the two ceremonies of baptism and consecration were so close together as to make the interval negligible. As Archdeacon Sinclair puts it:—The praetor (Nectarius was at this time an important City magistrate) a few days ago a catechumen stepped at once to the presidency of "The Second General Council." But he made a good Archbishop. It strikes my hearers that the offence was committed with a deacon and it may be said, of course, that this has nothing to do with the effect of habitual confession on a penitent. But two facts somewhat qualify that first and natural judgment. The circumstances were peculiar. The lady in question was offering prayer after confession as enjoined by her confessor. Also according to Socrates the historian the lady confessed to habitual sin on these occasions. Obviously the secrets of the confessional were not kept as closely as some would have us believe. Indeed Sozomen the historian makes no bones about it at all. He tells us "Upon notice of which horrid fact the deacon was cashiered and cast out of the Church." So that the whole matter is very closely connected with the confession and proves that the excitation of confession in that woman's case so far from leading her to true repentance opened up occasion for sin. We are justified in saying that there is great danger that evil results will follow from the habitual use of confession. After this scandal the practice of private confession was abolished in Constantinople and remained abolished for very many years. The successor of Nectarius, the famous Chrysostom, expounds the Apostle's words, "But let a man examine himself and so let him eat of that bread and drink of that cup," in the following way. "Let everyone examine himself, and then let him come. He doth not bid one man to examine another but everyone himself making the judgment private and the trial without witnesses." (Hom. XXVIII).

* * *

When the practice of secret auricular confession was again revived, it might be supposed that, taught by previous mistakes, great care would be taken to prevent any recurrence of scandals of the sort that threw the Church of Constantinople into a ferment. Unfortunately the pages of history reveal that the danger to penitents instead of

diminishing seemed to increase. There is one instance in the early Church and it can be said it is indirectly though clearly connected with confession. Paul IV occupied the Papal throne during the period when the persecutions under Mary were in full sway in England. An old man of eighty when he ascended the Papal throne he was a fiery opponent of the Reformation. At the same time he showed some desires for reform. He attempted to check the evils that were rampant in Spain and issued a bill condemning Monks and Priests in Spain who in the fiery Pope's strong language "broke out into such heinous acts of iniquity as to abuse the sacrament of penance in the very act of hearing confessions . . . by enticing and provoking or trying to entice or provoke females to lewd actions." Lea the historian asserts that the result of this Bull has been grossly exaggerated by hostile writers and I have no desire to fall under that condemnation. That there was occasion for it may readily be discovered by the fact that Lea himself analysed 3,775 cases among the Inquisition Archives, of whom 2,794 were monks or friars and 981 parish priests. Nor is that the end of the story. The evil persisted through generations and every attempt to stamp it out met with ill success. St. Bonaventura in the thirteenth century laments that there are few parish priests free from this or other defects that should incapacitate them from holding their sacred office.

* * *

It is at least remarkable that this evil, a danger to penitents, should dog the steps of the Confessional from very early days up to the time when the awakened conscience of a great body of people banned it in the sixteenth century. But, of course, someone may say, "Yes! These were evils attendant on the Confessional but things would have been worse without it." I would like to treat that argument with due respect. If it could be established much that I have adduced as concrete evidence would be no longer valid. But it cannot be established. The countries that came under the sway of the Reformation have not deteriorated morally as a result of abandoning habitual confession. There is much that we deplore in the general conduct in such countries. But there is nothing that can establish a claim to superior sanctity in the countries that have retained this particular practice. No one doubts that there are rare souls of the highest spiritual character in the ranks of those who have not, unhappily, embraced the fuller spiritual liberty to be found in Protestantism. But the general standard is no higher. If the confessional did all that is claimed for it, then the general standard should be higher. Professor Coulton has given good reasons for his conclusion that

"After four centuries of separation from the Roman Church, the average non Romanist citizen is apparently on the whole, a slightly less criminal person than the average of those who clung to the Only Saving Faith." I agree that criminal statistics omit many important particulars. I also agree that there is much too little of the teaching of Christ manifest in adherents of any creed. But I plead that here statistics fail, as they do fail, to give a clear contrast in moral superiority to a system that includes habitual confession the ground is still to seek on which habitual confession may be justified by results.

* * *

Perhaps it may be best to close this defence, from one point of view, of the Protestant position by the following quotation from a declaration made by the Convocation of the Province of Canterbury in 1873. It runs as follows: "In the matter of Confession, the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the Primitive Church, and which were re-affirmed at the English Reformation. The Church of England, in the Twenty-fifth Article affirms that Penance is not to be counted for a Sacrament of the Gospel: and as judged by her formularies knows no such words as 'sacramental confession.' Grounding her doctrines on Holy Scripture, she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to those who bewail their own sinfulness, confess themselves to Almighty God, with full purpose of amendment of life, and turn with true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of Confession and Absolution are set forth in her public services. Yet, for the relief of troubled consciences she has made special provision in two exceptional cases: (1) In the case of those who cannot quiet their own consciences previous to receiving the Holy Communion the minister is directed to say 'Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice.' Nevertheless, it is to be noted that for such a case no form of Absolution has been prescribed in the Book of Common Prayer; and further, the Rubric in the first Prayer Book of 1549, which sanctions a particular form of Absolution, has been withdrawn, from all subsequent editions of the said Book.

(2) In the Order of the Visitation of the Sick, it is directed that the sick man may be moved to make a special confession of his sins if he feels his conscience troubled with any weighty matter,

but in such case Absolution is to be given when the sick man shall humbly and heartily desire it. The special provision, however does not authorize the ministers of the Church to require from anyone who may repair to them, to open their grief in a particular or detailed examination of all their sins, or to require private confession as a condition previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession, or the being subject to what has been termed the 'direction' of a priest, as a condition of attaining to the highest spiritual life."

In the year 1903, the Rev. T. W. Drury, B.D., then Principal of Ridley Hall, Cambridge and afterwards Bishop of Sodor and Man published an inquiry into Confession and Absolution with special reference to the teaching of the Church of England in which he stated. "No words can more exactly express the outcome of this study or more fitly bring it to a close than the wise and weighty utterance which I have just now re-produced."

It is not pleasant to recall the sad lapses from Divine truth and probity that have marred the fair beauty of the visible church of God. But it is expedient to meet every perplexity that presents itself to any inquiring mind. I have tried fairly to present the case that all the Protestant Churches under the guidance of history make against the practice of habitual Confession. If the past offers any indication of the consequences of our actions by tracing their results through the long centuries then surely the past advises us that what the Homily calls "the numbering of our sins" in a regular rotation of secret confessions so far from helping our journey along the strait path that leads to life is calculated to hinder our every step.

FETHARD-ON-SEA— UNSETTLED STILL!

Fethard boycott has been called off—"It's wonderful," say the Rector.

Protestants in Fethard-on-Sea, Co. Wexford, who have been boycotted by the Roman Catholic community of the district since May, were on Wednesday welcoming the news that the boycott had been lifted. The rector of the parish church, Rev. A. C. P. Fisher, said: "It's wonderful news—really wonderful."

Mr. Fisher, who in the past number of weeks has made several appeals for a return of peace among the 100 inhabitants of the village, said he knew nothing about the agreement to end the boycott until he read it in the newspapers.

"If it has really ended, and please God it has, then this is a great day in Ireland," he said, speaking from the rectory.

"The past ten weeks have been awful. What had been a happy little community seemed to be torn asunder. I can't say how happy I am that the trouble has ended."

Mr. James J. Kennedy, chairman of Wexford County Council and Roman Catholic representative at a meeting on Tuesday at which it was agreed to bring the two sides together again, said: "The Fethard affair has ended, and everybody is very happy. The village is back to normal."

"But," he added, in a telephone interview with the "Belfast Telegraph," "the word boycott was not mentioned at our meeting and should not be mentioned in the papers. There never was a boycott."

Meanwhile, the whereabouts of Mrs. Cloney and her two children are still unknown. Her mother, Mrs. Kelly, said to-day: "I don't know where my daughter is."

Asked whether the boycott had in fact ended, Mrs. Kelly, speaking from her home at Fethard, replied: "I couldn't say. I have not been outside the house this morning."

A statement issued after the meeting in Dublin between Mr. Kennedy, Mr. Tom Kelly, father of Mrs. Cloney, and his son, Mr. William Kelly, said that Mr. Kelly had given an undertaking to do everything possible to ascertain the whereabouts of the two Cloney children.

On behalf of the Catholics, Mr. Kennedy accepted the undertaking.

The meeting was arranged, Mr. Kennedy said, by lay members of the community on both sides. Clergy did not take part in any of the negotiations.

The boycott started when Mrs. Sheila Cloney, a Protestant, left her Roman Catholic husband and took her two children with her. Afterwards her solicitor said she had taken this course because she did not want her children to be brought up in the Roman Catholic faith.—"Belfast Weekly Telegraph," 9/8/57.

* * *

Little change yet at Fethard.

There seemed to be no change at Fethard-on-Sea yesterday, and the joint statement published on Wednesday by representatives of the Catholic and Church of Ireland communities was still the main subject of discussion among the villagers.

Several villagers, however, said that the statement had certainly resulted in the beginning of a restoration of harmony. People on both sides, however, still seemed to be expecting something more definite than the joint

statement, which many have interpreted differently.

Those who were aware of the negotiations leading to the joint statement still were confident that the road had been opened to full harmony. Many are awaiting the week-end to receive further assurances from their neighbours, and from the representatives of their communities.—"Irish Times," 9/8/57.

* * *

Boycott in Fethard Not Yet Ended.

Irish Times Reporter.

The boycott of Protestant traders at Fethard-on-Sea, Co. Wexford, continues, in spite of the statement which was made following a meeting of representative Catholics and members of the Church of Ireland on Tuesday last.

The Protestant traders in Fethard have not regained any of their lost customers. The boycott of Protestants in the area has been in operation since the middle of May this year, and it is now felt that only a direct statement by the local Catholic clergy will bring about an improvement in the situation. Any hope that the statement made after last Tuesday's meeting would end the boycott has faded. It is now apparent that the statement has not made the slightest difference.

Miss Betty Cooper, one of the two Protestant traders in the village told an "Irish Times" reporter yesterday that there had been no change in the situation. Not one of her former customers who stopped making purchases in her shop when the boycott began had since returned. Miss Cooper, who is the local news-agent, said that she had not had occasion to order one single extra newspaper since last Tuesday's statement.

Good Business

"Although it is only a small shop, I used to do a good business here," Miss Cooper said, "I had a very good trade in novels and magazines, but it has practically disappeared. It will probably take years to build it up again."

Fethard is no longer awaiting a return to normal conditions. It is now felt that no development could immediately restore the life of the village to the state in which it was before the boycott began. But there could be an improvement, and now that a statement by representatives of Catholic and Protestant laity has failed to produce such an improvement, it is felt that the next move must lie with the local Catholic clergy. It is hoped locally that they will make a statement at the Masses in the village to-morrow.—"Irish Times," 10/8/57.

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, SEPTEMBER, 1957.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

MARTIN LUTHER.

AN ENQUIRY

Elsewhere in our pages is a letter from Mr. J. A. Dickinson. It is plain that he raises an important question, and it is in the interest of evangelical religion and of the Reformation that an attempt should be made to answer it.

* * *

Let us say at the outset that Christians who are not Lutherans are not urgently required to defend Luther. The Reformation in England, Scotland and Ireland was not a Lutheran movement in the sense in which the Reformation in Scandinavian lands was. Those islands owe something to Luther, but not as much as Northern and Central Europe do. But that does not mean that we should acquiesce in every slander levelled at the Saxon reformer, or join with certain Roman Catholic writers in supporting a certain sort of propaganda against him.

The kind of slander or insinuation is that Luther was "a bad man," and that he said things that were obscene and blasphemous against the Redeemer Who suffered and died for us. Mr. Dickinson has referred us to an instance of this in the case of Mr. Arnold Lunn's book on "The Revolt Against Reason." Arnold Lunn is an experienced writer of biography (we remember a book of his on John Wesley which we enjoyed reading immensely)

and of personal reminiscences, and of mountaineering history, and of Swiss topics. His father was a respected Methodist minister who served as a Medical Missionary in India and in after years was well-known for his concern for Christian reunion.

* * *

Some twenty years ago Mr. Lunn engaged in a theological correspondence with the Roman Catholic writer, the Rev. Ronald A. Knox (now a Monsignor). The letters which passed between them were published under the title "Difficulties." We thought, when we were reading the book, that Mr. Lunn's difficulties were real obstacles to Rome's claims, and that Fr. Knox was by no means convincing in his answers. Strange to say, some years later, Mr. Lunn became a Roman Catholic. Since that change of faith he has written some things on theology, and also the book Mr. Dickinson refers to. "The Revolt Against Reason" is full of information, and witnesses to its author's wide reading. We ourselves have no desire to rebel against reason. We wish to maintain the rationality of the universe as seriously as Mr. Lunn, but we make no pretence to Mr. Lunn's extensive knowledge or literary ability: we simply want to discuss the point he makes against Luther.

* * *

Luther is thought to have been the Reformation's arch-enemy of Reason. He could of course refer to "the strumpet Reason." But that was in the context of Reason as the enemy of Faith. Luther never yielded a point of Faith to Reason, and his years of study of scholastic philosophy and theology meant that he knew quite well the things he protested against. The arid if skilful arguments of the classroom seemed to him barren when compared with the rich, invigorating and renovating winds of Faith which swept from the New Testament into his soul.

* * *

It is natural then that Mr. Lunn should consider Luther as one of the people responsible for driving reason out of its place of authority in human life.

His charge against Luther centres upon certain observations found in Luther's Table Talk. One of these, probably, some will say, quite the most reprehensible, relates to a statement about Our Lord and certain women. It is the obscene and blasphemous (when superficially noted) suggestion that Our Lord's relations with the woman at Jacob's well, (as also with Mary Magdalene and the adulterous woman) were not innocent.

To all Christians this is a horrible and distressing thing and we recoil in pain and disgust from one who could insinuate such a thing. But how does Mr. Lunn study this passage from the Table Talk? He is not inclined to give Luther much benefit of doubt. The existence of this passage can be explained by Mr. Lunn on one ground only—the fact that the editor of the Table Talk did not suppress the saying is a sign of the collapse of moral standards in Germany in the days of the Reformation under Luther.

Now we hope we do not belong to a school of thought which when an inconvenient or discreditable point turns up, asks the question “why did the Editor not suppress the passage?” The fact that the Editor of Luther’s Table Talk did not suppress this, or one or two other sayings, seem to us to show that he never imagined the reader would put upon them the meaning now usually accepted by Roman Catholic writers.

* * *

Luther put forward the suggestion that Our Lord sinned with the persons named, that is, if the saying is authentic (which is not capable of proof). Now Mr. Lunn assumes that nothing else can have been meant by Luther, because, he says, “a whole universe separates the conception of a Christ who **suffers for** our sins and a Christ who **commits** them.”

We can readily agree with Mr. Lunn, but we are not sure that what he says is really on the point at issue. We can see that Luther may have been thinking about these three sinful persons who met Our Lord, and about the extraordinarily mild reception He gave them, and the surprisingly spontaneous forgiveness He granted them. A rigorist would have denounced and penalised them. Our Lord forgave; and the thing people find so hard to believe about God’s forgiveness is that it is free and unmerited. They think that if forgiveness is so easily granted, the sin is being condoned or connived at. If Luther was trying to instil into the minds of his hearers Christ’s attitude to sinners rather than the attitude of the Pharisees (past or contemporary), the way he chose was striking and may be effective.

* * *

There is also another aspect of the Christian doctrine of forgiveness which Mr. Lunn seems to ignore in practice—the truth that Our Lord not only died on the Cross for our sins, but in fact took them on Himself. Recall the words of Isaiah the prophet. “The Lord laid on Him the iniquity of us all.” Recall the words of St.

Paul (2 Cor. 5. 21) “Him Who Knew no sin He (God the Father) made to be sin on our behalf.” “Christ redeemed us from the curse of the law, having become a curse for us.” (Gal. 3. 13). Do these passages not show us an aspect of Christ’s atoning work in which **He identifies Himself with the sinner?** He is not the Saviour **ab extra**, but is intimately involved with the sinner as Man.

We may illustrate this truth by some verses of a very valuable hymn—

“Lord Jesus, are we one with Thee?
“O height, O depth of love!
“Thou one with us on Calvary,
“We one with Thee above.”
“Such was Thy love, that for our sake
“Thou didst from heaven come down;
“Our mortal flesh and blood partake,
“**In all our misery one.**”
“**Our sins, our guilt,** in love divine,
“Confessed and **borne** by Thee;
“**The sting, the curse, the wrath** were Thine,
“To set Thy members free.”

We say that Mr. J. G. Deck, the writer of this hymn (No. 391 Irish Church Hymnal), had a sound grasp of the deeper truths of Christ’s redemption work, and so had Martin Luther.

* * *

As a matter of principle we are bound to say that it is inconceivable that Luther intended to disparage, insult, slander, or blaspheme Our Lord. Whatever be the explanation of that objectionable and profane utterance (taking it as it stands) it cannot be interpreted in opposition to the general witness to Christ which Luther bore.

As we have said, we know nothing of the context and circumstances and history of the passage Mr. Lunn has discussed, and we are not required to explain or justify everything said by Luther or by any other Reformer. They were all fallible men like the rest of the human race. The Church reformed is not inerrant or infallible any more than the unreformed Church was, or is.

Mr. Lunn says, no doubt quite correctly, that you would not have heard at Sir Thomas More’s table the vulgarities and indecencies supposed to have been common at Luther’s table. Sir Thomas More was Lord Chancellor of England, and his guests, we may take it, were persons of breeding and courtly habit. Luther’s table was surrounded by vagrants, undergraduates, traders, soldiers, ex-monks, and, at times, knights and barons and divines. The talk was pretty coarse and the jokes crude

on many occasions. The facts of life were not always talked about "sotto voce," but that frankness was not salacious but typical of the age of von Hutten and Rabelais.

* * *

Another Mr. Lunn, Brian Lunn, wrote a book on Luther in the 1930's. It is worth reading, and gives a clear portrayal of Luther and his problems. We quote two sayings of Brian Lunn—

"Luther was passionately truthful."

"He was gifted with the profound truthfulness of genius."

We have said enough for the present, but we propose to keep the promise we made some months ago to examine a Catholic Truth Society pamphlet on Luther which was being distributed last spring in Dublin.

CORRESPONDENCE

Edinburgh.

To The Editor,
"The Catholic."

Sir,

Is it right for the Christian Church to be entangled with religious films and plays? For thirty years ministers have been trying such things on, in connection with the Church. What good have they done? There is less true religion now than before and professing Christians, in the Church and out of it are so wordly-minded that the words of Jesus are true, should He come in our day, when the Son of man cometh, shall he find faith—the faith—on the earth?

Some branches of the Church are always looking back to Luther and the Reformation. Did the Apostles in their writings refer much to Samuel and the great reformation wrought in Israel by the Spirit of God through him?

Other branches of the Church are engrossed with the idea that there should be one Church with one common name, forgetting that, in his epistles, Paul mentions the names of many churches, viz—the Churches of Asia, the Churches of Galatia, the Churches of Judæa and so on. Many Churches there may be; but there is only one Gospel, one Master and one Head, the Lord Jesus Christ. Rather let us consider what a Christian really is—a disciple, a follower, a friend of the Lord Jesus Christ who is the one Redeemer, exalted by the right hand of God to be a Prince and a Saviour in order to give repentance and forgiveness of sins.

The Luther Film and other religious films are plays, first and foremost, and can never take the place of preaching the gospel of Christ. Indeed, it is true to say they have been the means of hindering the gospel and of choking the true study of the Bible. God's Word enters the mind and heart by hearing and through reading the Bible. Let those who feel drawn away by the pictures to-day know that there is such an evil which is described as "the lust of the eyes." The Psalmist's prayer—Turn away mine eyes from beholding vanity, is a prayer for all who name the name of Christ.

—C. Kirk.

[We are glad to print Dr. Kirk's letter, and we admit the force of her point that we often tend to recall the past too much. However, we have the New Testament example of recalling the heroes of the past in Hebrews, chapter xi. Is it not a good model to follow? Every "visual aid" has disadvantages, but the old-fashioned method was a new technique once!]

20th June, 1957.

Dear Friend,

I have been greatly interested in reading for some time past your paper "The Catholic" which I receive through the generosity of the Hope Trust.

Your article on the Luther Film in the May issue and comments on it in the June issue have emboldened me to write you concerning very severe criticisms of Martin Luther which appear in Arnold Lunn's book, "The Revolt against Reason," which I obtained from our local free library.

There is much in this book that I think is very good and although I take it that he is a Roman Catholic he speaks very kindly of a number of Protestant authors and teachers. He attacks Darwinism forcefully and speaks well of the late Douglas Dewar of The Evolution Protest Movement.

Of course I was aware that Luther has been regarded as an immoral man by R.C.'s, but I thought that was only because that he and many other priests and monks who had left the Church had entered on the married state. But in chapter 6 of his book Lunn brings serious charges against Luther and the worst are in a note at the end of the book, which is headed "The Inexplicable Blasphemy." Some terrible statements purporting to come from Luther's "Table Talk" are given. I have not come across any review of Lunn's book nor do I know if any answer has been published. Could you, in your goodness, give me any guidance on these matters.

Although my own background has been Calvinistic rather than Lutheran I have always admired the great Reformer Luther, but the only works of his which I have read are the "Commentary on Galatians" and "The Bondage of the Will," both in English translations.

With all good wishes,

Yours in the grace of the Lord Jesus,
J. A. DICKINSON.

24th June, 1957.

"The Fethard boycott."

To the Editor of "The Catholic."

Dear Sir,

Perhaps you would be good enough to publish the following (which the "Irish Times" failed to do.) and oblige.—J.L.D.

With reference to the above, might I be allowed to remind your readers that several prominent Irishmen, viz. Dan O'Connell, Chas. Gavin Duffy and Thomas Davis have expressed themselves as follows.

O'Connell said "That man is a tyrant who interferes between the conscience of his brother man and his God. All he wanted was liberty of conscience. That religion should be left between man and his Creator and that conscience should be free."

Chas. Gavin Duffy said "A man must walk by the light of his own conscience and judgment in the last resort."

Davis maintained "that a man has as good a right to change from Catholicism to Protestantism as from Protestantism to Catholicism."

Yours

"Octogenarian."

Card Enclosed.

(Miss) R. B. Garwood,
Heale Lodge
Bideford
N. Devon.
16/7/1957.

Dear Editor,

I am wondering if you will be good enough to allow me to appeal to the women readers of "The Catholic."?

I am an invalid and have to earn my living at home. I supplement my disability pension by making doll's clothes and furnishings, patchwork quilts and cushions, etc., and miscellaneous small items.

I am now at my wits end for further supplies of "raw materials," i.e., scraps and remnants, having exhausted my own and friends'.

I would be so thankful for any valueless scraps and oddments of any kind, however small—bits of leather (old bags, belts, odd gloves, etc.), fur,

fur fabric, plastic, discarded straw & felt hats, stockings, clothing, wool oddments, beads and buttons, broken jewelry and trinkets of all sorts, used cosmetic containers, small fancy boxes, jars, tins and bottles, old needlework, dolls, (broken or whole), magazines, or other books with patterns, paper patterns, transfers and knitting leaflets,—in fact, *anything at all*.

I would, of course, gladly refund postage.

Please help me to continue my small business by giving my appeal publicity in your columns.

Thanking you very much,

Yours sincerely,

R. B. GARWOOD.

WAYS OF READING YOUR BIBLE

by D. R. DAVIES

"The best way to help a later generation is to tell the truth to your own generation."

The name of Peter Taylor Forsyth is one that I frequently mention in these pages. He is one of the few British theologians of this century of colossal stature and prophetic character. He is one of those very rare theologians whose vindication requires both time and events. And this is what precisely history has done, and done completely. It has taken the collapse of social systems, atomic fission and resurgent barbarism for the Church to understand what Forsyth was talking about. Today, Forsyth stands a veritable Matterhorn among the theologians of the twentieth century.

I do not allow any length of time to elapse without re-reading Forsyth, who is more relevant today to our situation than when he was turning out his epochal books forty years ago, which only a very tiny minority read at that time. I used to read Forsyth forty years ago *but without understanding him*. I had to be churned into mincemeat, broken to bits, and re-created, born again, before I could understand him. The key to Forsyth is new birth.

What Did The Bible Say?

The other day I was re-reading for the umpteenth time Forsyth's marvellous book on the death of Christ and its atoning significance—among the first four books on atonement, "The Work of Christ." Have you read it? Take a month's holiday, and go to some lonely place with this one and only book. You'll come back a different being.

As I turned over the pages I came across a passage on the Bible, which I had forgotten. How could I have forgotten it? But I had. Here it is, and please be grateful to me for quoting it.

"Supposing, then, we return to the Bible. Supposing the Church did—as I think it must do if it is not going to collapse . . . supposing we return to the Bible, there are three ways of reading the Bible. The first way asks, What did the Bible say? The second way asks, What can I make the Bible say? The third way asks, What does God say in the Bible?" ("The Work of Christ, p. 37). The Bible will have a lot more to say to us if we can learn to read it in these three distinct ways.

Now in order to discover what the Bible said, we must obviously get to know something at least of the historical circumstances and situation in which the Bible was written, and to which it was addressed. This is what this question means. Let me very briefly give two examples of what this implies.

(1) In Isaiah 31, we read: "Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord . . . Now the Egyptians are men not God, and their horses flesh, not spirit . . ." What did Isaiah mean when he wrote these words? What did he have in mind? And *whom* did he have in mind?

It is obvious, surely, that he did not have Colonel Nasser in mind. He wasn't thinking of the Suez Canal and the conflict over the oil of the middle East. This does not mean that these words cannot have any application at all to the Egypt of today. They may have. But it does mean that when he wrote these words, it was not of the Egypt of 1957 A.D. that Isaiah was thinking. He was thinking of the Egypt of his own time, which was a strong imperial power. So in order to learn what Isaiah meant by these words, we have to get to know the situation that Isaiah and the nation were facing at that time. When we know that, then we can learn what the Bible said *at that time*.

Necessity of Research

Here then is the argument for Biblical research and scholarship, for all that tremendous investigation into history, for all that vast labour of examination of, and comparison of, documents which devoted scholars and theologians have been carrying on ever since the Reformation. It has enabled the Church to get to know what the Bible said. It is a work which has been inspired by none other than the Holy Ghost Himself.

(2) The same thing applies also to the New Testament. When Paul wrote his epistles, he didn't have the divided state of the Churches in 1957 in mind. As far as the future was concerned, Paul didn't look very far ahead, because he expected the world to end very soon, perhaps before

he himself died. What he was concerned with was his own contemporary situation and its problems. In Corinth, for instance, there was an intense controversy being carried on by the Church about "meat for idols."

One of the customs of the Roman world in New Testament times was to sacrifice beasts and birds in the pagan temples. After these had been killed and placed upon the altars, their flesh was then sold in the butchers' shops of the cities. Was a member of the Church justified in buying such meat? Was he committing a sin in eating that meat? These were the questions that were put to St. Paul. And these (and similar) questions were the ones he had to answer. In answering them, St. Paul said many things that would apply to entirely different situations in much later times. But Paul wasn't thinking of those later times, but of his own particular time. And this proves one thing: that the best way to help a later generation is to tell the truth to your own generation.

Proof of Inspiration

The second way of reading the Bible is to ask—"What can I make the Bible say?" Let me quote Forsyth once more.

"The second way of reading the Bible is reading it unto edification. That is to say, we read a passage, and we allow ourselves to receive any suggestions that may come to us from it, and we do not stop to ask whether that was in the writer's mind, or whether it was in the mind of the people to whom he wrote. That is immaterial. We allow the Spirit of God to suggest to us whatever lessons or ideas He thinks fit out of the words that are under our eyes. We read the Bible not for correct or historical knowledge, but for religious and spiritual purposes, for our own private and personal needs. That is, of course, a perfectly legitimate thing—indeed, it is quite necessary. It is the way of reading the Bible which the large mass of the Church must always practise. But it has its dangers. You need the other ways to correct it." ("The Work of Christ," p. 39).

One of the many, many proofs of the divine inspiration of the scriptures is that the Bible lends itself to this way of reading: that words that were written centuries ago to a situation that has passed away can become the medium of truth in a situation entirely different. *No other book lends itself to this way of reading.*

I can still see my mother, who was known by her friends and neighbours as "a mother in Israel," reading her Bible at six o'clock of a winter's morning, when I used to come home after my night's work in the pit. With her cheap and utterly unscientific spectacles well down her nose, she pored over the sacred and shattering pages of the Book. As she prepared my breakfast (she

never neglected to get me my breakfast in her Bible-reading) she would tell me what she had been reading, and apply it to me, or herself, or some immediate problem. She derived hope and wisdom and physical energy from her Bible-reading—yes, *even physical energy*. She was reading the Bible in Forsyth's second way! And my word! It was *some* reading, believe me.

What does God say in the Bible?

The third way of reading the Bible is a way about which no rule whatsoever can be formulated. It just happens. It is wrapped up in the mystery which surrounds every operation of the Holy Ghost in the hearts of men and women. You are reading the Bible, perhaps, with no specific purpose. Or perhaps you are reading the Bible with the idea, say, of preparing an address or a sermon. And suddenly you are bowled over, flattened out, with some thought, an emotion, an instantaneous vision, insight or understanding. Something suddenly, without any rhyme or reason, without any preparation or forethought grips you, chokes you almost. How that comes you just simply cannot explain. But of one thing only are you certain: that when it comes, you *know* that it is a moment of revelation. You can no more question it or argue with it or doubt it than you doubt the fire which has burnt your hand. That is God speaking to you direct!

That is what Martin Luther felt one day in his monk's cell, after months of wrestling and despair, when he read the supreme words—"and the just shall live by faith." Whoosh! *Luther knew!* The thing that gripped him in that moment shook Europe to its foundations. It tore a rent in the Church of Rome, and awakened dead souls to new life. When God speaks to man in the Bible, nothing is safe—absolutely nothing. So, be careful!

Well! There you are. From this mighty Matterhorn of a theologian, Peter Taylor Forsyth, whose body has dissolved into dust, comes this guidance to us in the reading of the Bible. It is counsel that is loaded with dynamite. So—beware. You may decide to ignore it. But, in the name of God, think of what you will miss.

—B. S. B. Inset.

ISRAEL'S PLACE IN HUMAN HISTORY

Israel's Contribution

The Divine call that came to Abraham, to leave his house and country, and his spontaneous response to the call was an act of unsurpassed obedience and faith. He accepted the promises made to him, and went out, by faith, not knowing

whither he was going. Heb. xi. 8. The initial step having been taken, there followed a series of experiences, increase in wealth and power. Then came the unveiling of the Divine purpose in the call of Abraham, the revelation of the covenant that was destined to affect the whole human race. The terms of the covenant—Abraham's seed, culminating in the Messiah, and the provision for Abraham's posterity, the promise of the land for an everlasting possession. The latter part of the covenant is current history, and the whole world is made strangely aware of events in that land at the present time. In the experience of Abraham, the supernatural is the chief factor. His call and conversion, justification and sanctification recorded in Gen. xii-xvii. The birth of Isaac and so named of God before he was born. The birth apart from miracle is incapable of explanation. The successors to the covenant are also noteworthy. The choice is Isaac and not Ishmael, Gen. xvii. 18-19. Jacob and not Esau. Mal. i. 2-3.

1. The Removal to Egypt. Gen. xvi. 1. The time came when the promise of chastisement for Abraham's doubt, Gen. xv. 7-13 was to become a practical experience, and Israel was sent to Egypt. Israel the father of the race went down to Egypt with fear and a strong premonition of trouble of trouble to come. Gen. xvi. 3. So far the Divine dealing was with the individual, Abraham, Isaac and Jacob, now it is transferred to the family. Israel's family numbered seventy souls that went down to Egypt. Gen. xvi. 27. Presently it passed from the family to the nation. During the four hundred and thirty years of their sojourn in Egypt, Ex. xii. 40-41, they were Divinely protected and abundantly increased, until the time of the birth of Moses, they had "waxed exceeding mighty and the land was filled with them." Ex. i. 7.

2. The Redemption from bondage Ex. i-xvii.

(a) The persecution of the people. Pharaoh that knew not Joseph sought to destroy the people by murdering all the male infants. Israel was made to serve with great severity and their lives were made bitter to them with hard bondage. This very persecution kept them together and kept them from assimilation, reminded them that they were "in a land not their own."

(b) The preparation of a Mediator. In spite of the fiery furnace of affliction there was the watchful care of Jehovah God, and amid the destruction of the male children, one was preserved alive to be God's messenger to Israel. The birth, training, and commission of Moses fitted him to be Israel's deliverer; Ex. ii-iv.

In the commissioning of Moses, we have not only the Divine revelation in the burning bush, but also the declaration of God's omniscience. He

declared to Moses—I am the God of Abraham, Isaac and Jacob: I have surely seen the affliction of my people: I have heard their cry: I know their sorrow: I am come down to deliver them: Ex. iii. 6-9. Moses is a grand type of the Lord Jesus as Saviour and Mediator. Israel and Egypt a type of the church and the world.

(c) The plan and progress of redemption. Ex. v.-xii. Though this passage sets forth the progress of Israel's redemption, it is at the same time a section full of spiritual significance for us, wherein is revealed that the battle between Moses and Pharaoh was, in reality, a conflict between God and the power of darkness. The struggle ends in victory, on the Lord's side, and the triumph of His people. There were three elements in the progress of redemption—the manifest power of Jehovah God, the token of salvation, the sprinkling of the blood; the complete destruction of the enemy.

(d) The Pilgrimage to Sinai. During the two months which it took Israel to reach Mount Horeb, God revealed Himself to His people as equal to their every need, meeting every contingency, providing, supplying and saving. Horeb was the site of their constitution. Here God constituted Israel as a nation and a people of Divine purpose. The constitution of such magnitude is in itself surprisingly brief. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 5-6. This is not a constitution that Israel formulated but given by Divine order, and as the covenant remains indestructible so does the constitution remain indissoluble—I.E.D.

—"Immanuel's Witness," July, 1957.

PASSING EVENTS—*cont'd. from p. 98.*

in Brazil to found a colony. Thus they hoped to escape persecution such as they had endured in their homeland. Through the years, however, Protestants were persecuted here also.

Since 1859, when the Presbyterian Church was founded on the arrival of Ashbel Green Simonton from the United States, they have enjoyed more freedom.

Writing about the anniversary for the secular newspaper "Folha de Manha," Prof. Flaminio Favero of the University of Sao Paulo declared that the strong Brazilian Protestantism of today owes much to the humble beginnings represented by the French settlement of 1557.

As a conservative Protestant, Favero opposes union of the churches, fearing that it would quench the enthusiasm and the "commendable emulation" that inspires the several sects. But

he urges co-operation among the various Protestant groups to the end that they may contribute more effectively to the "moral greatness of Brazil, which is more important than material greatness."

Next year the Presbyterian Church of Brazil and the Independent Presbyterian Church will celebrate the centennial of the founding of Presbyterianism here by Mr. Simonton. As part of the celebration, the two groups which stem from that event will study the possibility of reunion.—"Ulster Protestant," Aug., 1957.

* * *

Roman Scholar-Monk Joins the Church of England.

Mr. Amand de Mendieta, one of the leading scholar-priests of the Roman Catholic Church and for twenty-one years a Benedictine monk, has been accepted as an Anglican clergyman, and is now undergoing a course of instruction at St. Augustine's College, Canterbury. He will shortly be licensed as a priest in the Church of England.

Mr. de Mendieta holds the degrees of Doctor of Philosophy and of Letters from Louvain University. His work on the early Fathers gradually led to his conviction that he could not accept certain teaching of the Roman Catholic Church, including "the universal and absolute supremacy of the Pope over the bishops, priests, churches and Roman Catholics of the world; the personal infallibility of the Pope; the adulation of the Pope, and the insidious increase of the cult of the Virgin Mary—on which the Church of Rome is gradually becoming based, rather than on the fact of Christ."

Gonville and Caius College, Cambridge, has elected him to the S. A. Cook bye-fellowship, which will enable him to continue his researches at Cambridge for three years. An eminent textual scholar, he is one of the world's greatest authorities on St. Basil and at Louvain was one of the editors of the "Revue d'histoire Ecclesiastique."

Dr. W. H. C. Frend, the Church historian, who is a Fellow of Gonville and Caius College, says, "Mr. de Mendieta's coming into the Church of England has filled a gap in Anglican scholarship for which we are truly grateful."

—"Church of England Newspaper," 26-7-1957.

* * *

Ulster Bulletin.

At the recent General Assembly of the Irish Presbyterian Church, held in Belfast, Rev. James Dunlop, chairman of the Portstewart Convention Committee, was appointed as one of three representatives to a United Churches Committee preparing for the suitable commemoration of the 1859 Revival. It was intimated that an invitation had already been sent to Dr. Billy Graham to visit Ireland in 1959.—"The Christian," 14-6-1957.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Convert.

On this subject of variety, I, for one, am glad that many and varied are the rivulets that are now feeding the Church's theological colleges. Last week, the news was that a Benedictine monk and scholar of the Roman Church, Mr. Amand de Mendieta, will shortly be licensed as a priest in the Church of England. He is reading at St. Augustine's College, Canterbury, and is going to Cambridge. He is a Doctor of Philosophy and of Letters of Louvain University.

—A "Church Times" columnist, 2-8-1957.

* * *

Evangelicals in Spain.

Reports in Spain state that in some areas the Roman Catholic authorities are trying to hinder the effective application of the recent Government decree permitting civil marriage to Spaniards who can prove that they have ceased to be professing Roman Catholics. One Evangelical pastor writes: "There are still some places, especially in Madrid, where the Catholic hierarchy is fiercely opposed to the civil marriage of those who have been baptized in the (Roman) Catholic Church. In other places the judges try to put as many hindrances as possible. It is taking two months for a couple in my Church to get married." In Britain, Roman Catholic leaders usually refer to Protestants in the most friendly terms. Instead of being denounced as "heretics," we are described as "our separated brethren." We suggest

that the Roman hierarchy would provide even more convincing proof of their regard for us if they would call upon their co-religionists in Spain and Colombia to cease their persecution of those who have embraced the Reformed Faith.

—"The Christian," 5-7-1957.

* * *

Church of Ireland Bishop's Answer to Most Rev. Dr. Philbin—The Bishop of Kilmore, Rt. Rev. Dr. Tyndall.

Dr. Tyndall referred to a statement by the Bishop of Clonfert, the Most Rev. Dr. Philbin, when he said: "It seemed necessary to point out that a concerted effort was being made by the religious minority to secure a dominating position in our public life. One has only to read a succession of statements from their spokesmen to see that this was true."

I have an uncomfortable feeling," said Dr. Tyndall, "that I am one of these spokesmen, but I cannot think of many others. On one or two public occasions during the last year I have exhorted our Church people, particularly those of the Unionist tradition, to think of this country as their own and to lend their gifts to various civic enterprises. At Tara recently I referred to the need of unity of ideals amongst Christian people and a new dedication to the country, so that the insidious infiltration of a Communist materialism might be met. One or two other bishops, including the Archbishop of Dublin and a prominent Methodist leader, have voiced much the same sentiment, but there is no conspiracy. There is no intention of undermining 'Catholic social principles,' and there is not the faintest idea of 'recalling the long Protestant ascendancy.' On the other hand, there is a longing to find a principle of unity between the different sections of the community and a desire to serve.

"I feel strongly on this point and I shall continue on every possible occasion, despite the suspicions of Dr. Philbin and others, to try to teach Protestant Irishmen that they are not resident aliens but citizens.—"Irish Times."

* * *

Will Brazil Become Protestant?

Roman Catholic Bishop Agnello Rossi said recently that the rapid growth of Protestantism in this country is viewed with "serious apprehension" by the Brazilian hierarchy. Considered a "specialist" on Protestantism, about which he has written several quite objective books, Bishop Rossi warned that if the present trend continues, Brazil ("the greatest Catholic country in the world") may find itself within a few decades "a great Protestant country." He urged the nation's Catholics to stir themselves to stop the march of

the Protestant "heresy." Since Bishop Rossi is acknowledged as an expert on Protestantism in this country, some of the figures he gives are interesting. In 1954, he says, Brazil had 2 million Protestants, but to-day, because of "proselytising activities," it would not be an exaggeration to say that between 4 and 5 million Brazilians are "under Protestant influence, directly or indirectly." In no other country in the world, Bishop Rossi declared, has Protestantism made such advances in the past 20 years. Its churches have become autonomous and national, and are now sending their own missionaries to Bolivia, Paraguay, and Portugal.—"Christian Century."

[Quoted in "Protestant Action," Toronto, May, 1957.]

* * *

Girls at 12 may marry in Republic.

A suggestion that it was time the law in the Republic relating to legal marriage age was changed to bring it into line with Britain and Northern Ireland, was made by the Rev. Canon R. W. Heavener, rector of Monaghan, when he proposed the adoption of the Moral Welfare Report at the Clogher Diocesan Synod in Clones.

The Moral Welfare Society, he said, was pressing to have the legal age raised from the present figures of 14 years for a boy and 12 years for a girl.

Canon Heavener said that he regretted to say that the report opened with a complaint that not enough support has been given to the work in this diocese. It noted with apprehension a decrease of almost £24 in the total amount contributed by the parishes and he wanted to point out straight away that he considered this association was doing a splendid and necessary work and deserved the whole-hearted support of every parish in the diocese.

Adoption Orders.

"This report," he continued, "quotes some of the facts from the Northern Ireland annual report: 'Of 129 new cases dealt with during the past year, 85 were expectant mothers of first babies, 13 were mothers and babies with no plans or prospects, five were mothers of more than one child, and three were married women with children born out of wedlock,' and in the analysis of the year's work of the Southern Branch of the Moral Welfare Association there is shown the increasing youth of those in difficulties. Of the unmarried mothers, 10 were under 19 years of age, five were 17 years, two were 16, and two were 14. A total of 139 cases were dealt with during the year. Of the children, 25 were placed for adoption,

(Continued on p. 119.)

THE LAND OF ISRAEL.

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose." Isa. xxxv. 1.

Palestine was a wild desert till within our living memory, as is Syria and Transjordan to this day. Though the Turks were in possession of that area for four hundred years, till the first world war, they were not interested in it and made nothing of it, though there is great potential wealth there. To-day there is a scramble for the Middle East, because of its wealth and raw materials. Palestine is only a small part of the area. But Palestine is being developed by the Jews, whilst the lazy Arab has neither the brains nor the means of developing those vast areas outside Palestine.

The Negeve—This is the name of Southern Judea, and has for its border, Egypt on one side and Jordan on the other side, and touches at the southernmost point, almost in a narrow strip, the Red Sea. Here begins the Gulf of Akaba. Within the last six years, great development of the land was carried out. Literally hundreds of towns and villages were brought into being, and at Eilat, the ancient Ezion-geber, of the days of King Solomon (I Kings ix. 26). There is a five year plan, for the Negeve being prepared, to settle in this area another one hundred thousand Jews. It is intended that the mining and processing industries should provide the means of livelihood for fifty thousand people, the other fifty thousand to be engaged in agriculture and other vocations.

It is estimated that peanuts will yield, this year, 2,200 tons. Eleven hundred acres are under vine plantation. Five hundred acres are fruit bearing, the probable yield this year is estimated at 1,700 tons. 600 acres have been set aside for orange groves.

This desert area that has been brought to life within seven or eight years, seems to be rich in oil. There was great excitement in Jerusalem, at the announcement on the 8th of June last, of the discovery of new oil deposits at Bror Hayil, in the northern area of the Negeve, about ten miles north of the Gaza strip. The discovery was made after two months drilling, at a depth of five thousand feet. Two miles southward is Heletz. A couple of years ago, oil was found in this area. Sixteen wells are producing seventy thousand tons of oil per annum.

The Hula Basin—in the north eastern corner of Israel, is a narrow triangular valley of approximately forty-five thousand acres of land,

in which three streams merge to form the River Jordan. The southern part of the valley, about seven thousand acres was marsh land, swamps infested with mosquitos and malaria. The shallow Lake Hula, a long mud-pond, covers another three thousand five hundred acres. The reclamation of fifteen thousand acres of potentially fertile farm land here, had been planned for many years. In 1934, the Palestine Land Development Company, acquired from the British Mandatory Government, the concession of draining the swamp and lake. Work on the project was interrupted by the disturbed political conditions of the country, so that the main development was only undertaken in the fall of 1950. This was the widening and deepening of the Jordan, south of the Lake Hula, and which lowered the level of the lake, and required the excavation of some 500,000 cubic metres of earth and rock.

In 1951, Syria interfered with the work and invaded the demilitarized zone between Syria and Israel. The matter had to be brought to the Security Council of U.N. Syria's attempted interference was abortive, the Council upheld Israel's rights. The drainage of Lake Hula has successfully continued, and is now nearing completion. What was once festering swamp has become fertile farm land, and thousands of people will make their home in this area.—"Immanuel's Witness," Sept., '57.

THE DEITY OF CHRIST.

By C. F. Hogg.

Before we consider the teaching of the New Testament concerning the Deity of Christ it may be well to attempt to define certain limitations and conditions that call for recognition.

I. Arguments are of two kinds, cumulative and consecutive. In the latter the strength of the chain is the strength of its weakest link, that and no more; in the former the weakness of any part does not invalidate the rest. The arguments for the Deity of Christ are of the cumulative order if one should prove defective the value of the others is not thereby impaired.

II. Different subjects demand different treatment. The methods appropriate to chemistry, for example, are not applicable to geology. So is it also with Christianity. The Deity of Christ, like His resurrection and the divine inspiration of Scripture, cannot be demonstrated in a way analogous to that by which it can be shown that water is composed of oxygen and hydrogen organically combined, or that the angles of any triangle together

equal two right angles. What is meant by the proof of a doctrine is the evidence that it is taught in some part of Scripture, and that it is agreeable to all Scripture.

III. Not all questions that can be asked can be answered. How can God be Trinity in Unity? is only one of these. How can God be at all? How can I, that ask the question, be? These are questions equally unanswerable. Life on the lowest plane is full of mystery. How much more must this be the case on the higher planes of mind and spirit? Electricity, e.g., is the most potent force known to man, who does not ignore it because its "what?" and "how?" remain hidden behind a veil impenetrable to his intelligence.

IV. The evidential value of subjective experiences is nil; therefore the Christian is to be ready to give a reason to every man that asks him for the ground of his hope in God, see 1 Peter iii. 15. Moreover, for his own sake, he is to "try the spirits," and to "prove all (teachings)." See 1 Thess. v. 21, and 1 John iv. 1.

V. The finite mind labours in vain to comprehend the infinite. Hence the wisdom of the ignorant is to say, "I do not know." There is an old rule to the effect that what we do not know must not be permitted to weaken our hold upon what we do know. Convictions, not doubts, should rule the mind.

VI. Moreover, the Scriptures do not provide material for the construction of a complete doctrine of the Person of Christ even if the task lay within human power, as it does not, see Matt. xi. 27. But Scripture does contain sufficient to preserve us from such thoughts about Christ as would prevent us honouring the Son even as we honour the Father, see John v. 23.

VII God is not concerned to prove Himself to those who are willingly ignorant of Him, see Rom. i. 28.. He is willing to reveal Himself to all who desire to acquaint themselves with Him. see John xiv. 9. To know the Son is to know the Father; to deny the Son is to deny the Father also, that is to deny God (see 1 John ii. 22, 23).

VIII. Knowledge of the Son of God is a matter of individual experience; the doctrine of the Deity of the Lord Jesus is a matter of theology. A man may be a good theologian without being a Christian in the vital sense of the term; a man may be a good Christian, knowing Christ and adorning His doctrine, and yet be a poor theologian.

IX. What may be proved is that, according to the records of His words contained in the

Four Gospels, the Lord Jesus claimed to be God, and that, according to the rest of the New Testament, His true, full, and essential Deity was taught by the apostles, and held by the primitive churches.

X. The claim of the Lord Jesus to be divine in the unique sense was rather implied than asserted. He did not so much speak of His Deity as exhibit it in His ways and in His words, in what He did, and in what He suffered. Hence men are called upon not so much to acknowledge a claim as to recognise a fact, "Dost thou not know Me?"

XI. "Trinity" is a non-scriptural term, but the idea that lies behind it is not unscriptural. God is One (see Mark xii. 29, *et al.*), yet the Father is God, the Son is God, and the Holy Spirit is God. At present we are concerned only with the second of these, who is described as "the Mystery of God—Christ" (see Col. ii. 2).

XII. A mystery is, in Scripture, a revealed secret; a matter that, lying beyond the range of investigation, has been made known by God.

XIII. These lines are written for confirmation, not for controversy. If any man willeth to do the will of God he shall know (see John vii. 17). There are things that come within the cognisance of the spiritual faculties only, and of these the man that has been "born anew" alone is in possession (see 1 Cor. ii. 14). But faith, while it moves on a plane above reason, is never unreasonable.

XIV. The argument of these lines will have weight only with those who acknowledge, at least, the historic credibility of the New Testament. The writer is convinced of the divine inspiration of these writings, that they are the word and the words—the *logos* and the *rhémata*—of God, but the lower claim is sufficient for his present purpose.

It is necessary now to describe briefly the religious pre-possessions of the Jews, "of whom is Christ as concerning the flesh." Through law-giver and prophet in past generations had been declared to them that Jehovah was not merely the One God of Israel, He was the One God in the universe. The gods of the nations were not gods at all. As a people they had been slow to assimilate this truth, but under the stern discipline of captivity and exile in idolatrous lands, and of the yoke of an idolatrous people in their own, it had at last burned itself deeply into their minds.

At the beginning of the Christian era, then, they were the only Monotheistic people on the earth, fanatically attached to this doctrine of

the being of God, and ready to die rather than surrender their faith at the bidding of their Polytheistic conquerors, or for the sake of advantage among the nations within whose borders many of them dwelt.

That the Messiah of the Jews foretold in the Old Testament, was to be more than a mere delegate from God, that He was to be associated with God in a unique intimacy, is plain from the records. The "Arm of Jehovah," His "Servant," was the "Mighty God, the Father of Eternity," "whose goings forth are from of old, from ancient days" (Isa. ix. 6; liii. 1; Micah v. 2). These, and many such words as these, remained an enigma until they could be read in the light of the later revelation. "Of old time" God made His character known to men in His acts and in His Word; "at the end of these days" He revealed Himself in His Son.

The purpose of the coming of Christ was to bring men to God; the means He took for its accomplishment was to attract their attention to Himself, and so to associate Himself in His words and deeds with the Old Testament language concerning Jehovah that those who heard and observed Him became gradually conscious that He meant to identify Himself with God, while at the same time He called God His Father, so distinguishing Himself from God. The effect was as He intended. Friend and foe alike perceived the implications of His words and actions, the one with perplexed sympathy, the other with indignant hostility.

Turning now to the Four Gospels we find that the Lord Jesus:

1. Claimed to do what the Old Testament states Jehovah alone can do.
2. Actually did what the Old Testament states Jehovah alone can do.
3. Claimed to be what the Old Testament states Jehovah alone is.

THE STORY OF A PRIEST.

This is the story of the Rev. J. A. Fernandez, who after many years in the Roman Catholic faith became an evangelical Protestant. We wish to emphasise the description "evangelical Protestant" for there are, nowadays, many non-Roman Catholic sects which are loosely termed "Protestant," but which have little or no connection with traditional orthodox Protestantism. We may name a few of them to show what we have in mind—they are such sects as "Christian Science," "Mormonism," "Christadelphianism," "Millen-

nial Dawnism," (alias "Jehovah's Witnesses"), "New Thoughtism," "Theosophy." It may incidentally be noted that these are all from the Western Hemisphere, from the United States of America, where among many faithful and beneficent spiritual developments there are luxuriating religious errors, and spiritual weeds of many sorts and contrasts.

If these are carelessly called Protestant then we must try to define our position as orthodox, scriptural, reformed, and hence we are bound to claim for ourselves the title and designation "Catholic," for in fact we hold to the ancient orthodox Trinitarian and Biblical faith against modern innovations on the one hand, and modern perversions on the other!

* * *

The Rev. J. A. Fernandez is a native of Spain. It is much to be regretted that former Roman Catholic clergymen who are Spanish by race find it so difficult to minister in their native land where the need of evangelical witness is great, but the conditions of today do not permit this, and the environment of Fr. Fernandez's career was not subject to his own choice. He spent his early years in Spain, and then went to the United States of America and in due course became a member of the Dominican Order in which he officiated as a priest in the State of Louisiana. For a number of years he had pastoral care of a parish in New Orleans, until changes in administration brought it about that Spanish Dominicans had to transfer their Louisiana parishes to American Dominicans.

Fr. Fernandez has not claimed to have been fanatical; rather, he found that his convictions in regard to certain dogmas of his Church were not too strong. He has specified the doctrine of Transubstantiation, and the power of priestly Absolution as main matters of doubt. This is what we would expect, for the more an intelligent man meditates on these, and on Transubstantiation in particular, the more difficult they must be to hold in any really lucid manner. If, in addition, note is taken of the spiritual sense of the New Testament, the difficulties become overwhelming.

* * *

When he became free from parochial duties he was able to resume the community life, and in his convent, he tells us, he was able to become acquainted with the tenets of evangelical Christianity. This may appear strange and may even sound improbable, but the explanation is that Fr. Fernandez had time to study Holy Scripture. In addition, he had the task of giving instruction in Church history. It does not strike us as in the least remarkable that closer acquaintance with Church history should have this result. Church

history, honestly studied, is heavily in favour of moderate ecclesiastical claims and cool surveys of developments of doctrine.

Pursuing these lines Fr. Fernandez came to have increasing admiration for Luther, Calvin, and other reformers. No doubt he saw that they were not revolutionaries or atheists, but chiefly concerned to restore old Christianity to its freedom from the burdensome as well as misguided developments of a thousand years. Above all he recognised in them spiritual convictions and purposes which he knew to be faithful to the teaching of the New Testament.

* * *

By this time the Second World War had begun and the United States had entered into it. Fr. Fernandez had reached the point of decision, and the ideals of Western democracy had sunk deep into this son of Spain, so he left his convent and enlisted in the United States Army as a private soldier. The erstwhile soldier of St. Dominic was now a soldier in the armies which liberated the West from totalitarian tyranny.

Private Fernandez was not an evangelical Protestant as yet. In the course of his duties he was brought into contact with a chaplain who belonged to the Dutch Reformed Church in U.S.A. This led to his attending services conducted by the chaplain whose preaching he admired. As one of the Order of Preachers (to give the Dominicans their official title) he began to discuss a sermon with the chaplain, and they had recourse to the Greek Testament to settle a point in the text, James 2, 24—"By works a man is justified and not by faith only." This central issue of the Roman versus the Reformed faith led to further study and argument with the result of a firm friendship based on respect and growing agreement.

* * *

When demobilisation came the ex-Dominican had been for some time a member of the Presbyterian Church. He was given licence to preach by the Presbytery of Carlisle, Pennsylvania, and in 1945 was admitted to the Presbyterian Ministry. He was installed in a congregation in Philadelphia, and began studies for a degree in Theology at Princeton.

The Rev. J. A. Fernandez is an instance of the invigorating and liberalising influences of American democracy, as well as of the converting and illuminating grace of God. He is but one of many hundreds of Roman Catholic clergymen in the United States who have in recent years entered the ministry of reformed churches. They are numerous in the ranks of the Protestant Episcopal Church in U.S.A. as well as in Presbyterian churches.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

I. UNITY.

The following is an extract from "The Dublin Evening Mail" of 16th Sept. 1957. Probably the Rt. Revd. C. Cowderoy's words have been reported more fully in the Roman Catholic papers though they contain nothing new, only tiresome reiteration.

Issue In Church Unity.

The Roman Catholic Bishop of Southwark, Right Rev. C. Cowderoy, speaking at a pilgrimage to Canterbury, referred to the unity of the Church, and said: "The only thought of re-union which is logically possible is a return to the obedience and unity of the Catholic Church."

To substitute for the "visible organic unity of the Church, this ridiculous notion of an inter-denominational Christian fellowship in which all agree to shut their eyes, if they can, to their fundamental differences, is to confuse the issue, and give cause for rejoicing to the enemies of God," he said.

"For such fellowship, whatever else it may be, is a mockery of ecclesiastical unity."

The Churchman who does not apologise for the Reformation, or belittle it, knows Rome's terms of Reunion, and knows that he would falsify four hundred years of history as well as the teaching of primitive Christianity and the New Testament if he assented to them.

We do not share the delusion of some that

Rome will give up her claims, or modify her beliefs and practices, in order to accommodate us. Rome as a church and system must remain as she is, or cease to be Rome. When people talk hopefully about reunion with Rome they are out of touch with reality. If a reformed church were to unite with Rome, be it a Lutheran or an Anglican or a Presbyterian Church, it would have to abandon all testimony, condemn its historic career as a false witness to Christianity, and believe all that is prescribed at this present hour for all Roman Catholics. The Church of Rome is not coming over to us. No sign, not even the faintest indication of one, exists to point to anything different.

When non-Romans talk about Reunion and about "keeping the door open for Rome" they are, in effect, maintaining an ideological barrier against any union among Protestants. We do not say that that is their object: but it is a necessary consequence.

Dr. Cowderoy is so far right then in his statement that reunion is "return to the obedience and unity of the (Roman) Catholic Church."

We of course consider this as evidence of the wrongness of the Roman position. Rome has long deserted the true obedience and the true unity of the true Catholic Church. As a Church she is authoritarian rather than fraternal. She has added much to the ancient Catholic faith. She has been persecuting, not loving. Beliefs which are manifestly wrong when tested by the sole Rule of Faith, the New Testament, are imposed on all as terms of communion, whereas the true obedience of the true Catholic Church requires Scripture as the standard of faith: not late tradition or no tradition at all.

The true unity of the Church is unity in Christ as the Head—"All one in Christ Jesus" is the Christian concept of unity. New Testament and ancient apostolic unity knew nothing of a hierarchical organisation or papal supremacy. Spiritual and inner unity is the only unity which can justify exterior co-ordination or even co-operation.. Agreement in truth is not irrelevant to unity either.

* * *

On the latter part of Dr. Cowderoy's statement we say this that "the ridiculous notion" he expounds has never existed anywhere. It is *his* fancy, not ours, or the World Council of Churches'!

Far from merely "shutting our eyes to fundamental differences" the ideal of the

ecumenical movement is to open the eye of all professing Christians to fundamental agreements. The ecumenical movement is not bonded by negations, but by its affirmations. It has abundant faults and may even show the failings which have marked the career of Rome—personal ambitions, manoeuvrings for power etc., but we must look to the good within it, and to the ideal of Christian brotherhood and understanding it upholds.

So far it has not been the case that fellowship among Protestants and Orthodox "gives cause for rejoicing to the enemies of God"—rather the reverse. Phrases such as "the enemies of God" sound very well, but what persons and organisation are intended? The enemies of God cannot rejoice in the growing effectiveness of non-Roman Catholic Christian witness throughout the World. By enemies we may understand Atheists, Communists, deliberate and obstinate sinners. We believe that the combining of Christian witness is more likely to win over God's enemies than to multiply them.

* * *

In the fellowship where men can meet and talk and pray and think together (in which Rome will never join, being fettered by her past) there may be an absence of "ecclesiastical unity," but there is the prospect of a more important unity—the unity of the Spirit in the bond of peace.

* * *

Someone may say "Why is there all this talk in ecumenical circles about being ready to welcome the Pope if he comes and giving him the chairmanship?" We ourselves think this sort of talk is rather ingenuous and perhaps a little too hearty, but we see behind it the fact that if the Bishop of Rome came it would show that he had given up the inadmissible claims and errors which now keep him aloof. We are ready to meet him, not on his terms, but on Christ's.

II. PROSELYTISM.

The word "proselytism" and its cognates have an ill sound in Ireland. They are "pejorative" (to use a modern vulgarity). The simplest way to put it is to say that Protestants try to proselytise, whereas Roman Catholics do not. Proselytism is associated in the common mind with inducement of a material sort, and it is generally implied that an element of bribery exists. A Protestant who tries to enlighten Roman Catholics may very

likely be called a "souper," i.e. one who took advantage, in famine times, of the hunger of the people, and offered food if they would change their religion.

We have never known the practice, but we have often met Roman Catholics who professed readiness to become Protestants if we "made it worth their while." These obliging but worthless persons are generally given a wide berth.

But we should say this, that when we look back on the famine times a hundred years ago we must feel that any man who preached Christ's gospel to starving people and who could feed the hungry and clothe the naked, and would not do it, was not doing what Christ teaches us to do. The fact is of course that the Gospel is no peculiarly Protestant invention it is God's good news, and everybody is entitled to hear it. It is not Protestant or Roman Catholic, but Christian.

* * *

Those days are long past, but the gospel is still preached in Ireland to all who are willing to hear it; and as the gospel is nineteen hundred years old, and "Protestantism" only four hundred years old, the gospel cannot be a novelty, except to those who have never heard it.

* * *

Nowadays the Roman Catholic Church says plainly that she wants to convert all Protestants to her view. It has been plainly stated that this is her policy in England and in America. She has not been so open in Ireland. Irish Protestants (unless contemplating a "mixed" marriage) do not generally change their religion. Some do yield to the seduction of exotic and alien sects, but in the main we continue in our ancestral creeds. The Roman Catholic Church has not made any very sustained efforts to convert the Irish Protestant, though her lay agents (Legion of Mary and the like) often make overtures. But of late a certain effort has been made even if it is a rather diffident one.

* * *

What sort of effort? Sometimes a day's outing is advertised. The curious have been invited to travel from Dublin to Co. Cavan, sixty miles or so, on a Sunday bus excursion to be present at Mass, to be entertained and lectured. Sometimes a similar day's outing has been arranged in a Dublin suburb. A report of one such affair came to our notice in one of the papers, and from it we gather

that the Protestant who accepted the invitation found himself almost the only Protestant present, so this sort of procedure was not, on that occasion, very successful.

Protestant attempts at "proselytism" never rise to this level of organisation. The Protestant declares the truths of the Gospel, and all are welcome to listen, whether at an open-air meeting or in a Church or hall, or by personal contact, but the generous hospitality now practised by some Roman Catholic groups is not to be found in the Church of Ireland or among the Presbyterians—"the soup," so to speak "is on the other foot" to-day.

* * *

We have noticed an advertisement in a Dublin paper to the effect that during the autumn months weekly talks are to be given by a Roman Catholic priest "for those who are not members of the Catholic Church but who wish to know what it teaches." The subjects are—

What God revealed: how we know.
Sin, Redemption, God's plan.
Jesus Christ, who is He?
Jesus Christ founds the Christian Church.
Growth and life of the Church.
The Sacraments.
The Eucharist—the Mass.
The Eucharist—Christ really present.
Confession.
The Catholic Church and Marriage.
The Pope—what is Infallibility?
The Reformation—The Catholic view.
Death and after?
Are Catholics reasonable about the Virgin Mary.
Summing up.

* * *

Readers of this paper know that nearly all these matters have been discussed in recent years in our pages, but of course our view of these questions is not the view to be expounded at Westland Row, Dublin during the next three months. It is announced that "the talks are non-controversial" which we take to mean that argument will not be possible. It is, however, reasonable enough when the talks are intended to give information, but how differently the evangelical Churchman explains the great truths of redemption and of the Christian life. We have not scope at the moment to go into these questions, but we believe that a useful work would be done if our readers for their own edification, would ponder these things, and examine God's word, the Scriptures, to see what it teaches about

them. Strengthened with such knowledge each of us may be able to give a good account of our faith, and be able to resist the various winds of doctrine which are blowing around us, and not only from Westland Row.

CHRIST PLEADS FOR US.

When Our Lord died for us on Calvary He spoke the words "It is finished". We know that they mean "It is accomplished," or "perfected," and we are right to believe that they refer to much more than the brief experience of earthly life now drawing to its appointed close. We believe those words meant that the object He came to achieve was then complete. That object was the redemption of His people. He became sin for us, that we might become righteous. He took away our sin by the sacrifice of Himself.

Our Lord on the Cross did not surrender His life in the hope that He might effect some good by dying. He yielded up the ghost in the certain knowledge that He had effected our Salvation for eternity. He could not fail; therefore He did not fail. Nowhere in the New Testament do we find redemption considered to be a possibility: nowhere is it thought to be a probability: everywhere it is accepted as a fact. It is an act of God in Christ about which there is nothing wanting—

"Glorious—more glorious—is the crown
"Of Him that brought salvation down,
"By sweetness called Thy Son:
"Thou that stupendous truth believed:—
"And now the matchless deed's achieved,
"Determined, Dared, and Done."

Christopher Smart who wrote these lines in his "A Song to David" realised the central truth of the Gospel, that the "matchless deed" is the victory of Christ on the Cross over sin and death.

* * *

But if there is finality, and full redemption in the Cross why do we use the phrase "Christ pleads for us"? Why do we think of Him as *now* engaged in a task which might be thought of as in some sense supplementary to His atoning work on Calvary? The answer must be, of course, that this is a lesson we are taught in the New Testament. It must harmonise with the lesson which teaches the full sufficiency of the Cross. In fact, it must be the same lesson, as we shall see.

* * *

It will be better to take our subject in an

orderly manner, and treat it as a series of questions—

1. Where is Christ interceding?
2. For whom is He interceding?
3. On what ground is He interceding?
4. For what is He interceding?
5. Why is He interceding?

* * *

1. Where is Christ interceding?

We know something of Our Lord's intercession while He was on earth. He prayed in secret; on the mountain-side; in Gethsemane—now He prays elsewhere now—"It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us" Rom. 8. 34. "Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" Heb. 9. 24. The eighth and ninth chapters of the Epistle to the Hebrews are quite clear in their emphasis that Our Lord now intercedes at the Father's throne in heaven. We should not think of Him as merely a suppliant *before* the throne, but as one on the right hand of power, dispensing, by virtue of His sacrifice, the everlasting mercy of God.

* * *

2. For whom is Christ interceding?

The words we have quoted from Hebrews, chapter 9 tell us that Christ now appears before the face of God "for us." "Us." must mean here, first, the writer of the epistle and the people to whom he wrote, and then secondly, the Christian community, or Christ's flock on earth. If this should be thought a very narrow statement, let it be remembered that the extent or limits of His flock must be unknown to us. We cannot define the significance of His words recorded by St. John—"Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice, and they shall become one flock, one shepherd" (John 10. 16).

But what we know *with certainty* is that He prays for His people—"He hath His priesthood unchangeable: wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25). "I pray not for the world, but for those whom Thou hast given Me" (John 17. 9). It may be said that this prayer, then offered in the days of His Flesh, has no bearing upon Our Lord's present intercession. In that case it becomes a prayer that the chosen disciples may

be steadfast during the distresses and perplexities about to confront them. This is supported by the 12th verse which is explicit in its reference to the twelve apostles.

But the sense of the words "them that draw near unto God through Him" should not be diluted by sentimentality, nor expanded till it has lost meaning. Let us be content with what we are told, and delight in saying with John Newton—

"Saviour, if of Zion's city
"I through grace a member am,
"Let the world deride or pity,
"I will glory in Thy name."

That name is "Jesus" for "He shall save His people from their sins," (Matt. 1. 21).

* * *

3. On what ground is Christ interceding?

We turn to the seventeenth chapter of St. John and find in what is often called "Our Lord's high priestly prayer" a decisive statement which was spoken in anticipation of the consummation on the Cross—"I have glorified Thee on the earth, having accomplished the work which Thou hast given Me to do." We may recognise from this that the ground of Christ's heavenly intercession is the abiding fact of the work which He perfected on earth. The evidence of that accomplishment is the Precious Blood—"Christ having come a high priest of the good things to come . . . through His own blood entered in once for all into the holy place, having obtained eternal redemption (Heb. 9. 11 & 12).

The vision of St. John "I saw in the midst of the throne a Lamb standing as though it had been slain"; and the song he heard sung in Heaven "Thou was slain and didst purchase unto God with Thy blood now of every tribe and tongue and people and nation" (Revelation 5, 6 and 9), point to the Precious Blood as the effective basis of the Redeemer's prayer, and it is the guarantee that the prayer is answered.

* * *

4. For what does Our Lord intercede?

The obvious reply is that He is asking for all the gifts and encouragements we need. We can say at once that the supreme gift is the Holy Spirit; and that He is not merely an encouragement, but the encourager, which is the sense of our A.V. word "the Comforter." The continuous outpouring of grace, and the call to the present enjoyment of communion with the Holy Trinity, Father, Son, and Holy Spirit, which is our glory now, must be considered elements in Our Lord's praying for us.

Everything that the Christian heart, reflecting upon the work of Christ and the truths of Holy Scripture, can legitimately gather, may be associated with Our Lord's pleading on our behalf.

All that the Church on earth needs for her wellbeing and for her warfare must form part of Christ's prayer, for the Church is His Bride, and He wills her perfection.

* * *

5. Why does Our Lord intercede?

No doubt we have already given much in the way of answer to this question, but there is far more in the question than man can answer, for ultimately the answer rests upon the nature and purposes of God, and upon the mysteries of Providence and Grace.

Still, we can be sure of some things and may believe that we would not be told about them if they were not necessary for us. We are certain that Christ prays for His people when they sin against Him—"These things I write unto you, that ye may not sin. And if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the whole world," (1 John 2. 1 & 2).

The same epistle also tells us that we receive present cleansing from sin when we sincerely acknowledge and repent of our faults—"If we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness," (1 John 1. 9). It cannot be wrong to believe that Our Lord prays for our cleansing as well as for our forgiveness at the Father's hands.

We are invited to come boldly to the throne of grace that we may receive mercy (Heb. 4. 16). The mercy is already there, and is ours to receive. That is because Our Lord has sought it for us.

Further, Our Lord intercedes that we may have answers to our prayers. That is the meaning of His words in St. John 16, 23 and 24—"If ye shall ask anything of the Father He will give it you in My name."

Finally, He prays that we may have victory. "He is able to succour them that are tempted," (Heb. 2. 18). If He comes to our assistance the final victory is not in doubt.

* * *

It may be noticed that our New Testament references are principally to St. John and the Epistle to the Hebrews. Those who have allowed themselves to be impatient towards evangelical testimony have often protested that the evangelical view of experimental religion

is based on St. Paul almost exclusively. They tend to suggest that the New Testament contains another sort of Christian faith which we may follow instead of Pauline views. It strikes us that what we have written here (thought not resting on what St. Paul says) may be fully paralleled in St. Paul's letters. That is what we should expect since we believe that Paul, John, and the author of Hebrews were enlightened and taught by the one Holy Spirit of God. Just as God "cannot deny Himself," so the Holy Spirit is unlikely to have taught one lesson to Paul, and a divergent one to John.

The heavenly work of Christ "who ever lives to make intercession for us" is a constant joy to contemplate, a perpetual strength to rest upon, and a guarantee that because He lives, we shall live also.

OBITUARY.

During this past summer we have suffered great loss through the deaths of two of our most senior members of the Connellan Mission Committee. It is with great sorrow that we record the passing of the Reverend Robert Weir, M.A., and the Rev. Richard Bird, M.A., D.S.O.

Mr. Weir, a native of Dublin, and a graduate of Trinity College was ordained in the Church of Ireland in 1914. After a brief period as assistant chaplain of the Mission Church, Dublin he worked for a spell with the Y.M.C.A. in France during the first World War. Later he was Rector of Mountrath, and then for many years was Rector of St. Matthew's parish in the City of Dublin. He retired a few years ago, but was deeply devoted to evangelical causes to the end.

Mr. Weir was a man of vision and perseverance. He worked with great diligence and success to secure justice for the large numbers of Southern Irish loyalists who suffered severely in the troubles in Ireland in the years preceding the Treaty of 1921. He also gave the most thorough attention to the problem of keeping young Church of Ireland farmers and farmers' sons on the land. Many hundreds of Church of Ireland country families owe their present well-being in their own land to Mr. Weir's efforts.

All through his ministry Mr. Weir was a friend of the Society for Irish Church Missions, which owed much to his independent and vigorous advocacy.

We, in the affairs of our paper and other concerns, found him constantly helpful and

encouraging. His business abilities were most useful to us, but of course his great qualities lay in his open honest evangelical faith, in his loyalty to his Church, and, above all, in his deep spiritual convictions. All these were combined with a very lively and constructive attitude to all his interests.

As a parish clergyman Mr. Weir was devoted to the eternal interests of his flock, and also took much pains to advance the temporal concerns of all who sought his help. We cannot but record our own deep sense of loss, and at the same time our gratitude for many years of co-operation and friendship.

* * *

The Reverend Richard Bird was a native of Co. Cork, and one of a family which was closely identified with Church of Ireland matters in the South of Ireland. His father was outstanding for his insistence over long years that the Church should do all it could to get its young men in country districts to settle down to farming. It is good to record that his sons shared his concern for this important work and helped to develop it.

Mr. Bird and his brothers were deeply attached to the Church of Ireland, and gave it life-long service in various capacities. They were all staunch Protestants, and, what is of eternal consequence, were earnest Christians. Richard Bird, after graduating at Trinity College, spent some years in rural parishes and then became an Army Chaplain in the first World War. For his services he received the Distinguished Service Order. For some time he was a prisoner in German hands.

As a chaplain Mr. Bird was always a faithful and devoted pastor. This quality marked his ministry wherever he was. On demobilisation he returned to Ireland and succeeded the Rev. T. C. Hammond as Rector of St. Kevin's Church, Dublin. Mr. Hammond had resigned in order to become Chaplain of the Mission Church, Dublin and superintendent of Irish Church Missions. He is now Archdeacon in the diocese of Sydney, N.S.W.

After a long ministry in St. Kevin's, Mr. Bird became Rector of Delgany and Canon of Christ Church Cathedral, Dublin, from which office he retired a few years ago.

Like Mr. Weir, Canon Bird was always a great support to our work, and to many other evangelical causes. He was long interested in Irish Church Missions, the Church Education Society, the Church Mission to Jews, the Mission to the Deaf and Dumb etc. He never joined anything for the mere sake of joining,

and always conscientiously laboured to promote any cause he became identified with. We knew him well for over thirty years, and always found that he put first things first. His innumerable acts of kindness and charity will long be remembered.

These two men, now gone into Heaven, have left precious memories behind them. Great numbers of friends all over Ireland will share with their families and relatives thankful remembrances of their influence, their examples, and their faith.

PASSING EVENTS—*cont'd. from p. 110.*

25 in resident nurseries, and eight were kept by the mother or a relative."

He would like to commend the work of the Protestant Adoption Society. Upwards of 200 adoption orders had been issued in the past three years. Many of these children came under the work of the Moral Welfare Society. In every case infinite care and pains had been taken to guard as far as possible the future happiness and safety of the child involved.

Minors Married.

"We must continue to press for the raising of the legal marriage age," said Canon Heavener. "The legal age here in the Republic is 12 for a girl and 14 for a boy, and because 16 is the marriage age in Northern Ireland and England, many young people come to the Republic to be married and many of us are deeply concerned about it."

In 1946, 14 female minors of under 16 years were married. Up to January of this year, the law did not require ages to be entered in the Marriage Register. It was necessary only to enter "full" or "minor." Therefore, it was impossible to give a complete record of ages and obviously exact figures about these "child-bride" marriages were very difficult to obtain. But to-day, the dates of birth of the contracting parties must be entered in the Register and, consequently, more definite information would be available in the future.

The anomaly under the Children's Act of 1941 was that a delinquent young person could be brought before the Juvenile Court in the Republic up to the age of 17 years, yet a girl could be married at 12 years. The legal age for consent for a girl under the Criminal Law Amendment Act of 1955 was 17 years, yet she could be married at 12 years. These minimum age marriages always were tragic. Often they took place, he was sorry to say, because a girl

in "trouble" was a nuisance in the home, and because the man involved wanted to escape a prison sentence, and so persuasion was used on both sides. Surely it was time that the law should be changed.

Canon Heavener referred to the increasing youth of those in difficulties, and said that when the facts were considered it might be asked if we were not failing these young people. The Statistical Abstract 1956 showed, that of the 2,000 juvenile offenders in the State in 1955, 807 were due to lack of parental control. There was the crux of very many of moral and social problems. Environment and upbringing were of paramount importance in every young person's life and the Christian moral standard of honour, integrity and self-control could best be fostered by parents in the home.—"Irish Times," 22/6/57.

* * *

"The Temere" Promises and Mixed Marriages.

In view of the present troubles and boycott at Fethard in Ireland, which have arisen from a mixed marriage the following article from "The Sentinel," Toronto may be of interest.

The Pre-Nuptial Pact.

The "Question and Answer" column in the "Toronto Daily Star" recently contained the following:

"Q. Is there any legal action that may be taken by the Roman Catholic Church or the Roman Catholic party to a marriage to enforce any or all of the solemn promises made by a non-Roman Catholic party, if they are not observed?

"A. Yes, if such solemn promises made in consideration of marriage are in writing they fulfil the requirements of the Statutes of Frauds. Action may be taken for breach of contract just as in any other contract."

This an important question and the answer given here, if correct, could have serious consequences. As it is we say it is challengeable to say the least, for it presupposes that the canon law of the Church of Rome is recognized in the Courts of Ontario. It may have authority in some courts of Quebec, but certainly not in the other provinces.

Frankly we have never heard of the Statutes of Frauds being brought in to prevent a recanting Protestant of a mixed marriage from insisting that the children be brought up in the Protestant faith, despite the pre-marital agreement the Roman Church has the couple sign. In this connection it must be remembered that the Roman Church's pact is often

signed under duress by the Protestant in any case and if such a case has been decided by an Ontario judge on the basis of this Statute of Fraud we should like to hear of it.

To our knowledge any difference regarding the faith of children in a mixed marriage in courts outside Quebec, have usually been decided by the judges on the basis of the welfare of the children and not according to any pre-marriage agreement the Protestant partner may have signed. Besides, why should any court uphold an agreement that decides the faith of people yet unborn? We feel if any court did rule in the Roman Church's favour in a case of this kind it would be reversed on appeal.

It is pertinent to recall that the Supreme Court of the State of Iowa, Oct. 24, 1956, overruled the finding of a district court judge that the divorced Protestant wife of a Roman Catholic was in contempt of court when she refused to bring up her son, aged 8 years, as a Roman Catholic. An agreement to do this had been made with her former husband before she married him, and this was also stipulated in the divorce decree. According to the decree, the boy was to "be reared in the Roman Catholic religion" and his mother was hence faced with a charge of contempt in that she failed to obey a court order. There seemed to be nothing about "fraud" in the indictment.

The Iowa Supreme Court held that to punish the mother for failing to carry out her pre-nuptial agreement and the subsequent decree stipulation would be the equivalent of forcing her to violate her constitutional right to freedom of religion. The court quoted the late Justice Robert H. Jackson of the United States Supreme Court in a West Virginia case in which he said:

"If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matters of opinion, or force citizens to confess by word or act their faith therein."

That seems to settle the question in the U.S.A. and the Iowa high court must be commended for its just ruling in this case. We feel that the courts of Canada, including the Supreme Court, would decide similarly in such a case for, as we say, it has always been held legally that the welfare of the children is the deciding factor. That being so, the pre-nuptial agreement should have no effect in law. Contracts of the kind demanded by the Roman hierarchy have no place in Canadian life and should be outlawed by any judicial body that has to consider them.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Northern Government Meets Cost of School.

The Most Rev. Dr. Daniel Mageean, Bishop of Down and Connor, yesterday in Belfast opened the £300,000 St. Patrick's Training School for the De La Salle Brothers.

The Northern Ireland Government has met the entire capital cost of the school which is after the pattern of the famous Boys' Town set up in the United States by the late Right Rev. Monsignor P. Flanagan. The building replaces the former school at Milltown, Falls Road, and accommodates about 200 boys in two self-contained sections, junior and senior. Each section has its own assembly hall, dining rooms and dormitories. In the senior section there is a technical school. For both sections there is a football pitch, basket ball and tennis courts, an indoor swimming pool and a gymnasium and a concert hall.

Dr. Mageean said that there had been some criticism about the amount of money spent on the training school but he thought that that was a particularly cruel type of criticism to make against the putting up of schools for that particular type of boy. Many of the boys had their faults but in most cases they were victims of circumstances.

The assistant Superior General of the De La Salle Order, the Very Rev. Brother Lawrence, said that the Northern Ministry of Home Affairs, "a liberal and benevolent Ministry"

had acted towards them "as a fairy god-mother" in providing the money without which the Order could not carry on. He said that he had never seen such a palatial building before.

The Permanent Secretary to the Northern Ministry of Home Affairs, Mr. R. F. Dunbar, expressed the regret of the Minister, Mr. W. B. Topping, Q.C., at being unable to be present and praised the manner in which the De La Salle Order had succeeded in spite of the handicaps that had faced them.

The director of the school, the Rev. Brother Stephen, said that the new school would not have been possible except for the generous financial assistance from the Ministry of Home Affairs, and the local authorities.

—"Irish Times," 11/9/'57.

* * *

Better to get up earlier—Bishop.

Parents should make the fullest use of the facilities for secondary education for their sons and encourage them to study, said Most Rev. Dr. Browne, Bishop of Galway, speaking at the first annual prize day of Our Lady's College, Gort, yesterday.

He recalled that in the past the Irish people were ready to suffer sacrifices in order to give their children the advantages of higher education.

Boys at the secondary school age were very useful on a farm, but it would be much better, he said, for the father to get up at six o'clock and work late rather than keep his son from school.

Appealing for support for the school, Dr. Browne said that it was not only the well-to-do who appreciated and understood education.

Many farms could support only one son and it was a pity to see two or three sons staying at home waiting for the parents to die and leave them the farm and generally not marrying, but staying on as old bachelors.

Scientific Farmers.

Secondary education enabled the younger sons to make an honourable career for themselves in the world.

Moreover, it enabled the son who inherited the farm to become a scientific farmer who could understand all the techniques of modern agriculture.

Referring to the cost of establishing a secondary school, Dr. Browne said they had provided a building and equipment without one penny of a grant.

In the Six Counties, he said the Government

provided sixty-five per cent. of the cost of approved Catholic secondary schools, while on this side of the Border the Government provided nothing for the cost of the building.

—"Irish Press," 11/9/'57.

[The two excerpts above voice the views of two Roman Catholic Bishops—both of them refer to the generous grants for education in Northern Ireland—what evidence of bigotry or discrimination is there here? To get schools free, or entire control for 35 per cent. of the cost is no sign of either].

* * *

Sholem Asch.

World Jewry lost a famous son, by the death of Sholem Asch. He was born in 1880, in Kutno, Poland. His parents, Orthodox Jews, gave their son every opportunity of a highly religious training. Early in life he developed a literary taste, and before 21 years of age, published a work in Hebrew. He soon attracted the interest of some Jewish intellectuals who advised him to make the Yiddish language his medium, since that language is more popular among East-European Jews. It was not till 1939 that Sholem Asch became universally renowned as a writer. In that year he published a Life of Christ, under the title "The Nazarene." This work caused a great stir among Jews, and roused considerable opposition. At the time he lived in U.S.A., and there experienced persecution to the extent that he was obliged to leave the States and make his home in this country. Subsequently he published a book under the title "The Apostle," its theme is the life and work of St. Paul, then followed "Mary" and "Salvation," among many others. In our estimation "The Apostle" is his finest work. These books written in Yiddish and translated into many languages, contain a fine appreciation of the Christian faith. Indeed it is difficult to understand how he could write about Christian truths with such warm sympathy without being a Christian. In life, he was persecuted as a Christian, in death he was claimed a Jew. We consider, by his writings, he has done a great service for the Christian cause among the Jews.

—"Immanuel's Witness, Sept., 1957.

* * *

Marriage in Spain.

A new decree affecting the marriage of non-Catholics has been issued in Spain. The decree, which was published in the official State Bulletin on 13th November, 1956, states that Civil Marriage will be authorised for those who can prove that they do not profess the Catholic Religion. Persons wishing to avail themselves of this facility must produce the necessary docu-

ments, together with certificates showing where they have resided during the last two years. Upon receiving their petition, the Judge must order the personal ratification of their declaration. As soon as this ratification is carried through, he must publish the banns according to existing regulations.

(Continued on p. 131.)

COMMENT I. HOLY ORDERS.

We take these cuttings from the Church of Ireland Monthly of August 1957—Referring to the Roman Catholic criticism of Church of England ordinations that "the Chalice is not delivered to the priest (the Matter), and that the authority to offer sacrifice is not given (the Form)" the writer says—

"It does not yet appear to be generally known amongst our detractors that in 1948 the Pope himself killed this criticism by his decree that "the laying-on-of-hands are, and always have been, in themselves a sufficient and appropriate sign of the sacramental effects of Order." And he added that the Form which validates an ordination in the Roman rite is: "Give, we beseech Thee, Almighty Father, to this Thy servant, the dignity of the Presbyterate: renew within him the spirit of holiness, that accepted by Thee, O God, he may hold the office worthily, and win a good report by the example of his life and conversation."

He goes on to say—

"We claim that our Ministry is a valid Priesthood, correct in the essentials of Matter and Form. No break in its Catholic continuity was made in the sixteenth century or since. On the contrary, the Anglican Reformers compiled an Ordinal which brings our Priesthood into line with the belief and practice of the first thousand years of Catholic Christianity. —W.L.M.G."

(The initials are those of a former contributor to our pages whose articles were much valued when they appeared some years ago.)

We heartily endorse the words of the second of these cuttings. The "valid priesthood" of the Church is not what was thought to be "priesthood" in Western Europe in the sixteenth century, but what was the real ministry of Apostolic times, and for long after. The Anglican Reformers effected a real reform when as "W.L.M.G." writes they "compiled an Ordinal which brings our priesthood into line with the belief and practice of the first thousand years of Christianity."

That means that our reformers discarded the false ideas which had attached themselves to the order during the five centuries preceding the Reformation. Little wonder then that Roman Catholic critics of the Reformed Church in England have said that the Anglican Ordinal not only does not make sacrificing priests, but deliberately excludes the intention of making them.

But of course the fact is that you cannot repeat Calvary; so you cannot empower anyone to offer Christ afresh, even in a bloodless manner. We offer commemorative sacrifices; sacrifices of praise and thanksgiving; sacrifices of ourselves, our souls and bodies; but we know that there cannot be renewed offerings to God of the Body and Blood of His Son. The sacrament looks back to the Cross, and draws its significance and virtue thence. It cannot add to the efficacy of the Cross, and it cannot transform God's creatures of Bread and Wine into another Substance.

Having restored the primitive or ancient Catholic conception of priesthood in place of the late mediaeval one, it is plain that the Church of England and the Church of Rome hold different views of the powers conferred at Ordination. We believe that the Church of England Ordinal displays the true nature of Christian priesthood, and was intended to do so, in contrast with the unreformed view which teaches a theory of the ministry we gave up.

When it is claimed by some extremists in Anglicanism that the English and Roman Ordinals convey precisely the same powers the blunder lies in the assumption that the powers are truly integral to Christian priesthood as illustrated in the New Testament, and that they are real.

COMMENT II.

About two months ago Ireland was visited by a distinguished American Churchman, Cardinal Stritch, Roman Catholic Archbishop of Chicago. The Cardinal is of Irish ancestry, so his visit to this country was welcome to his co-religionists here.

In the "Sunday Press" of 11/8/'57 Cardinal Stritch is quoted—

"Irish people," he said "were the spiritual guardians and the bulwarks of human freedom all over the English-speaking world."

The newspaper elaborates this statement, and we agree heartily with this recognition of the liberal and democratic influence of the majority of Irishmen in their world-wide Diaspora. We don't of course limit our agree-

ment to a recognition of the work of Roman Catholic Irishmen. We wish the "Press" had emphasised also the work of Protestant Irishmen in creating and building up the great republic of the United States, for it was the Ulster Protestant Settlers in America who were in the van of America's fight for Independence, and who for over a hundred years gave the States many most distinguished Presidents.

We wish the "Press" had dwelt on the great contribution of Irish Protestants to the building of the vast enlightened dominion of Canada. Most of what is progressive, liberal, and promising for the future wellbeing of Canada (and to a real though less extent of Australia) has its roots in Irish and Scottish Protestant tradition. The principles of Reformed Christianity, and the truths of God's Word form an incalculably rich inheritance for the young people of the English-speaking world.

The "Sunday Press" articles continues—

"This Irish devotion to human liberties everywhere has given a recognition of the spiritual worth of man which has prevented even a short-lived permanence to the dictator."

In connection with this, we recall how steadily Eire declined to be influenced by any "Shirt" movement in the days before the Second World War. Very few intelligent Irishmen joined in the cry to belittle democracy in the same period.

Nevertheless we question whether it is possible to give true recognition to "the spiritual worth of man" if "spiritual worth" does not include non-Roman Catholic forms of religion. A boycott of Protestants such as we have had this year in a district of Co. Wexford is a manifest failure to exemplify the "Irish devotion to human liberties," as well as a failure to recognise the spiritual worth of a religious minority. Of course we shall not say that Fethard-on-Sea is a typically Irish scene. Thank God we have far more decency and far more Christianity and far more courage and independence elsewhere.

"They loved free institutions and the Christian dignity of man," said Cardinal Stritch, "and wherever they went they brought with them the ideal of social and political freedom which has helped to build up a great free world."

These are sound words, and generally true, but "the Christian dignity of man" does not, we fear, shine out everywhere. There is not much Christian dignity about men who

plot to burn down a Protestant Church in Eire or a Protestant hall. Such crimes have been perpetrated recently in this country. Let our real virtues correct our lamentable follies and contemptible bigotries where they occur. Then we'll be grown-up men at home as well as overseas.

THE RELIGION OF PROTESTANTS.

By William Chillingworth, M.A.

(William Chillingworth's "Religion of Protestants" is a classic among books that examine the stupendous claims made by the Roman Catholic Church. The author was a scholar at Oxford during the reign of Charles I, where a Jesuit priest succeeded in winning him as a convert. He went to the English Jesuit College at Douai, France, determined to follow the advice of Anglican Archbishop Laud to make a thorough investigation of Roman Catholic claims. He left Douai in 1631 and six years later wrote the book from which this brief extract is taken. If, as he remarks in the conclusion, his argument is "rather tiring than difficult," yet his rapier thrusts of Scripture and reason give the quietus to Roman Catholic dogmas as few others have done.)

When I say the religion of protestants is in prudence to be preferred before yours, as, on the one side, I do not understand by your religion, the doctrine of Bellarmine or Baronius or any other private man amongst you; nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, "the doctrine of the council of Trent:" so accordingly on the other side, by the "religion of protestants," I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the harmony of protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible, the Bible only, is the religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves nor require the belief of it of others, without most high and most schismatical presumption. I for my part, after a long and (as I verily believe

and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly and with mine own eyes, that there are popes against popes, councils against councils, some fathers against other, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. Traditive interpretations of Scripture are pretended; but there are few or none to be found: no tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only for any considering man to build upon. This therefore, and this only, I have reason to believe: this I will live, and for this, if there be occasion, I will not only willingly but even gladly lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this book, and require whether I believe it or not, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian, I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore that men ought not, to require any more of any man than this, to believe the Scripture to be God's Word, to endeavour to find the true sense of it, and to live according to it.

This is the religion which I have chosen after a long deliberation, and I am verily persuaded that I have chosen wisely, much more wisely than if I had guided myself according to your church's authority. For the Scripture being all true, I am secured by believing nothing else, that I shall believe no falsehood as matter of faith. And if I mistake the sense of Scripture, and so fall into error, yet I am secure from any danger thereby if but your grounds be true; because endeavouring to find the true sense of Scripture, I cannot but hold my error without pertinacity, and be ready to forsake it, when a more true and a more probable sense shall appear unto me. And then all necessary truth being, as I have proved, plainly set down in Scripture, I am

certain by believing Scripture to believe all necessary truth; and he that does so, if his life be answerable to his faith, how is it possible he should fail of salvation?

Besides, whatever may be pretended to gain to your church the credit of a guide, all that and much more, may be said for the Scripture. Hath your church been ancient? the Scripture is more ancient. Is your church a means to keep men at unity? so is the Scripture to keep those that believe it, and will obey it, in unity of belief, in matters necessary or very profitable; and in unity of charity, in points unnecessary. Is your church universal for time or place? certainly the Scripture is more universal; for all the Christians in the world (those, I mean, that in truth deserve this name) do now and always have believed the Scripture to be the Word of God, so much of it at least as contains all things necessary; whereas only you say, that you only are the church of God, and all Christians besides you deny it.

Thirdly, following the Scripture, I follow that whereby you prove your church's infallibility, (whereof were it not for Scripture, what pretence could you have, or what notion could we have?) and by so doing tacitly confess, that yourselves are surer of the truth of the Scripture than of your church's authority.

Following your church, I must be servant of Christ, and a subject of the king, but only "ad placitum papae" (at the pleasure of the pope). I must be prepared in mind to renounce my allegiance to the king, when the pope shall declare him a heretic, and command me not to obey him; and I must be prepared in mind "to esteem virtue vice and vice, virtue if the pope shall so determine." Indeed, you say, it is impossible he should do the latter; but that, you know, is a great question, neither is it fit my obedience to God and the king should depend upon a questionable foundation. And howsoever, you must grant, that if by an impossible supposition the pope's commands should be contrary to the law of Christ, that they of your religion must resolve to obey rather the commands of the pope than the law of Christ; whereas, if I follow the Scripture, I may, nay, I must, obey my sovereign in lawful things, though a heretic, though a tyrant; and though, I do not say the pope, but the apostles themselves, nay an angel from heaven, should teach any thing against the gospel of Christ, I may, nay, I must, denounce anathema to him.

Following the Scripture, I shall believe a religion, which being contrary to flesh and

blood, without any assistance from worldly power, wit, or policy, nay, against all the power and policy of the world, prevailed and enlarged itself in a very short time all the world over; whereas it is too apparent that your church hath got, and still maintains, her authority over men's consciences by counterfeiting false miracles, forging false stories, by obtruding on the world suppositious writings, by corrupting the monuments of former times, and defacing out of them all which any way makes against you, by wars, by persecutions, by massacres, by treasons, by rebellions; in short, by all manner of carnal means, whether violent or fraudulent.

Following the Scripture, I shall believe a religion, the first preachers and professors whereof, it is most certain, they could have no worldly ends upon the world; that they should not project to themselves by it any of the profits, or honours, or pleasures of this world, but rather were to expect the contrary, even all the miseries which the world could lay upon them. On the other side, the head of your church, the pretended successor of the apostles and guide of faith, it is even palpable that he makes your religion the instrument of his ambition, and by it seeks to entitle himself directly or indirectly to the monarchy of the world. And besides it is evident to any man that has but half an eye, that most of those doctrines which you add to the Scripture do make, one way or other, for the honour or temporal profit of the teachers of them.

Following the Scripture only, I shall embrace a religion of admirable simplicity, consisting in a manner wholly in the worship of God in spirit and in truth; whereas your church and doctrine is even loaded with an infinity of weak, childish, ridiculous, unsavoury superstitions and ceremonies, and full of that unrighteousness for which Christ shall judge the world . . .

If I follow the Scripture, I must not promise myself salvation without effectual dereliction and mortification of all vices, and the effectual practice of all Christian virtues: but your church opens an easier and a broader way to heaven, and though I continue all my life long in a course of sin, and without the practice of any virtue yet gives me assurance, that I may be let into heaven at a postern gate, even by an act of attrition at the hour of death, if it be joined with confession or by an act of contrition without confession.

[A summary in "Protestant Action," Toronto, July 1957. We commend it to the serious attention of our readers.]

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

"MY PEOPLE DOTH NOT CONSIDER."

Some at least of our readers will recognise these words as part of verse 3 of the first chapter of the Prophet Isaiah. The word "consider" in our authorised version translates the Hebrew word "biyn" which means (in Gesenius's lexicon) "to observe" or "to understand." Other Hebrew words are translated "consider" also, but the word Isaiah uses is found several times, and its meaning is illustrated by parallel passages—In Psalm 50 we have "Consider this, ye that forget God," and the context shows that men are being urged to think seriously about God's rebukes. The word is also used of God—for in Psalm 5 the Psalmist prays that God will consider his meditation. The parallel usage of Hebrew poetry shows that, as applied to God, "consider" means "listen to." Again, in Psalm 37 the reader is told to consider the fate of the wicked. The idea is that study of such consequences of sin must be a deterrent. In Psalm 119 we have the sentence "The wicked have waited for me to destroy me, but I will consider Thy testimonies." God's testimony to man is that man should avoid the seductions of evil: in the words of Proverbs 1 "if sinners entice thee, consent thou not."

Proverbs 23 says "consider diligently what is before thee"; and oddly enough the circumstance is the food on one's plate when dining with a ruler—the point of the precept seems to be that we are not to show greed, or to feast upon the more exotic dishes as though we had never had such opportunities before. We suppose restraint is called for, and modest behaviour. Quiet good manners may be the meaning intended. In the next chapter of Proverbs we have the word again applied to God, and we learn from verse 12 that God takes note of human cowardice or pusillanimity.

In Isaiah 14 we mark a reference to the downfall of Lucifer, and that those who see the fallen angel will consider him and ask "is this the man that made the earth to tremble"? (verse 16). Prudent reflection on the insolent challenge of pride to the wisdom and lordship of God over His universe, and the downfall of the challenger, may be profitable to all of us. It would have been specially profitable to those modern imitators of Lucifer, Mussolini and Hitler.

Other occurrences can be traced in the concordance, but it may be emphasised that sometimes the word "consider" represents a different Hebrew word, and one which, we think, indicates a less thorough moral and intellectual study of the topic concerned. The word in our text goes deeper than the others.

* * *

There can be little excuse among professing Christians for failing to consider the deep things of God, and the responsibilities of the spiritual life. We have little patience with the popular "gospel" preaching of to-day, for it tends to exact feeling, and rings the audience round with excitement. Fervour and enthusiasm are not the same as profound conviction of the sublime truths of the word of God. A faith which begins in an atmosphere of song and solos, of high pressure religious salesmanship, of dubious doctrine and erratic exposition, is not well calculated to endure the strain of daily humdrum routine, and the social claims of modern community living. We need to study our faith, and to keep it Biblical. We need to consider the patience and the fortitude of Christ's soldiers and servants, and to imitate them. We need constantly to review our minds and consciences to see that we are "in the faith," (2 Cor. 13. 5).

Little need be said in favour of the sort of ministry which seeks to treat of modern topics, and pays some small attention to the Christian faith by giving things "a Christian slant." The fact is that we are now a stage beyond

this. We are seeing a world situation which approximates to that foreshown in Hebrews 12 "Now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

The urgent task is now to press upon all men the truths of the word of God: to warn against careless indifference: to remind men of how it was in the days of Noah—"But as the days of Noe were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away" (Matthew 24, 37); to say that the day of opportunity is fast drawing to its close, and that the sun of man's present day is westering; to urge that we must detach our thoughts and affections from the things of earth, and join ourselves to the eternal realities of heaven.

The call should be to real repentance; to profound conversion. A redirection of purpose: a new centre of existence: a different scale of values: an entirely different outlook—these are required, if we consider the things which are going to count increasingly in the light of the days to come.

* * *

We hope we are not too imaginative when we say that all phenomenal things should be teaching us spiritual lessons. We believe that this world is educational for the people of God, for young and old. Our poets have perceived this long since, and have meant more to us than the philosophers. But far more important than the poets are the prophets—with God's word to teach us, and to interpret this world to us, we can consider eternal things through the medium of time. This is, we think, the lesson of St. Paul who says of God "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1. 20).

* * *

Take a very simple illustration—"Go to the ant, thou sluggard; consider her ways and be wise" (Proverbs 6. 6). The ant, an insect

which is normally unregarded by us is able to teach us prudence and foresight. We do not need to say that the lesson we are to learn is one of wordly wisdom—the time for that (if it ever existed) is passing. The lesson is preparedness for eternity: the laying up of treasure in heaven.

* * *

If the ant, an industrious insect, disciplined and dutiful, meticulously discharging the duties God has placed as a law in its nature, teaches us concern for our future spiritual well-being, another of God's creatures turns our thoughts to God's own provision for us—"Consider the ravens: for they neither sow nor reap; which have neither storehouse nor barn; and God feedeth them" (Luke 12. 24).

We need not argue that the raven's lessons contradict the ant's. Life does not involve us in that sort of logic! underlying both lessons is the fact of faith in God—"what hast thou that thou didst not receive?" (1 Cor. 4. 7.).

The Christian's trust is not an idle one. God has not given us abilities to be kept in abeyance. The parable of the talents is much to the point—"occupy till I come" (Luke 19. 13) is Christ's command, equally imperative with His "Watch and pray." There is no inconsistency here with His other words "Your heavenly Father knoweth that ye have need . . . but seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6. 32).

God's providential care extends to His creatures according to the course of their nature. Of the sparrows Our Lord said "not one of them is forgotten before God" (Luke 12. 6). Nature as Tennyson wrote, may be "red in tooth and claw," but we are to remember that the blight of sin is upon creation, and the tincture of evil is universal—"the whole creation groaneth and travaileth in pain" (Romans 8. 22). If we cannot understand why or how, we may still believe that there is an explanation, and that some time we shall receive it, and be satisfied with it.

* * *

Then too, we may consider the lesson available from the flowers of the field. So much beauty, so much perfection of form and colour! To us it is inconceivable that it should be purposeless. The beauty of the lily may be for a moment; but it is also for eternity, as it is the expression in a moment of time of the beauty of the mind of the Creator. Lately we stood by a patch of gentian then opening into flower. The glory of that plant on a grey day

of autumn spoke to us of more than transitory things. It spoke of God, and brought to mind Christ's words "Consider the lilies, how they grow: Solomon in all his glory was not arrayed like one of these" (Luke 12. 27). What can speak more clearly of the riches of God's gifts? The lilies remind us of what we receive from Him, and of the beauty which may be in us hereafter—yet with this difference, that the beauty of holiness, the beauty of Christ's righteousness, will be enduring.

* * *

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained." What do I learn? I learn how little a thing man is in comparison with the visible world and its cosmic power around him, and yet "Thou hast made him but a little lower than God"! (Psalm 8). The lesson of submission in face of the fact that man is the part of God's creation able to understand and appreciate the creative process is truly a precious lesson. To be able to share the thoughts of the Creator while knowing our creatureliness is a humbling honour. Yet it is ours. How can men be content and happy with merely base, trivial, and sordid thoughts in face of this?

* * *

If the realisation that we are "partakers of the divine nature" (2 Peter 1. 4) is not a sufficiently humbling thought we may turn to Galatians 6.1, and mark well what St. Paul has to say—

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." "Consider thyself"—recall also the familiar warning "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10. 12). Consider that we hold whatever spiritual treasure we possess in earthen vessels, and they are easily shattered, and rarely flawless. Is it becoming in us to be censorious? Have we any right to set up to be judges of our fellows? In every downfall ought we not to see ourselves? Have we not continually the sin of pride before us? Is there shoddier gratification anywhere than in the heart which suffers the delusion of superiority?

The detected wrongdoer may be far less of a sinner than the reputable person who has not so far been found out. Even the best of men may succumb to temptation. No wonder the apostle says that if we are to restore a sinner to fellowship, we must do it in a spirit of meekness. Let us never think we are being generous when we forgive: it is our duty.

"Walk in the light." Consider that our sins need the cleansing of the Precious Blood as much as anyone's. Then we shall be able the better to rejoice in "the common salvation" (Jude 3).

* * *

If this teaches the lesson of modesty and forbearance something else teaches the allied lesson of unselfishness—"Consider one another to provoke unto love and to good works" (Hebrews 10. 24), i.e. to urge on to love etc. We urge on by example and encouragement, by considerate conduct and by evidence we show of our genuine interest in the welfare of others. The man whose religion is self-contained is not irreligious, but it is a debatable question whether his religion is Christian. Our Lord was definite enough in His teaching that the faith He exemplified was a faith which showed its sincerity by love of God and man.

* * *

Finally, the great matter for consideration is Our Lord Jesus Himself. All that we have written may be brought to a short summary if we heed the words of Hebrews (12. 3) "Consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds." Contemplating Him is the great encouragement available to all of us to cheer us in the dark and evil day. No depression need last long if we turn our thoughts to Him. He is the bright and morning star, and as the true Light that lighteth everyman He can dispel the clouds of sorrow, and defeat the promptings of our lower selves.

We may at all times see Him as Richard Baxter saw Him, and in suffering find Him a companion who has suffered too—

"Christ leads me through no darker room

"Than He went through before;

"And he that to God's Kingdom comes

"Must enter by this door."

"Come, Lord, when grace hath made me meet

"Thy blessed face to see;

"For if Thy work on earth be sweet,

"What will Thy glory be?"

REVIEWS.

"The Faith, History, and Practice of the Church of England"

By Archdeacon W. P. Hares.

(In "The Churchman's Magazine")

I have read quite a number of books about what we should believe, and how, as Christians, we should live, but I give the palm to a book titled "The Faith, History, and Prac-

tice of the Church of England," written by Canon A. W. Eaton, vicar of St. Peter's Church, Leicester. It is commended in a Foreword by the Bishop of Leicester, and I would respectfully recommend it to everyone who desires to know what the Church of England teaches, and requires from her members.

The book is composed of a course of studies prepared originally for the instruction of members of the St. Peter's congregation, but the studies were so interesting and instructive they were adopted by the Leicester Diocesan Evangelistic Council, and have been published as a book by Hodder and Stoughton, and can be obtained from The Protestant Truth Society, 184 Fleet Street, London, E.C.4., in paper binding at 4/9d. or full cloth boards at 7/10d. post free.

The book is in three parts. 1. The Faith of the Churchman. 2. A synopsis of the History of the Church of England. 3. The Practice of the Churchman. The Course of the Instructions is based on the Bible and the Prayer Book, and those who are taking the course are asked to read the Instructions with a Bible and Prayer Book at hand for ready reference. The chapters on Baptism, Confirmation, and the Holy Communion are most instructive and practical. Part II gives a short account of the History of the Church of England, and pp. 81-89, dealing with the Reformation, are most valuable, and will help the reader to understand why the Reformation was needed, and what it effected.

Buy the book, carefully study it, and you will thank God that you are privileged to be a member of the Church of England, a Church that is Reformed, a Church that is Catholic and Apostolic, a Church that is true to the Bible, a Church that will enable the reader of the book to become established in the Faith, "prepared unto every good work, and ready always to give an answer to every man that asketh a reason for the hope that is in him."

"The Story of Clonmacnois"

"The Story of Clonmacnois" by W. L. M. Giff, M.Sc. A.P.C.K.; Dublin, Price 6d.

"In a quiet watered land, a land of roses,
Stands St. Ciaran's city fair;

"And the warriors of Ireland in their
famous generations,

"Slumber there."

* * *

"Many and many a son of Conn the hundred fighter,

"In the red earth lies at rest;

"Many a blue eye of Clan Colman the turf covers,

"Many a swan-white breast."

We wish Mr. Giff had given his readers the splendid poem of Angus O'Gillan, of which we quote two verses, but he gives not a line. Yet O'Gillan indicates the lasting significance of Clonmacnois, for it is the great Christian necropolis of Ireland.

Of course it had the living as well as the dead there near the very centre of Ireland on the eastern side of the river Shannon. St. Ciaran founded Clonmacnois as a monastery of distinctively Celtic type in the 6th century, and it was for centuries a famous seat of learning and religion. So strong was its founder's personality that the monastic Rule of St. Ciaran was widely adopted.

Like many other great centres of learning Clonmacnois suffered permanent injury from the Danish invaders, and later from the Normans. But its chief foes at all times seem to have been Irish clans. Time after time the monastery was pillaged and burnt by Irishmen. Time after time the faith and perseverance of Irishmen rebuilt it. Finally the monastery (then the centre of a diocese) was extinguished and the buildings ruined by an English force from the near at hand garrison town of Athlone in 1552.

Mr. Giff gives us a neat account of the history of the place and of the present antiquities—remains of about eight churches survive, and very numerous inscribed slabs.

Reference is also made to the literary remains of the monastery—the "Annals of Clonmacnois" are thought to have been compiled, in part at least there. We miss any mention of "Chronicon Scotorum," and of MacFirbis's valuable work. But this is a popular and simple booklet primarily meant as a rough guide for Church of Ireland laypeople who gather in very considerable numbers for an annual open-air service each summer.

Since the Reformation at least two of the little mediaeval buildings have been used for Church of Ireland worship in turn, and Church of Ireland worship is still continued.

Mr. Giff's booklet will be found very informative and therefore very useful indeed for visitors, and we hope that any who in holiday time travel across Ireland by Athlone or Portumna or elsewhere will not fail to turn aside to see

"St. Ciaran's city fair"

Mr. Giff will be an instructive guide,

"Things Present and Things To Come."

"Things Present and Things To Come" by Catherine Kirk, M.A., M.B., Ch.B., Edinburgh. Lindsay & Co. Two shillings. 48 p.p.

The purpose of this book, as stated by Dr. Kirk in the preface is "to bring courage and conviction to the hearts of sincere Christians who look for the coming of the King and His Kingdom." This is indeed a noble edifying and comforting object, and much that Dr. Kirk has written in these pages will effect what is intended. We value the honest readiness to recognise that some may differ from the author; and we believe that she sets out the one sound exegetical principle among Christians (sound, because it directs attention to the source of truth and not to human opinion) when she writes "readers may disagree, but if they are stimulated to study the Bible and the Scripture passages to which reference is made, then much good may result."

We believe it is a necessary thing to lay emphasis upon the promise of Our Lord's return, and not to dissipate the promise into vague ideas, aspirations towards lofty visions, and assumptions of moral and spiritual progress. We need something more substantial than those and something more rational. If, as we have often said (and Dr. Kirk says it too), we believe in the Incarnation which was a fulfilment of prophecy, we should be able to believe in the coming Advent, for it rests on the same grounds of hope and expectation.

It is groundless to suppose that men must go on improving. We may advance in material knowledge, but it is improbable that we shall grow steadily better. All past, and recent, history seems to be against the notion that spiritual progress is certain. Dr. Kirk reminds us that Our Lord Himself warned men "to watch and pray," an unnecessary word of warning if progress in moral and spiritual things was continuous.

We recall reading a statement of opinion (rather than of faith) put out some years ago by a denomination in our midst here in which it was claimed that man's course is "onward and upward for ever"! We infinitely prefer the words of the Creed "He shall come again with glory to judge the quick and the dead." We prefer them because they are far truer, and because they mean something; whereas the other phrase is in fact meaningless. It could only interest people who hesitate to believe that there are "mighty acts of God"; and who think, instead, of their own ideas about Him.

By God's appointment there is a historic

process in time, and a historic divine programme man is able to recognise and in part to experience. The past records that some of that programme has actually been realised. God's faithfulness to His promises has already been demonstrated; so we need not hesitate to believe that other things He has promised will be fulfilled.

* * *

Dr. Kirk brings together relevant matter from the Gospels to show how definitely Our Lord spoke of the End, and of the Kingdom. This material, with passages of note from the prophets, gives us an impressive picture of the coming great Realities. The solemn fact of coming Judgment is given due emphasis.

In reference to the "Great Tribulation" Dr. Kirk says "It may be that much of this tribulation is past already." That is a point to think about, and not all will agree, but confident assertions that the Church will be taken away before the tribulation are scarcely justified by the general teaching of the New Testament.

* * *

We wish Dr. Kirk's firm statements on the ethical responsibility of professing Christians could be widely read. The Christian witness in relation to public conduct has been feeble, especially in our day. The result is that Western materialism has now well-nigh captured mankind.

We do not interpret some parts of the Revelation as Dr. Kirk does, but here we recognise the impossibility of all of us agreeing—we shall know soon enough what that book means! We are inclined to great caution in interpreting Old Testament prophecy by identifying place names etc. for we have known some who made sad mistakes in so doing, and during the Second World War we found an over-confident spirit which led to rash assurances in regard to imminent events. Time falsified much of that exposition, and consequent disappointment weakened faith. The recognition of the harm done to faith by interpretations of prophecy which the events have shown to be wrong has led orthodox Churches to be very reserved about such matters. They have been wise.

* * *

We are not in accord with Dr. Kirk's mention of the British-Israel theory, but it is only a few lines, and nothing in her book depends upon it.

We hope the book will be seriously considered and find many readers. It is indeed a 20th century "serious call to a Devout Life."

PASSING EVENTS—*cont'd. from p. 122.*

Evangelicals in Spain have received this decree with deep gratitude to God. The Spanish Evangelical Alliance, in particular, is rejoicing that its constant prayers and endeavours have been crowned with this measure of relief from a situation which has been vexing believers for fifteen years and especially since 1949.

The one clause in the decree which might possibly create difficulties in some instances reads as follows: "If the contracting parties have been baptised in the Catholic Church, or if, having been converted to her, they have been apostatised at some future date, and should seek civil marriage, or if the marriage is to be between one baptised person and another non-Catholic, then the Judge will give circumstantial information of the petition to the Ecclesiastical Diocesan authority of his district, in the time limit of eight days. He will not marry the couple until a month has passed following this notification."

The way in which the decree is interpreted and applied by local authorities will give guidance for future prayer and action, especially in view of the fact that the preamble states that it is an interim step toward much-needed legislation on the subject within the framework of the Concordat with the Vatican.—JOHN SAVAGE, ("The Churchman's Magazine.").

* * *

French Disagreement with Vatican—Question of Religious Instruction.

From our own Correspondent

Paris, September 19.

And adverse judgment by the Holy Office on the work of the group of French priests entrusted by the French Episcopate with formulating modern methods of religious instruction is described in "Le Monde" to-night as the most painful of the difficulties that have arisen for the French Roman Catholic Church since the war.

The men whose work is condemned is a group of Sulpician Fathers led by Canon Colomb, in whom the French Episcopate has expressed explicit confidence. Several books by Canon Colomb have been condemned by the Holy Office and he has been ordered to withdraw them. Only a month ago the Archbishop of Aix-en-Provence published in the Paris Catholic evening paper "La Croix" a sharp rebuke to those responsible for an anonymous campaign alleging that the Sulpician Fathers' advice on methods of teaching the catechism was insufficiently orthodox. The Archbishop wrote that the priests criticised showed "a very remarkable preoccupation with the supernatural and with the originality of the message

of God. The accusation of naturalism appears to be particularly unjust."

To-day "La Croix" published a communiqué of the Episcopal Commission for Religious Instruction, over which Mgr. de Provençères presides, stating that serious errors and insufficiencies had crept into the system of religious instruction adopted. The idea of progressive instruction had led to the omission during the first years of a child's instruction of sufficient teaching of supernatural truths.

While the catechist must be pre-occupied with the formation of the child's conscience he would always give priority to religious instruction properly so called. Religious experience, the communiqué went on, was not in itself a sufficient criterion for a moral conscience. Therefore while taking care to accustom the child to listen to the voice of conscience it must be explained that the conscience of the Christian is always informed by the teachings of the Church. In other words, the anonymous critics of the French catechists have been approved by the Vatican and not the French Episcopate. "Le Monde" comments:

"This reveals a serious disagreement between the Vatican and the French Episcopate, not as in the case of the priests of the worker mission on questions of apostolate but on the manner itself of presenting the Christian doctrine—that is on a fundamental point for the Church. In other words it is no longer this or that priest taken individually who feels himself touched but the whole Episcopate of France, which had officially renewed the confidence in the Sulpicians.

"However, the manner in which the blame of the Holy Office has been prepared, formulated, and transmitted supposes an authoritarianism such as the French mentality has difficulty in accepting. It is not for us to judge the doctrinal reasons which have determined the Vatican's decision. But the impartial observer cannot fail to observe the tension revealed by an incident of this kind.

—"Manchester Guardian," 21/9/57.

* * *

Spain—Roman "Opus Dei" Plays New Vital Role in Politics.

The growing influence in Spanish politics of the Roman Catholic lay group Opus Dei has become a subject of widespread comment in Madrid.

Members of Opus Dei have attained key positions in the newly formed Spanish Government and other members of the group have been gradually named to important subsidiary posts.

Opus Dei was founded in 1928 by Jose Maria Escriva, a Spanish priest now living in Rome. The movement is regarded as one of potential significance in the immediate future of Spain. Among its chief aims is the spread of Christian ethics in government, business and educational circles. The consensus is that it represents a conservative force of middle class origin, partial to an eventual restoration of a constitutional monarchy, and ready to combat any signs of a return to the left-wing anticlericalism that pervaded Spanish university and intellectual circles during the Nineteen Thirties.

The influence of the movement over the strictly censored Spanish press and inside the government agencies that control public opinion is steadily growing, reliable sources declare. This influence is expected to emerge in coming months in combating the Falange, which many Catholic circles increasingly believe to be going to the left.

—“The Vigilant,” Melbourne, June 1957.

* * *

Presbyterian Mission Work in Ireland.

We reprint (from the September issue of “The Christian Irishman”) the statement of the Rev. S. G. L. Young of Dublin, seconding the report of “The Irish Mission” of the Presbyterian Church.

“In seconding the adoption of the Report I should like to add my tribute to the work and worth of colporteurs of our Church; some of them of long experience, others more recent recruits. Theirs is often a lonely, discouraging job, far from Christian fellowship, a job which takes much courage and grace. They do it well. I am not optimistic enough to believe that all who purchase copies of the Scriptures read them any more than many people read the books and pamphlets of Jehovah’s Witnesses; but we have got to accept a certain wastage and we believe that many do read the Scriptures they buy, especially when the Word is explained to them by the colporteurs in their own homes.

This we do know, that a “great door and effectual is opened” to our ambassadors. But it is also true that “there are many adversaries.”

As I have reason to know, there are many generous-minded people in the Roman Church:

but there are such organisations as the Legion of Mary which are increasingly aggressive. The Martin Luther film was not shown in Southern cinemas, but sometimes where it was shown privately, as in the Abbey Church, Dublin, patrons were met coming out of the Church Hall by members of the Legion of Mary distributing scurrilous leaflets purporting to contain extracts from the works of Luther. I understand that the Roman Catholic Archbishop of Dublin, however, apologised for the impoliteness shown by the Legion’s agents.

In the cities it is different, but in the countryside I fear that any attempt of a Roman Catholic to change his religion is liable to be stubbornly resisted. For example, in Fethard-on-Sea in Co. Wexford, the small Protestant community is being boycotted because the Protestant wife of a Roman Catholic has taken her two children away from home and the influence of the Roman Catholic Church, and the local Protestants have been suspected of aiding and abetting and are unjustly suffering the consequences. And the Roman Catholic Church is tackling her Church Extension problem with great energy and effectiveness, following up the population in the newly built-up areas and erecting huge and often beautiful new Chapels, costing many times the price of our new Churches in the North, and using its ample resources also to buy up estates and properties.

I fear that I am not hopeful of any early Reformation—and when, and if, it comes it may not substantially increase the numbers in our own Church: indeed it is not our aim to make Presbyterians at all. It will have to be a Reformation from within the Roman Church and the publishing of the Scriptures among the people will no doubt help on that day.

I submit then to you that our Irish Mission is worthy of your support and that the Superintendent, the Rev. Rupert Gibson, and Rev. Dr. W. P. Young and the colporteurs and office staff are worthy of your confidence. I think our colporteurs go about their work with the right methods and in the right spirit—would there were more of them. They go forth with love in their hearts, bearing the precious seed of the Truth and we believe that they are not going forth in vain. The result may not be an hundred-fold, nor sixty-fold; it may even be less than thirty-fold but the Reformation we long for depends not on numbers but on the power of the LIVING GOD.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Fethard on Sea.

The following letter was in the Church of Ireland "Gazette" of 15th November, 1957. It will interest readers to know that the suffering Protestants of Fethard were not neglected.

Fethard

Sir,—I shall be most grateful if you will allow me through the medium of the "Gazette" to express my profound thankfulness to those kind people all over the country who have sent me most generous help towards the relief of my people in the Parish of Fethard-on-Sea who have suffered so severely through the boycott that was imposed upon them in the month of May last, and which I am thankful to say is now showing signs of improvement.

Generous help has come to me and to the Relief Committee that was formed in the parish to assist the needy cases. I have already acknowledged individually our great indebtedness to those who have helped us so well, and can assure them that their sympathy and prayers and generosity will not be forgotten.

It has been a very trying experience for those who have been involved, but their cheerful spirit, and their Christian courage and behaviour have made a deep impression and have shown that the Church of Ireland has an important contribution to make towards the happiness and well-being of our country.

There has been no bitterness, only Christian

love and charity. Thus have they tried to promote the only spirit that will turn Ireland into a Christian nation.

On behalf of my people in that little parish I thank those who have stood beside us in this day of testing. I would mention especially the clergy and people of the North, and members of the Presbyterian and Methodist Communions, who by their sympathy and helpfulness, have emphasised the truth that the Church, both North and South, is bound together in one communion and fellowship.

—John Ossory, The Palace, Kilkenny.

[The Right Revd. Dr. Phair, Church of Ireland Bishop of Ossory, Ferns and Leighlin, himself did much to prevent recrimination and bitterness. He constantly sought to encourage his flock to bear their troubles as Christians should. In that "day of visitation" in Fethard many saw our people's "good works," and may yet "glorify Our Father in Heaven."]

* * *

Anglican and Presbyterian Plan Opposed—
"Disturbing" Report.

By Our Ecclesiastical Correspondent

The Annunciation Group which focussed resistance to the Church of South India scheme is now rallying opinion against the proposals for a merger between the Anglican and Presbyterian Churches.

In a statement prepared by the Rev. Mervyn Pendleton, vicar of Woollaston, Northants, the report on the conversations between representatives of the Churches concerned, which is to have an important place in the agenda of the Lambeth Conference next year, is described as "a highly disturbing document."

The document, the statement says, discloses "how far official representatives of the Church of England are prepared to go in sacrificing the essentials of the Catholic faith for the sake of intercommunion with non-Catholic bodies."

The principal recommendation of the report, already summarised in "The Daily Telegraph," is that the Presbyterians should have "bishops of a sort" and the Anglicans "elders of a sort."

"Episcopal Handshake"

The statement deals trenchantly with the reduced conception of the divine commission function and confirmation from a sacrament of the Episcopate to that of an ecclesiastical to "the equivalent of an episcopal handshake."

"One of the worst features of the report is that the order of the priesthood, so far from forming an indispensable part of the proposed scheme, is passed over in total silence, as if it were of no consequence."

The fundamental error of the report is said to be "its assumption that unity depends, not on the one only holy bond of truth, but on the mutual adoption of a similar organisation, even though it is combined with mutually contradictory doctrines and beliefs."

The Annunciation Group is composed mainly of London priests who first met in 1951 in the Church of the Annunciation, Bryanston Street, London, W.1. "to give uncompromising witness to the catholicity of the Church of England and staunchly to uphold its Catholic faith and order."

—"Daily Telegraph," 23/9/'57.

[It may be noted that this group is of an extreme character and is not representative of the Church of England.]

* * *

Converts from Rome.

Addressing the 60th Synod of the Anglican Church of Rupert's Land, the presiding Archbishop, in speaking of his episcopal acts since the last Synod, said that he had received 56 Roman Catholics into the Anglican Church. There are 28 Anglican dioceses in Canada, many of them larger than that of Rupert's Land, and the Anglican Church as a whole, seems to have received a substantial number of converts from Rome during the past year. The other Protestant Churches also claim many Roman converts, so the total must be large.

—"The Protestant Woman," September 1957.

* * *

Persecution—Argentine Bishop Reports Roman Oppression.

The reports about the oppression of Protestants in Colombia are, in most cases, absolutely true, Bishop Sante Uberto Barbieri of the Argentine said recently in an interview in Geneva.

Protestant schools, mission stations and churches have been closed by the authorities, services interrupted, Protestants arrested, he said. At times, church buildings have been destroyed and outrages committed against Protestants and missionaries.

Bishop Barbieri accused the Roman Catholic hierarchy of using the political situation to wage a campaign against Protestants and of ignoring the papal encyclicals urging moderation. The Roman Catholics have said that the purity of the Christian faith in Colombia must be protected against Protestant sects, mostly of North American origin. However, Bishop Barbieri pointed out in Colombia the Protestant church work was not carried out by the so-called "sects," but by churches of long standing, such as The Reformed Church of

Colombia, which has a century of tradition behind it. Bishop Barbieri noted disunity among the Roman Catholics, and said the Colombian clergy are opposed not only to the Protestant missionaries from North America but also to missionaries sent by Roman Catholic mission groups in North America.

Protestant churches in most other South American countries are more or less free—at any rate there is no open persecutions, Bishop Barbieri said. In Mexico, Peru and Venezuela there are certain restrictions on Protestant work. In some places Protestants have no access to radio stations or have not received permits to set up their own transmitting stations.—E.P.S.

[E.P.S. is the Ecumenical Press Service. What we quote is from "The Vigilant" of June 1957.

We cannot say that Bishop Barbieri is a Roman Catholic bishop. From the nature of the above we take him to be evangelical, and probably a bishop of the Methodist Episcopal Church of U.S.A. working in S. America.]

* * *

Scottish Reformation Society.

We are glad to have the 106th annual report of this Society. It is an encouraging report, and in these days of much self-centredness we are indeed glad to read that "there is every indication of more interest being taken in the Society." We are pleased to read also "more subscribers have been added this year."

The Western Committee reports very interesting activities, and we hope that the general Christian public of Scotland will bestir itself and develop fresh and lasting concern for the supremacy of the Gospel.

* * *

The Wolfenden Report. Sanity at Last

Since the Wolfenden Report hit the headlines we have been regaled with sporadic effusions from a great variety of moral theologians and authorities. To be really Irish about it let us say that the only thing they had in common was that they were all different—and all such a mixture of subtlety and confusion that the plain man may well have given up the chase for truth long ago. Again and again at the end of a long read we have left the paper down and said with a sigh, "Will some kind gentleman please tell us what all this is about? Is it really so very difficult to tell the ordinary man what is right and what is wrong?" But out of a Babel of voices nothing but increasing confusion came.

On 8th October the Diocesan Synod met in

Armagh, and in his address His Grace made a reference to the Wolfenden Report. You may have seen it. If so you will condone repetition of such excellence. If not, you may be glad to have some light in a place where others have left it badly needed.

"I am very glad," said Dr. Gregg, "that one member of the Commission stood out firmly against the proposal to remove the penalty upon homo-sexual practices between consenting adults. To remove this penalty is not merely a negative act but a positive one. The existence of the penalty reflects the determined public judgment upon a certain line of un-natural conduct. This line of conduct is not simply private and personal. It involves of necessity a second person, and so becomes social. Quite apart from its religious aspect, history has judged this line of conduct to be anti-social and corrupting. The removal of penalty upon detection substitutes condonation for condemnation. It suggests that the individual's choice (involving as it does more than himself alone) is a matter of indifference to the community. He may go as he pleases, he may lead others to share in his anti-social practices. There is no object in self-control. Too much would be sacrificed to the so-called liberty of the individual—a liberty for which too many are un-ripe, and which they do not know how to use when it is granted to them."

If I had been able to read this weeks ago I could have saved a lot of time laboriously lost in trying to make sense of various Anglican pronouncements. And if those responsible for these pronouncements had been able to read it, what they had to say might have been a good deal more valuable to the world.

With this thought at the back of my mind I saw a special aptness in a speech made later in the Synod by the Archdeacon of Armagh where he referred to the Archbishop's "wise counsel and wholesome advice which is not infrequently sought and readily given throughout the Anglican Communion."

—"Church of Ireland Gazette," 18/10/1957.

[We believe the Archbishop of Armagh has made a plain and essential moral principle clear in this very unpleasant discussion].

* * *

A Newspaper Advertisement—"The truth about the Catholic Church."

"Catholics go to Confession to tell God they are sorry for their sins and to get His forgiveness. If you would like to know more about Confession and other points of Catholic teaching, the Catholic Enquiry Centre will gladly send you a free course of leaflets.

"The Catholic Enquiry Centre has been set up

because many of our non-Catholic friends want to know us better. Tens of thousands have already replied to these advertisements. Daily they tell us of their gratitude. Perhaps we can help you too. Only God can give you the gift of Faith, but we can give you facts about the Faith and remove misunderstandings. You may never intend to become a Catholic. But we can still help you. Send today for free explanatory brochure."

[This advertisement appears in many newspapers in Great Britain. It is well drafted, well planned, and accompanied by an attractive picture. We can readily recognise its appeal, and how it can attract the interest (or curiosity) of many of the churchless, and indeed Christless, hordes of newspaper readers.

But, let it be noted that all men everywhere can tell God that they are sorry for their sins. There is no need whatever to employ a priest as the intermediary, or to engage in 'auricular confession! Still less is it necessary that Divine forgiveness should be conveyed to the penitent by a judicial absolution pronounced by a priest of any church.

We do not deny the moral and psychological advantages in particular instances of confessing or confiding one's sins to another—but (1.) He need not be a priest, and (2.) the assurance of God's forgiveness is given in God's Words thus—"If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John, 1, 9.

God is the one to Whom we must confess, and from Whom we must receive forgiveness. We can believe in forgiveness because He has promised it, and it is free. Our Lord Jesus Christ by His offering of Himself for us on Calvary secured that inestimable benefit for His people].

* * *

Why the Injunction?

The injunction of the Rev. John Kelly of Washington, D.C., bidding Roman Catholics to stay away from Billy Graham's mission in Madison Square Garden in New York, is not strange, and any significance it has is that the warning was issued at all. It is the general principle, established by canon law, that Roman Catholics are forbidden to read, listen or to lend their presence to what the church holds to be doctrine contrary to that held by their church. For instance, participation in a Protestant service, or even in a common service in which a Protestant minister would have a part, is banned by the Roman Church. That also applies to radio and television, and it is assumed all devout and practising Roman Catholics are well aware of, and observe, these restrictions.

That being so, the publication of this injunction in connection with the Graham mission must have some special reason. And we venture to say that it is well known to the hierarchy that many Roman Catholics have been converted through listening to the evangelist's message. That can only be the cause of this warning. Even the priest admits that Billy Graham attracts many of the Roman faith and there is no doubt that an appreciable number, hearing the Gospel preached in its scriptural purity for the first time, have responded. The issuing of the injunction reveals once more the restriction of freedom that goes with membership in the Roman Catholic Church. Here it is laid down what the church thinks one ought not to hear. The human mind is not permitted to decide the conduct of the individual. Other injunctions refer to what shall be read, how children shall be reared, what shall be eaten, and in a multitude of ways the Church reaches right into the life of the individual, both in the family and social spheres and dictates what shall or shall not be done.

It is difficult to see how intelligent people submit to this limitation of liberty in so many natural channels of life. Discipline can be useful, so long as it does not dull the activity of the mind and produce a slavish sense of obedience that ignores reason and sanity. That many Roman Catholics in the United States have formed the habit of thinking for themselves is evident from this warning, and that is the only hope for that great country. May many more than the usual number of them flock to Madison Square Garden and learn what freedom on a Christian basis really is. It is clear that the Gospel, as preached by Billy Graham, still has the power to stir the hearts of men.

—"The Sentinel," Toronto.

* * *

What is happening in China?

News emanating from China is often confused and contradictory, and in consequence difficult to assess. It is plain, however, that there is considerable political tension. Some time ago the Peking Government decided to allow greater freedom to "discussion forums," with the result

(Continued on p. 142.)

"AND WAS MADE MAN."

These words from the Nicene Creed, which is the one universal Creed of the Christian Church, say what the centre of Christianity is. It is the Incarnation.

"The Word was made flesh and dwelt among us, and we beheld His glory (glory as of the only begotten of the Father), full of grace and truth" (St. John).

Here is expressed the greatest of all mysteries. We can never exhaust the wonder of that event in which the Eternal Word was made in the likeness of men. People may dispute about it, but Charles Kingsley was wise indeed when he wrote about Christ's coming into men's life that it is "the one great bright pathway which I find, more and more, to be the only escape from infinite depression and aberration, the only explanation of a thousand human mysteries."

Wise too was the Irishman George Tyrrell in saying that "the truth of Christ's humanity, taken in connection with that of His Divinity, is one, that more than all others, has renewed the face of the earth."

It is God the Son "who, for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

In His earthly life Our Lord was ever conscious of His eternal life with God. Though we say of Him that He was "a man of Sorrows and acquainted with grief" we must allow that He had a personal knowledge of what makes human happiness. He knew the joys of family life: the simple pleasures of simple people: the innocent cheerfulness and modest festivities of a wedding-party.—Why not? He loved His people and His fellowmen and love has its own special happiness. Thought of His wonderful Birth at Bethlehem, as told to us in the most exquisite lines ever written, should bring to mind that childhood, boyhood and manhood were passed by our Emmanuel in a home in Nazareth. It could not have been other than a home of peace and love—in it dwelt "the Handmaid of the Lord" who treasured the words of the Annunciation in her heart. In it dwelt "the altogether Lovely One, the fairest among ten thousand"—not only "the Mighty God and everlasting Lord," but "the Prince of Peace."

* * *

The Gospel says He was "born of the Virgin Mary." So the prophet had foretold, so the Archangel had declared, and so it was. We sing "Magnificat," for it is the song of Mary, but more significantly, it is part of the spirit-breathed Word of God. The Christian gladly acknowledging the Providence of God, and the choice of a Virgin of Israel to be the mother of Our Redeemer, need never go beyond the New Testament for spiritual truth. Our Lord

who was made Man, and whose Birth was proclaimed to shepherds, and whose glories were greeted by star-led chiefs, the wise men from the East, is our sole and exclusive Redeemer. He is our Mediator at the Father's right hand. He in His glorified Humanity "of the seed of David," and He alone, "ever lives to make intercession for us."

* * *

We come boldly to the Throne of Grace because we are invited to. The invitation is from God Himself, not from mortal, however holy. The invitation excludes all intermediaries, for none can share the effective intercession sealed by the Precious Blood. The invitation is into the Presence of the King of Kings. The path to Him goes through no side-chambers or waiting-places, for the Incarnate Lord has "opened the kingdom of Heaven to all believers."

* * *

We sing "Nunc Dimittis" for our eyes have seen the glory of the Word-made-flesh as really as Simeon did—"a light to lighten the Gentiles, and the glory of Thy people Israel." "That was the true light which lighteth every man." Our yearly remembrance of the Nativity ought to be, in our hearts, an ever-present remembrance, for "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

Our thoughts should dwell much in prayer for His own (after the flesh) who rejected Him—"He came unto His own, and His own received Him not" though He is their glory, the true Shekinah. The day of grace for them is not ended yet so we ought to pray that the eyes of the blind may be opened. But we must in profound humility thank God for this blessing that—"As many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name."

* * *

We sing "Benedictus"—let us always do it with the deepest sense of "the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

* * *

In the Incarnation God has "exalted them of low degree." His Son came on earth to dwell in a carpenter's house, not in Herod's or any other palace. He raised the shipmen of Galilee to the highest place in His Kingdom: and "this honour have all His saints" (Ps. 149). The common people heard the Christ gladly—He "spoke to their condition"—He

speaks to ours, and we too may hear Him gladly if we put self into the second place. Sin is a barrier between us and Him, but self is the barrier which must first be thrown down.

* * *

The first who knew of Heaven's gift at Bethlehem were shepherds. They were not careless or sleepy-headed shepherds, but "keeping watch over their flock by night." In that silent star-lit world they alone were awake to see and awake to hear. Once, at the old creation, "all the morning stars sang together, and all the sons of God shouted for joy": now at the new creation shepherds see "a multitude of the heavenly host," and hear them "praising God and saying 'Glory to God in the highest and on earth peace among men in whom He is well-pleased.'" Here again the sign is one to exalt "them of low degree." Is it not a better message for the world's proletariat than any given by Marx or Lenin?

* * *

In the wisdom of God, His last appeal to man is made through a little child. We recall the words of Christ in the parable of the Husbandmen—"They will reverence My Son." The prophet had foretold "a little child shall lead them." The Babe of Bethlehem is humanity's last chance; its last, its only Hope. God spoke to men repeatedly in the past—"Because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not"—"I sent unto you all My servants the prophets, rising early and sending them, saying, oh, do not this abominable thing that I hate, but they hearkened not" (Jeremiah 7, 13 and 44, 4). Now He has spoken in these last days "in His Son . . . the Brightness of His glory, and the Express Image of His Person" (Heb. 1, 3).

The message of the Nativity is therefore supremely the message of the love of God. The Son of God is made the Son of man—not for His sake, but for our's.

He came to them of low degree, and at length He had not where to lay His head, until at last it rested in Joseph's New Sepulchre. Now that He has gone into Heaven the mighty He put down may have resumed their seats, but the victory is not theirs. He is coming again "the second time unto salvation," and at that Second Advent we may be sure of this one thing, that He, who for us men and for our salvation came down from Heaven; endured such contradiction of sinners against Himself; and suffered death upon the Cross, "shall see of the travail of His soul and shall be satisfied." Isaiah 53, 11.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, DECEMBER, 1957.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

I. THE ROSARY.

We are not very familiar with the Rosary though we have heard it recited on many occasions. We do not suppose the majority of our readers is better acquainted with it than we are. The ordinary feeling about it among non-Roman Catholics is that there is too much repetition in it. It is also felt that the request to the Blessed Virgin Mary to pray for us now and at the hour of our death goes beyond the knowledge of God's will and truth as revealed to us. The first criticism may not amount to much, but the second is serious. Raising, as it does, the old problem of the saints interceding for us, it compels us to say that we have no knowledge that the dead in Christ can or do listen to us so as to hear our requests; or that they act as intercessors on our behalf.

If God intended His people to address themselves to the blessed dead we believe that His Word could not be silent on such an important matter. If He intended that the Blessed Virgin in particular should be our intercessor He would have directed us through His servants the writers of the New Testament to ask her assistance. We would gladly pray to her if the Word of God told us to do so.

But the plain fact is that no command, request, suggestion or implication is to be found in the New Testament. No word of Christ is there to guide us. It is not as if the New Testament had nothing to say about prayer. Our Lord taught

His disciples to pray—"When ye pray, say 'Our Father.'" He told us to ask the Father in His Name. He assured us that "if ye shall ask anything in My Name I will do it" (John 14, 14.)—"Whatsoever ye shall ask the Father in My Name He will give it you" (John 16, 23.)—"At that day ye shall ask in My Name" (John 16, 26.).

In the Epistle to the Hebrews we read that Our Lord Himself "ever liveth to make intercession for us." Access to God is impressively described in the following words of Chapter 10—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith."

Elsewhere the same epistle tells us to "Come boldly to the throne of Grace," and assures us of Christ now in the presence of God, that "He ever liveth to make intercession for them" whom "He is able to save to the uttermost."

The continual emphasis of Holy Scripture on prayer to God, to the Tri-une Jehovah, seems to us to be of such force and command as to exclude the thought that we may pray to others, now gone from this world, in order to seek their assistance.

Now it may be answered "Did not St. Paul write 'brethren, pray for us'?" and do we not constantly ask our friends, our clergymen, our correspondents, to pray for us? Yes, these are facts indeed. The explanation is that we, like St. Paul, are asking the prayers of those we know to be able to hear us and to respond. We do not know that the blessed saints, now in the presence of God, enjoying the Beatific Vision, hear us. We have no revelation that God has given them either the power to hear or the vocation to intercede.

A reader may say "does not St. John in the Revelation (ch. 22, 3.) say of heaven that there 'His servants shall serve Him,' and how can they serve but by prayer?" The answer is in the word translated "serve" in the English Authorised Version—it means "to worship." The servants of God offer in heaven perpetual adoration.

Another may ask "what of the 'golden vials full of odours which are the prayers of saints'?" (Rev. 5, 8.). This verse concerns the prayers of the people of God who belong to the Church on earth: who are still "in the body." So also in parallel verses in chapter 8 (vv. 3 and 4). It may be noted that the prayers of believers are brought before God by angels, not by the faithful who are in glory.

Much then as we love and honour the memory of the earthly Mother who bore Our Lord, and through whom the Word was made flesh we can-

not admit that it is a Christian duty or a Christian privilege to address her in prayer or to seek her aid.

* * *

We have before us a leaflet on the subject of Protestants and the Rosary, issued from a Dominican house. The Dominican Order has always been closely identified with the Rosary as is well known. One phrase or sentence in the leaflet says "The Rosary is not for Catholics [i.e. Roman Catholics] only. It is for all men." We simply cannot imagine a non-Roman Catholic who is properly aware of his faith using the Rosary in its present form, for the reasons we have given above. All emphasis in non-Roman churches has been upon the privilege of direct and immediate access to God through His Son. We have no teaching such as is associated with St. Alphonsus Liguori, that prayer to Christ through His Mother is more effective than prayer addressed to Him without intermediary.

Reference is made to the saying of the Rosary in factories, workrooms etc. The proper course would be for any Protestants to withdraw quietly beforehand, or if that is not feasible, to preserve a respectful silence. We say "respectful," for a Christian ought not to hurt the religious convictions or susceptibilities of others. This holds even if the recitation is unfair in certain circumstances to our convictions. Our point is that a devotional act should not be permitted to cause strife—not even in such a situation as that in which a tiny minority of Roman Catholics say the Rosary in a workroom where the big majority is Protestant. The faithful Protestants are free to read aloud a little of God's Word and to unite in saying the Lord's Prayer.

* * *

Our leaflet tells us that the "Hail Mary" is from the first chapter of the Gospel of St. Luke. That is of course correct except that the words of the Angel "Hail Mary, full of grace" ought to be "thou that art highly favoured." But we pause at the next piece of information.

"To the Hail Mary the piety of later ages has added 'Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.' To the Our Father the Anglican Prayer Book has added a doxology not to be found in the original text of the Our Father."

The suggestion seems to be that the one addition is as reasonable and well-founded as the other! What are the facts? The doxology added to the Lord's Prayer—"For Thine is the Kingdom, the power, and the glory for ever," is scripturally and doctrinally true. The addition to the Hail Mary is not scriptural in character, and is doctrinally incorrect. The doxology was not

added to the Book of Common Prayer's version of Our Father by mere caprice: it was added because it was in the best known Greek text of the Gospel available. It was believed to be part of the original prayer and for that sole reason was re-introduced. It is true that modern scholarship and the great range of Greek MSS. show that this doxology is not original. But there is no just comparison to be made between these two additions: the one made because it was thought to be original, the other created by "the piety of later ages."

* * *

The leaflet seems to be intended for distribution among Protestants—A little story is told of a girl whose boy-friend is a Roman Catholic and explains to her the Rosary devotion. It begins by saying "Jean was a Protestant, and like all her good co-religionists she had a deep love of the inspired Word of God." We appreciate this tribute to good Protestants, and wish it were more deserved. May it be understood that this very love for the inspired Word of God is the reason why Protestants do not accept the Rosary devotion or several other Roman Catholic observances which are the outcome of "the piety of later ages"?

II. BOYCOTT.

When reflecting on the history of Ireland, as we frequently do, and trying to grow better acquainted with the recent past, we wondered if there had been any authoritative word on the ethical aspect of that Irish form of social and economic ostracism called boycotting. Our readers are aware, of course, that the practice of this sort of ostracism ("sending to Coventry" is what schoolboys call it) draws its name from a Captain Boycott, a Western land-agent and farmer, whose crops could not be harvested because some local patriotic and agrarian organisation forbade men to work for him, or any to trade with him. The Boycott episode was some seventy or more years ago. The practice has not died out. Many decent people at different times and in different places have suffered from it. Lately, as we know, it was enforced against Protestants at Fethard-on-Sea, Co. Wexford.

It seems to us that the procedure might be urged on political grounds by interested parties, but that spiritual and moral aspects must have called for clear examination at the time when the Land League and other organisations were extremely active. We searched various sources and at length came on the following document which we briefly transcribe—

Rome, 23 April, 1888.

Congregation of Propaganda,

"The Holy See has often addressed the Irish people for whom it has always testified a special affection, in words of advice and warning when the affairs of Ireland made intervention necessary. Now our Holy Father, Pope Leo XIII fears that the true idea of justice and charity may be perverted among them by consequence of a form of proscription known as the Boycott. Consequently he has charged the Congregation of the Inquisition to examine this matter seriously.

"The question has been put to the very eminent Fathers who share with me the duties of Inquisitors General—"Is it lawful to have recourse to the Boycott in the struggle between land-owners and tenants?" And their Eminences have answered 'No.'

"It is contrary to natural justice and Christian charity that a new form of persecution and proscription may be pitilessly operated against individuals who are satisfied with the farm-rent which they undertook to pay; or against persons who in exercise of their rights take up vacant farms.

"You will urge your clergy and people and require them to observe Christian charity and not to exceed the limits of justice."

R. CARD. MONACO.

"To the Irish Bishops."

* * *

At the present day, Papal letters and encyclicals are very highly esteemed. The letters of Pope Leo XIII are greatly valued. Here then is one of Pope Leo's letters on Boycott. The circumstances of 1957 are not, of course, those of 1888—the question of landlord and tenant does not arise: but what of the principle underlying the specific instances? Has not that principle laid down on behalf of the Pope a bearing upon Ireland to-day?

Ought this letter, which for the people of Ireland came from a source inferior only to Heaven itself, to be forgotten?

THE STORY OF A PRIEST.

The Revd. Manuel Aldama.

From time to time we have published in our pages accounts of Roman Catholic clergymen who have joined reformed churches. It will have been noticed that many of these men live and minister in the United States of America. The reason for this predominance of America is not obscure. North America is the land of the free. In contrast with it the Roman

Catholic countries of Europe are awkward places for the ex-Roman Catholic ecclesiastic. In Spain or Italy life would be difficult indeed. In France a convert might find secular employment, but might not easily have opportunity of carrying on an evangelical ministry. But in North America a man can stand on his own feet. He can enter (if suitable) into the ministry of a reformed church. Very many have done so. The Protestant Episcopal Church in the United States (it is in communion with the Church of England and the Church of Ireland) has, we are informed, numerous former Roman Catholics in its ministry. So has the Presbyterian Church. The same may be said of the Baptist Church also.

A far greater number is dispersed through secular employment, and there is no reason to think that they are other than industrious, responsible and honourable men.

It is often said, as though it were at one and the same time an explanation and a reproach, that the motive of such conversions (or lapses) is the desire to be married. We see nothing discreditable in that. Holy Scripture says "marriage is honourable in all" (Heb. 13. 4). Of course, for entrance into an evangelical ministry more is needed than disagreement with the disciplinary rules of the Church and Canon Law. There is need of a definite conversion; of a rejection of unscriptural and un-Catholic dogmas; of an acceptance of gospel precepts and the testimony of the Reformation. Many men are now giving loyal and much valued service in non-Roman Catholic churches, and rejoice in Christian intellectual liberty, as well as in evangelical faith.

* * *

The same is true to a smaller extent in South America. Some republics in that continent have a great tradition of liberty although their European roots are Spanish or Portuguese. In Brazil, for example, the reformed cause flourishes and is growing remarkably. We ought to think and pray more for the advance of the light of truth in Latin America.

* * *

What of the Revd. Manuel Aldama whose name heads this article? He is a native of Spain, and was educated for the Roman Catholic priesthood in Madrid. As he advanced in his studies he found himself becoming less enthusiastic for the dogmas enforced by the Church, especially the nineteenth century ones—the Immaculate Conception of the Blessed Virgin and the Infallibility of the Pope. In-

deed anyone studying the history of these two doctrines must find it hard to accept them in contrast with such truly Catholic dogmas as the Incarnation and the Atonement and the Resurrection of Our Lord. Little wonder that the Professor of Dogmatic Theology thought it necessary to warn this student of the danger of falling into heresy.

* * *

When the time of Senor Aldama's ordination came he was able to suggest to his bishop that he wished to teach rather than to follow a pastoral course in charge of a parish. The bishop allowed the young priest to teach secular subjects in a college at Santander in Northern Spain. The intellectual and spiritual problems remained.

As time went on Fr. Aldama's hold on religion weakened, and reaction from excess of ill-founded dogmas led to almost a denial of religious truth. Doubt seemed to beset every article of belief.

For such a man, in such a frame of mind, and half convinced that he should give up the priesthood, Spain was not a tolerable country. He therefore left his native land, and eventually settled in London. After some time there he wrote to the Roman Catholic Archbishop at Westminster to say that he would celebrate the Mass no more. Having thus simply released himself from ecclesiastical ties, which he could no longer conscientiously submit to, Mr. Aldama determined to follow a secular calling, and be bothered no more by religious matters.

One might say that it was not right for a man with doubts to enter upon the duties of the priesthood. That is of course true; but if one has been prepared for, and conditioned to, such a way of life from boyhood it is hard to relinquish it, and to disappoint the hopes of friends and near relations. Also, it may be expected that a few years of practical experience may result in the conquest of doubt, and in settling down to the usual routine.

* * *

When Mr. Aldama thought he had done with God, God was making plans for him. A certain Church of England clergyman heard of him and his spiritual situation, and invited him to talk over his spiritual problems. He accepted the invitation, and as a result learnt that his real need had always been a living faith in Christ. Far from being able to maintain a sense of superiority to the Protestant clergyman, (which he had tried to do), he found that he had to become a learner, and

reach an understanding of how the sinner is justified by faith in Christ.

At length the clergyman brought the Spaniard to a prayer-meeting and told him that the few people present knew of his problems and were about to pray for him. He was sure that they prayed most sincerely, and that that evening was a turning-point in his life. On the following Sunday he attended a Protestant Church for the first time, and the impression made was profound. He realised his spiritual needs, and learnt how they could be met.

Convinced and converted by divine Grace, the next step followed on a request to meet the evangelical mission which had work in South America. As Mr. Aldama was now prepared to become an evangelist among Spanish speaking peoples, he was asked to go to Peru. He was willing and after a course in Glasgow under the late Dr. McIntyre of the Bible Institute he went to Lima.

Twelve years were spent in Lima in connection with preparation of gospel literature in Spanish. Then the British and Foreign Bible Society sent him to Quito in Ecuador where the pioneer missionary broadcasting station "The Voice of the Andes" had begun. He was asked to broadcast a few gospel messages, and was astonished at the result, for numerous letters and telephone calls came, revealing to him the extent of spiritual hunger and enquiry.

Since then the broadcasting "The Voice of the Andes" grew till it was working on five wave-lengths, and using many other languages as well as Spanish.

This ministry has untold possibilities and no one can estimate the effect of wireless ministries. Whether it be from Quito, or Tangier, or Monte Carlo, or Luxemburg, or anywhere else, the message of the Gospel can enter innumerable homes where an evangelical may not. The Word may be heard by vast numbers who would not venture into a Protestant church service. We know that not all such broadcasts are evangelical and orthodox, but the majority may be, and the seed so sown may bear much fruit among those who are "ignorant and out of the way" as well as among those who are "in darkness and in the shadow of death."

CORRESPONDENCE.

"When Paul wrote his epistles, he didn't have the divided state of the Churches in 1957 in mind. As far as the future was concerned, Paul didn't look very far ahead, because he

expected the world to end very soon, (perhaps before he himself died).”—Quoted from D. R. Davies's article in "The Bible Speaks to Britain," September '57.

I do not like to correct a professor!

Apparently the Apostles and early Christians expected a comparatively early return of Christ. They had no knowledge of the centuries which would eventuate.

Is it correct to say that they expected that coming "very soon"? ("Soon" is a hymn-book word.)

Paul wrote: "I know that after my departure grievous wolves will come in, not sparing the flock."

Peter wrote of the certainty of fulfilment of His Master's words as to his own (Peter's) death. And wrote "False teachers and prophets shall arise."

The grievous wolves have come. The false prophets and teachers have arisen. Hundreds of thousands of them in the course of the centuries.

Hence the great need to *read* the Scriptures themselves.

Careful reading in Services is the best part. The blessedness and blessings of the Bread of Life are not appreciated.

W. H. HARRIS,
BM/Labr.,
London, W.C.1.

Sept. 15th, 1957.

[We are grateful to Mr. Harris for his comment on Mr. D. R. Davies's article which we reproduced. The interesting word used by St. Paul "departure" (A.V. is "departing") "Aphixis" in its classical use generally means "arrival"; but "arrival" in Acts 20, 29 would make nonsense. The sense must be the rarer significance "departing." Here we ought not to assume that St. Paul refers to his death, but to the sequel in Ephesus. As his future course of life would render it unlikely that he would revisit Ephesus ("They would see his face no more") he warned his followers there to be on their guard against false teachers who might appear at any moment (as they did in Galatia as soon as St. Paul's back was turned).

In Heb. 3. 12 "departing" means "apostasy." In Mark 6. 33 it means "going away." In Heb. 11. 22 it is "exodus."

In 2 Tim. 4. 6 "departure" translates a quite different Greek word from any above. It is the word used for a vessel being loosed from its moorings. It means departure out of life, and may have suggested to Tennyson

the impressive imagery of his poem "Crossing the Bar."

Probably D. R. Davies had in mind the passage 1 Thessalonians 4, 13-18, especially v. 15 which claims "the Word of the Lord" as its source.]

PASSING EVENTS—cont'd. from p. 136.

that many intellectuals, educationalists and business leaders took advantage of the concession to criticize policies of the régime. This has provoked a fierce reaction in the Communist Party press, which has denounced the critics as "enemies of the people." A report from a French source, states that Mao Tse-Tung is adopting a middle course, and has rebuked "deviationists" of both the right and the left. His moderation may be dictated as much by an economic crisis, as by political considerations. It is estimated that more than eleven million acres of the most fruitful soil in China are inundated as a result of the Yellow River, proverbially known as "China's Sorrow," having once again burst its banks. Officials, soldiers and peasants are labouring night and day in an attempt to mitigate the disaster. But more heavy rains are forecast, and millions of peasants are confronting what may well prove to be one of the worst flood disasters in China's history. The most hopeful news is concerned with the life and activities of the Christian Church in China. According to Lady Stansgate, who has recently visited the country, the Christian Churches in China, under their own leaders, are very much alive, and in many places are growing in numbers. She reports that in Peking alone there are sixty churches, all open and still using their old denominational names. Sales of Bibles are mounting. Four theological seminaries are training students for the ministry and for the teaching profession. The Churches in China are said to publish twenty-six Christian magazines and periodicals, including a number for young people, an indication that in China youth is not so closely guarded from Christian teaching outside their own homes as in Russia. All this is distinctly hopeful, and may be taken as evidence that once again God is overruling a crisis in China for the furtherance of the Gospel in that land.

—"The Christian," 2/8/1957.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Church And Humanism

When he addressed the Catholic Association for International Relations in Ely Place, Dublin, the Rev. James Kavanagh, M.A., S.T.L., said that a great deal of modern philosophy denied the possibility of arriving at absolute truth; the Church's calm serenity and her championing of the power of the human reason annoyed a good many of these philosophers.

The paradox was that the Church was truly humanist—she tried to safeguard and uphold reverence for the mind and body of men, while those who labelled themselves "humanist" were so often trying to prove that men were something less than human.

—"Irish Times," 6/12/57.

[When we read the words "the Church . . . tried to safeguard and uphold reverence for the mind *and* body of men" our thoughts immediately turned to the problem of religious intolerance and persecution. In the days of the Holy Inquisition the Church condemned heretics and handed them to "the secular arm" for punishment, and they were then usually burnt to death. Such was the reverence that church had for men's bodies. The Holy Inquisition also employed torturers: were they taught to reverence men's bodies?

The Church's theologians still teach that

the Church has the right to employ physical force upon heretics.

These are the real facts, not the misleading theories, and in Colombia, South America, today, decent godly people have suffered torture and death.]

* * *

Borstal For Youth Who Set Fire To Parish Church—Companion Bound Over.

"While I accept what the rector has stated—that there was no widespread animosity against his flock—there is one aspect I cannot overlook, and that is we are not the paragon of religious tolerance that we think we are."

Judge Barra O Briain, S.C., stated this in the Limerick Circuit yesterday when two youths, who pleaded guilty to setting fire to the Church of Ireland church in Bruree, Co. Limerick, on April 6th last, were put forward for sentence.

They are Michael Burke and Thomas Wallace, both of Ballynoe, Bruree. Last Tuesday, they had pleaded guilty to setting fire to the church and causing malicious damage to the extent of £35.

Wallace was sent to Borstal for two years, and Burke was given the benefit of the Probation Act, and was bound over in his own bond of £50 and two sureties of £50 each for two years.

Mr. William Binchy, barrister-at-law, for the State, said that Burke was the elder of the boys and was 18 years of age. He was a baker who had just completed his apprenticeship. He lived in a County Council cottage with his parents, and had never come under unfavourable notice by the guards previously. Wallace, who was nearly 17 years of age, resided with an aunt on a farm at Bruree.

Home For Trial

Superintendent J. Rabbite said that since the offence was committed, Burke had got employment in England, and had returned home to stand trial. His character and reputation were good. Wallace's house adjoined Burke's and all Wallace's family lived in England. Wallace went to England in 1954, but did not stay there very long. Witness understood that Wallace returned to his aunt's house, in Bruree, without his parents' consent. He thought that it was very hard for his aunt to control him. It was Wallace who had suggested the burning of the church.

The Rev. Hugh Guernsey, rector of Kilmallock and Bruree, said that he believed there was no malice in the burning of the church. He would like to plead with the judge to give both boys a chance. They were two young men starting out in life, and any decision given

against them might change the entire course of their careers.

Having heard pleas for leniency by Mr. C. Kenny, barrister-at-law, on behalf of Wallace, and Mr. Maurice Fitzgerald, barrister-at-law, on behalf of Burke, the judge said that the two youth had tried to brazen the matter out by pleading not guilty to the charges when they were first brought to the court last October. They had also tried at that period to persuade the jury by pleading not guilty, suggesting on the evidence that the guards had taken an improper advantage of them.

"You should be thoroughly ashamed of yourselves," said the judge, addressing the youths. "What you did was utterly contemptible. Two young fellows like you proceed to attack and damage a church of a very small religious minority, living in a district and place where they could not look after themselves. If it was a different place, and they were in the majority, I would regard the offence as less serious. The idea was entirely contemptible. One aspect which I cannot overlook," continued the judge, "is that, accepting what the rector has said, there was no animosity against his flock, I have to have regard to the fact that in this State we are not the paragons of religious tolerance that we are said to be.

"Some Intolerance"

Incidents have occurred in various parts of the country which suggest that the case is quite the contrary. There is always the danger that people outside this country will very readily misconstrue and misrepresent such incidents, and consider that they are characteristic of the people and conditions here. It might be represented elsewhere that there was widespread religious intolerance. That is not so, but sometimes there is some intolerance. It is very significant that it was a Protestant church that was burned, and not a Catholic church."

"Chief Mover"

Giving his decision, Judge O Briain said that he was satisfied that Wallace was the chief mover of the two, and took a very prominent part in suggesting the burning of the church, which would seem to show that he was not of a very reputable character.

He would direct that he be sent to Borstal for two years, where he might learn some trade and undergo some sort of discipline. Burke had no previous conviction against his character, and he would apply the Probation Act and bind him over in his own bond of £50 and two sureties of £50 each to be of good

behaviour for two years.

Mr. Kenny made a final plea to the judge to give Wallace a chance but he refused to do so.

A third defendant, jointly charged, named Patrick Sheehan, of 4 St. Munchin's Terrace, Bruree, was returned for trial to the next sitting of the Central Criminal Court in Dublin, when, on Tuesday, he pleaded not guilty.

—"Irish Times," 18/1/'58.

(Continued on p. 23.)

THE RUSSIAN BIBLE SOCIETY.

From 1812 to its suppression 1826.

Late in the year 1812 there arrived in Russia a Scotsman of the name of Paterson. He had been encouraged by Baron Nicolai the Russian Ambassador to Sweden to journey to Petersburg and examine for himself what opportunities existed for the formation of a Bible Society for the selling and distribution of the Scriptures.

Paterson arrived in Petersburg early in August (1812) and interviewed a few friends like minded with himself, but they counselled him to abandon his project till after the war

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the times with the Napoleonic invasion being inauspicious. He then suggested journeying on to Moscow with the same intention, but they earnestly urged on him the risk he would be encountering and with Napoleon approaching the antient capital his mission would be a failure. However Paterson secured a passport and went, taking with him a servant and an interpreter. A few friends accompanied him as far as Novgorod, but as he continued travelling along the Moscow Road the difficulties and dangers of the journey increased. The roads were execrable, the post Houses without beds and very dirty, the Post boys disobliging and impertinent and for the merest trifle exorbitant prices were demanded.

Moscow on arrival he found half deserted, all who could leave had done so or were preparing to go. The exits of the city were jammed with an endless stream of carriages and carts, riders on horseback and pedestrians, shelterless nomads fleeing from the unhappy city.

Paterson reported to the Governor, Count Rostopchin who with Gen. Platoff the Hetman of the Cossacks were in attendance at a war council, but came out and spoke kindly and civil words to him. Later he took tea with Princess Metocharsky and her sister Princess Galitzin who were interested in his Mission but could only assure him that with Napoleon at the gates of Moscow anything in the way of forming Bible societies was out of the question.

Confusion reigned in the city. The streets were dangerous to walk, murder lurked at every corner, and hatred against foreigners was general consequent of Bonaparte's invasion. Rostopchin the Governor had had posters printed and distributed pamphlets assuring the populace that Napoleon would never be able to enter the city, that the Government had a secret weapon in the form of a balloon that would be ascending and drop destruction on the Grand Army, indeed that the Czar had commissioned him to have made a huge balloon that would carry 50 people wherever they wished, with or against the wind. The Governor walked about the city contacting with the merchants and assuring them that "he would answer with his life that the scoundrel will never enter Moscow." However the gates were to be closed on the 6th September, and Paterson wisely arranged to leave the previous day.

He had sufficient roubles for his return journey by observing a strict economy, but two young men he wished to take with him had to be left behind, their remittance not

reaching them in time and coming later they lost all they had in the destruction of Moscow. Some friends accompanied him to the outskirts where all partook of a hurried meal, none knowing what was in store for those who remained or for those who were leaving. At Klinn where the road from Smolensk meets that from Petersburg and Moscow, Paterson ran into the crowd of refugees fleeing from the former city and the intervening towns and villages. Mixed in the general exodus were vehicles of every description, foot passengers, droves of oxen, sheep, and other domestic animals. In a closed carriage was the Archbishop of Smolensk with the Ikon of the Mother of God, said to have been painted by St. Luke and brought to Russia by Anne the daughter of Constantine the Great. The Archbishop had left the burning city of Smolensk with the retreating Russian Army in the twilight of August 18th and at the Battle of Borodeno the Ikon had been paraded before the Army for their encouragement. Passing on, Paterson met French prisoners, these surprised him by their lightheartedness, they being up to all sorts of fun and frolic.

The post boys were both lawless and rude and in their careless driving over the bad roads broke Paterson's carriage. However on the 13th of September he reached Petersburg, and after weighing matters in his mind he was satisfied that no good would result from remaining longer in Russia consequent of the war, so he obtained a passport for Sweden. Then his wife was stricken down with a fever that made it imperative for him to remain in Petersburg irrespective of the prevailing confusion. Unwilling to be idle he wrote out a circular calling on all who loved the Bible to form a Society for its distribution in Russia and forwarded it to a few influential men whose interest he was told was likely to be aroused, among these was Count Hablitz of the Moravian Brethren.

One day when standing on the steps of Sarepta House, the Headquarters of the Moravian Brethren, he overheard one of their number refer to Count Hablitz in such a way that convinced him the Count was the very man to help him. After being introduced to the Count he was invited to dine with him, and when a day had been fixed the Count asked a few friends to meet Paterson when the sacred cause of a Bible Society for the Foreign confessions in Russia was discussed. While all were agreed on the importance of this, none could say how it was to be formed.

Now it was usual for Count Hablitz to call

on His Excellency, Count Kotschubey every week and tell him the gossip of the town, but on this occasion having nothing in particular to report, Hablitz casually informed him of Paterson's presence in Petersburg and the object that brought him to Russia. On hearing this His Excellency exclaimed "that is the very thing for Russia, send Mr. Patterson to me." Kotschubey had been Minister of the Interior under Paul and again under Alexander, but had resigned in 1807 after the Czar's treaty at Tilsit with Napoleon without losing the Imperial favour. He had once urged the Governor of Novgorod's claim to some recognition for signal service rendered, but Alexander declined stating that he would not honour a man that read the Bible.

Paterson when he called on Count Kotschubey was very kindly received and was asked how he intended to proceed with his plans to which the Scotsman answered that he wanted to gain over a few of the leading men who would form themselves into a provisional committee, "We dare not form ourselves into a provisional committee until the Emperor's sanction is obtained" was Kotschubey's reply.

Paterson: At any rate you can apply for such sanction.

Kotschubey: We dare not.

Paterson: Then what is to be done?

Kotschubey: You must do the whole thing yourself. You must go to the Emperor in your own name and in the name of the British Society and ask to be allowed to form a Society for the like purpose. The very fact of you being a stranger and a foreigner warrants you doing what we dare not do.

Paterson: What am I to say to the Emperor? I am a perfect stranger, the Emperor knows nothing about me and will not listen to me.

Kotschubey: But what you have said in your address. You may alter it a little in some places but you can say nothing better. You must have Rules and Regulations drawn up setting forth the constitution of the Society to present along with the address. I shall draw them up for you. But there is one thing connected with your plan of which I cannot approve, you do not propose to do anything for the Russians, but only for the members of Foreign Confessions; now I cannot see why you exclude the Russians.

Paterson: Were I to include the members of the Greek Church the plan would have to go before the Holy Synod who would most probably negative it.

On December 6th, 1812 the plan for the formation of a Petersburg Bible Society was presented to the Emperor by Prince Golitzin. The Czar having read it, and observing that Paterson had commenced a translation of the New Testament for the Kalmuks remarked, "I am grieved to think that although the Kalmuks are to have the Scriptures in their language nothing is proposed to be done for my poor Russians; but let us see how the present plan succeeds and if it is well received we can afterwards have them included in the scheme." He then gave his sanction.

When it came before the Senate the members were taken completely by surprise and were astounded. It was at once evident that the plan could not be confined to the Foreign Confessions but must include the members of the Russian Church. The Metropolitan of the Roman Catholic Church was one of those who entered warmly into the scheme and promised to support it to the utmost of his power; a promise he faithfully kept. One senator only showed an unfriendly spirit and made an angry remark to Hablitz saying "What new thing is this?" Hablitz retorted "This is nothing to wonder at, wait a little and you will see something more wonderful still." The Imperial Ukase was made public January 2nd, 1813.

Saturday, January 11th, 1813, was the date of the inaugural meeting of the Society that met in Prince Golitzin's Hotel at 11 a'clock in the morning to which invitations had been sent to members of the Greek Church. Gathered there were leading men of the Russian Empire in full dress with the Stars of their Orders glittering on their breasts, nearly all were Ministers of State, together with the principal members of the Holy Synod headed by the Metropolitan of Petersburg and Novgorod, the Roman Catholic Metropolitan, and representatives of the Foreign Confessions resident in Russia. After the Imperial Ukase and rules had been read the Society was declared formed, Prince Galitzin was elected President and took the Chair and Count Kotschubey who had done so much for the creation of the Society was requested to become the first Vice-President. The Czar was asked to be the patron but declined on the plea that he had no claim, but he wished to be enrolled as a member of the Society.

Later a dejeuner was given in Prince Golitzin's magnificent Drawing Room, after which subscriptions were invited. The Emperor gave 25,000 Roubles and became an annual subscriber of 10,000. No less a sum than 16,000 roubles was subscribed at the

dejeuner, the Prince heading the list with 1,000 roubles. Subscriptions now poured in from all quarters. The Russian Clergy enquired why their Church was not included in the scheme. The venerable Metropolitan Ambrosius went to Paterson and said, "Sir, you may think that you came to Russia in a very unpropitious time, but I assure you that you came at the right time. We have a proverb that when the thunder rolls the peasant crosses himself. Well! the thunder has been rolling over Russia and it has softened all hearts, and led us to reflect and now you reap the fruit of these troublous times." A resolution was passed "that every family and if possible every individual should be provided with a Bible, that invaluable gift of Heaven."

The Russian Clergy now vied with one another as to who could promote the objects of the Bible Society the most efficiently, nor were the Roman Catholic priests less active in the worthy cause, excepting the Jesuits who declined to assist on the ground that their Church did not allow the use of the Scriptures to the laity.

The Holy Synod being the only authority allowed to publish the Bible the Society secured their stocks at Moscow and Kieff. The sacred Book had been printed in 5 and 6 Vols. and sold at 30 roubles consequently the purchasers were largely confined to the opulent and the Synod's output was not more than 400 Bibles in a year. But such had been the demand created by the formation of the Bible Society that the shops that stocked them were now besieged by customers who willingly paid the price and cleared the stocks; those unable to complete their purchase left their passports as security for the balance. By the close of 1813 the calls on the Society for the Scriptures was so great that the presses of the Synod could not maintain the supply, the committee therefore through their President obtained permission to print their own Books. This they did by stereotype and were able to put on the market and sell at a small profit a Bible at 6 roubles that was better printed, in superior paper and in clearer type and with a superior binding, the result being that the Sales were often 400 a week instead of that number being the annual output.

Early in 1816, on the return of Alexander from Paris, where for months he had been in a state of religious exultation, he ordered the Holy Synod to translate the New Testament into modern Russ from the Greek. To this Ambrosius the Metropolitan of Petersburg and Novgorod together with some of the backward clergy objected. The Metropolitan Am-

brosius who was now old and infirm was requested to retire to a Monastery, and Michael, a learned and truly pious evangelical became Metropolitan in his place.

When the annual report of the Russian Bible Society for the year 1816 was published, the Emperor expressed disappointment that not more progress had been made. "That it was with the greatest concern that they had failed to carry out and fully meet the urgent demands for the Holy Scriptures especially in the Slavonic" and requests the Society "to take the matter immediately under consideration to meet this demand and that if money or men were required he would see that they were supplied." The Committee were pleased to note the zeal of the Emperor for the spreading of the word of God throughout his dominion and immediately increased their stereotype presses from 6 to 16 and after a further two years were able to introduce machine printing which enabled them to furnish 200,000 copies of the Scriptures in Slavonic in a year, and by 1819 no less than 100,000 roubles worth of Bibles were being sent to every province in Russia. To Tiflis in Georgia 20 cartloads were sent in 3 days.

To do this everything had to be remodelled. The type that had been in use was abominable, so fresh type had to be cut and matrices to be procured from abroad. Lead and antimony were imported from England and Archimandrite Philaret undertook to superintend the cutting of the new type and by these means the Slavonic character of the letters was modernised.

Up to that time the Committee had rented a large warehouse in the Market Place in Petersburg where they stored the paper and stocks of printed matter; but it now became imperative to secure larger and more compact premises and making their requirements known through the Society's President to the Emperor, he gave them a house in the midst of the Imperial gardens worth more than 100,000 roubles which with a few alterations and additions gave accommodation for printing and storage rooms for offices as well as living space.

By 1819 the Gospels in modern Russian were printed, a few were handsomely bound and one specially so was presented by the President of the Bible Society to the Emperor, copies of which were also sent to the leading members of the Imperial Family.

It was not till 1856 that the complete Bible with all the Books was printed in modern Russ.

H. C. HILL.

Registered at Stationer's Hall.

THE CATHOLIC.

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All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE PRAISE OF GOD.

A glance at Cruden's Concordance will show that the word "praise" (as a substantive) is found about sixty times in the Old Testament and about seventeen times in the New. The word as a verb occurs about a hundred and twenty-four times in the Old Testament and six in the New. Variants of the word are found about fifty-four times in the Old and about eight times in the New—a rough total of two-hundred and seventy references.

Of these as a total almost a hundred and forty are from the Psalms. Seeing that the Psalms are a hymnbook expressing the worship of Israel over many generations this is what we would expect.

Comparing the length of the Old Testament with the length of the New (the Bible before us is the Brevier 16 mo., in verses with references, Revised Version) we estimate that "praise" is referred to twice as often in the New Testament as in the Old. We think this is just what ought to be anticipated. However exuberant the spiritual joys of the Psalter, they have less developed and experienced quality than the joys of the New Testament. The Old Testament worshippers might look forward eagerly to the expected Messiah and to the future Kingdom, but their anticipation was of necessity limited and indeed conjectural. The worshipper in the New Testament age can meditate upon the realised Messiah, and can rejoice in Redemption per-

fect, and eternal life secured. Praise, for the Christian, is lifted up to a height Israel never knew.

A closer count may be made in Strong's Concordance which is more detailed than the usual editions of Cruden. From it the number of occurrences may be increased, but the conclusion will still be that praise of God in the New Testament is on a richer nobler scale. than in the Old. The theme is far more glorious. We do not abstract from the glory and praise of Jehovah when we come to the clear light and true knowledge of Jehovah as the Triune God—Father, Son, and Holy Spirit.

The English word "praise" is used to translate several Hebrew words—one suggests the outward gesture—the stretching out of the hands in worship. Another implies merry-making as a sort of thanksgiving to God; another a hymn, another an act of adoration; another a celebration; another the instrumental accompaniment of praise (for God's people in Old Testament times employed musicians and their instruments), another the sort of praise which is loud and strong. Perhaps among the Greek words of the New Testament there is less difference in shades of meaning; and it is well-known that the Greek of Holy Scripture was not precise academic Greek, but the popular speech.

Praise, generally, is marked by recognition of the Creator-creature relationship; by thankfulness for earthly and spiritual gifts and blessings; by gratitude for singular privileges; by that refined emotion which is best expressed by the exhortation "Lift up your hearts," and the response "We lift them up unto the Lord." This undoubtedly is in the holy tradition of Old Testament praise.

Praise is naturally transformed by knowledge of the Gospel. If in the Old Testament praise is at times national, in the New Testament it is individual. The Israelite might praise Jehovah for blessings on his nation "the chosen people," distinguished by race, tradition, faith, and covenant from the rest of the world. But the Christian in the first days was only "a stranger and sojourner." His citizenship was in heaven, and his praise was very much the outpouring of his personal faith, thanksgiving, and fellowship with God who in Christ had redeemed him as a person. The Christian's praise is therefore personal, rational, grateful, and humbly aware of the immeasurable debt to the love and grace of God.

* * *

Praise is something God expects from us. This does not mean that we are to think of

God as enjoying our praise merely as a tribute to Himself. Such a view of God is scarcely in harmony with His nature. It suggests the Oriental idea of Kingship rather than the austere and holy and loving nature of "the God and Father of Our Lord Jesus Christ." God expects praise from us because it is evidence of the divine life in us, and of the sense of sonship. To ignore or to forget God would be a denial of our own true nature. It would be a rejection of the best instincts we have. If they are the best, then they are the truest. The world to-day may take a view of man which is materialistic: if so, it is a view which is injurious to our best interests. The following words of Blaise Pascal, a man of the highest spiritual and intellectual attainment, are relevant—

"It is dangerous to prove to man too plainly how nearly he is on a level with the brute creation, without also showing him his greatness. It is also dangerous to show him his greatness apart from his vileness. Still more dangerous is it to leave him in ignorance of both."

The praise of God is man's affirmation to himself that he is a spiritual being. No wonder then that God's Word abounds in directions to offer praise.

"Ye that fear the Lord, praise Him"—Why? Because He has been compassionate, and is a God who answers prayer—Ps. 22, v. 23.

"Let the peoples praise Thee"—Why? Because earth is fertile; because God will judge it with equity; because He is governor; because He is our own God. Ps. 67.

"Let everything that hath breath praise the Lord." What is needed is a universal song for all creation. Not only man but every sentient being, should praise Him. It may be that God's creatures by ways unknown to us, praise Him. Perhaps their obedience to the laws of their nature might set us an example of obedience to our creator. But we may advance even further, for Joseph Addison has left us a remarkable hymn based on Ps. 19. "The spacious firmament on high." In this hymn Addison develops the Psalmist's theme that "the heavens declare the glory of God." Readers will recall the lines—

"In reason's ear they all rejoice,
"And utter forth a glorious voice;
"For ever singing as they shine,
"The hand that made us is Divine'."

* * *

Turning from the songs of creation to the song of redeemed men, we note the call of the writer of the Epistle to the Hebrews, who

speaks of Christ and says "Through Him let us offer up the sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name." The avowal of God as our God is the sacrifice of praise, and it cannot be done rightly without taking account of the words of St. Paul in 2 Timothy 2—"Let everyone that nameth the name of the Lord depart from unrighteousness."

* * *

"Whoso offereth praise glorifieth Me." The Psalmist (50, v. 23) sees that the praise of God enlarges and exalts our thought of God. Where there is a lack of praise man's thought of God must shrink to unimportance. Where there is a deliberate purpose allied with a degree of spontaneity God is honoured, and we are uplifted. Needless to say, the more enlightened and reasonable our faith, the more spiritual our thought of God will be. We can therefore say that the more scriptural our faith, the better our worship will be. Our Lord emphasised the highest requirement when He told us that the true worshipper will worship "in spirit and in truth." "The God of holiness is enthroned upon the praises of Israel" (Ps. 22, 3). In this wonderful phrase we mark our kinship with God. He is not far from us, for "in Him we live and move and have our being," and He is in our worship as well as being its object.

* * *

If we have emphasised the relationship of God to the worshipper, and indicated some of the reasons for praise, we turn now to a further discussion of the grounds upon which we ought to praise God.

We praise Him for being Himself. "I will praise Thy Name, O Lord, for it is good" (Ps. 54 v. 6).

We praise Him for His power (Ps. 21 v. 13). His power is effectively described by David (1 Chron. 29. v. 10-13).

"Blessed be Thou, O Lord, the God of Israel our father, for ever and ever.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head over all.

"Both riches and honour come of Thee, and Thou rulest over all; and in Thine hand is power and might; and in Thine hand it is to make great and to give strength unto all.

"Now therefore our God, we thank Thee and praise Thy glorious name."

These are words to meditate upon. We do not need to be Davids to study these verses

and profit by them. We can praise God for giving strength to all His people according to their need.

* * *

How wise and salutary is this—"I will praise the Lord according to His righteousness" (Ps. 7, v. 17). That is a submission to His righteousness, not to our own. We may praise Him for "His mighty acts" (Ps. 150, v. 2), but we shall recall "all the righteous acts of the Lord" as well. They are still being experienced by His people as they were in the days of deliverance from Egypt.

"Because Thy loving kindness is better than life, my lips shall praise Thee" (Ps. 63, v. 3). What depth of spiritual experience led the Psalmist to this conviction! To realise the loving kindness of God in a world such as this in the mid-twentieth century is not easy for everyone. But if we are "in Christ" then there can be no doubt about it. If we will not "taste and see how gracious the Lord is" we shall scarcely believe it now on hearsay.

"Praise the Lord for He is good, for His mercy endureth for ever" (Ps. 106). That refrain, "His mercy endureth for ever," is memorable, for it involves our final perseverance. We do not suggest that the Psalmist himself had any very clear ideas about eternity. But that does not prevent his words having greater significance than he realised. Christians must bring to the study of the Old Testament their Christian understanding of God's revelation. We may examine and define the religious beliefs of Israel at various stages of its history. It is required by scholarship and good sense. But if the Israelites had only a dim perception and inadequate appreciation of the truths committed to their charge (Rom. 3, v. 2; 9, v. 4, 5), we have no right to say that we shall have nothing but a dim and inadequate appreciation. We must read the Bible as Christians, not as Jews of the time of the exile or restoration. Reading it thus, the thought that God's mercy "endureth for ever," is a mark of His faithfulness, and of the full salvation we have in Christ.

* * *

We have touched but the fringe of the subject of Praise, but we hope we have stimulated our readers to pursue the matter further. What is really to the point is that our hearts and lives should be full of the praise of God: that our daily round should be an act of worship: that prayer and thanksgiving should sweeten and lighten the common task: that all should be "to the praise of His grace."

INFALLIBILITY.

We have lately read a Roman Catholic essay on this subject and will endeavour to set down our thoughts about the essay.

The writer began by dividing the subject into two parts—

1. The existence of an infallible authority on earth.
2. The appointed organ of this infallibility—the Pope.

The first of these parts is introduced by the claim "the existence of an infallible authority on earth follows from admitting that there is any authority permanently commissioned by God to teach in His Name; and this seems necessarily to follow from admitting a "Revelation."

Here we have three steps—

- a. Revelation.
- b. A permanent authority to teach in God's name, i.e. to expound "Revelation."
- c. Such an authority must be infallible.

We do not deny the first, if by "Revelation" is meant Holy Scripture. Every non-Roman Catholic accepts it as God's Word. We do deny it if it is meant to include as equally instructive ecclesiastical tradition.

* * *

In regard to the second we accept the tradition of interpretation which has been the common property of Christians since the beginning. That interpretation is in the Creeds acknowledged by all orthodox churches. The fact that a large portion of Christendom does not recognise the Papacy has no bearing on the question for the truths of the Christian faith were well-known and accepted by Christians centuries before there was a great assumption of doctrinal authority on the part of the See of Rome. The teaching office of the Church existed wherever there was organised Christian faith, and no Christian evangelist could preach this faith without declaring what the faith is, and thus teaching it. Therefore in a very true sense "the permanent teaching authority" is implicit in the evangelistic activity of Christians.

The gradual co-ordination of the truths preached and the refutation of errors by general councils serve to show how the evangelistic office and the teaching office united. The councils which rendered the most necessary services to Christian truth were all Eastern, and their language was Greek, not Latin. No real and true general council was held in the West.

Further, it is to be understood that the New Testament itself is a permanent teaching

authority, and the only teaching authority among Christians which has the seal of God upon it. The living voice which spoke the message of which the New Testament is the inspired interpretation was the voice of Our Lord Jesus Christ, of whom God the Father said "This is My Beloved Son, hear Him."

It can also be shown that the exposition of Holy Scripture in early centuries was largely the work of individual writers. For instance, St. Augustine made an immense contribution to Christian interpretation. His expositions over-ruled all others so that his doctrines dominated the church for centuries. Obviously the individual, not the Church, took the lead here.

Nearly a thousand years after Augustine, St. Thomas Aquinas had a great measure of success in imposing his theological views upon Western Christianity. As centuries passed there was a tendency to overlook him, till in the second half of the nineteenth century Pope Leo XIII revived his fame and directed that his theology should be the standard theology of the colleges. The present situation appears to be that Roman Catholic theology is Thomist rather than that Thomas's theology is Roman Catholic! We may not have put this point very clearly, but it seems plain that "the permanent authority" is far from being the sort of thing the words suggest. A "permanent authority" ought to mean a bureau or council or institute charged to expound truth on behalf of the Church. In fact, such truths, or better, such doctrines and expositions as are popular and accepted widely, come from individuals.

What a world of difference there is between the history of the doctrine of the Holy Trinity and the history of the doctrine of the Bodily Assumption of the Blessed Virgin into Heaven. The first is plain inference from Holy Scripture: the second has neither Holy Scripture nor ancient tradition in its favour. It has been worked up in comparatively recent centuries, and voices the will, not of the permanent authority, but of large masses of members of the Roman Catholic faith. Popular wishes were definitely emphasised seven years ago when the Pope enunciated the new dogma.

* * *

On the third point: that such an authority must be infallible, it seems to us that this is incapable of proof, and that in fact it is capable of disproof. Take the title of a chapter in Dr. Salmon's well-known book in "The Infallibility of the Church"—"The blunders of the infallible guide." That speaks volumes, rather

than a single chapter. It may be possible to write of "the blunders of Dr. Salmon," but Dr. Salmon made no claim to infallibility. He was indeed remarkably accurate because he used his trained intelligence. He could show more than one error in "the infallible authority," and one error is enough to disprove the claim. The Council which cried "Anathema to Pope Honorius" was not much concerned with the Pope's infallibility. It took theologians a thousand years to decide that there were seven sacraments, no more, no less. What of all the notions which circulated about the question during several centuries? It took the infallible authority a long time before it gave an exposition which, when given, seems more concerned with the mystic number 'seven' than with the facts.

* * *

In face of these considerations we need not attach much importance to the often repeated argument that as the Roman Catholic Church is the only church to make the claim that it is infallible, it must be infallible. Such pieces of abstract logic do not convince us. We want facts, and when we get facts they point in another direction.

It is true that among non-Roman Catholic Christians there is divergence of interpretations of many things. But there has always been divergence of opinions in the Roman Catholic faith; and these have lasted centuries until Rome has decided what view to crystallise into a dogma. To-day it may be impressive enough to point to the great structure of dogma, but what of the people who lived in the centuries when there were divergent and indeed contradictory opinions? Further, if a matter is uncertain why make a dogma by coming down on one side or another? Could not many dogmas have been allowed to remain open questions? No one will forfeit Heaven by being unable to believe in the Immaculate Conception or in Transubstantiation.

In short, we do not believe the world was spiritually in a bad way before the dogmatic definitions of the nineteenth century, and we do not believe that these definitions have fostered a better spirit among men, or made the way of reconciliation with God a more frequented one.

FETHARD ON SEA, VILLAGE OF THE BOYCOTT, RECENT NEWS.

It was learned yesterday that Mrs. Sheila Cloney, the Protestant wife of Mr. Sean Cloney, of Dungulph Castle, Fethard-on-Sea,

Co. Wexford—who is a Roman Catholic—has returned to her home with their two children.

The disappearance of Mrs. Cloney and the children last May led to a boycott of Protestants in the tiny village by their Catholic neighbours.

The Catholics held that Protestants had helped Mrs. Cloney, financially and otherwise, to go away with the children. Although this was strenuously denied, Protestant shops were boycotted, the Catholic teacher at the local Protestant national school gave up her job and the Catholic bell-ringer and cleaner at the Protestant Parish church also gave up her job.

The boycott caused considerable controversy throughout Ireland and was condemned among others, by the Taoiseach, Mr. de Valera. A "truce" was declared last August on the understanding that Mrs. Cloney's relatives would do everything in their power to induce her to return home.

In The North?

Although it is not confirmed, it is understood that Mrs. Cloney spent part of last year in Northern Ireland and the remaining portion in England.

An "Irish Times" reporter writes:

Mrs. Cloney arrived home on New Year's Day. In the kitchen of their home last night both Mr. and Mrs. Cloney declined to make any statement, and they brushed aside reporters' questions with a smile or a "no comment." They also declined to be photographed and their two children played in the kitchen while they faced the reporters.

I asked Mrs. Cloney had she read in any newspapers while she was away about the furore which had taken place in Fethard-on-Sea and in Ireland generally. She replied, "I have heard about it since I came back. It was not my fault."

She was then asked if she was in Ireland or if she was out of the country, but she just laughed and declined to answer.

Asked if she had told her husband in advance that she was coming home or if she had informed anybody in Fethard-on-Sea, she said she had no comment to make on that question.

When Mr. Cloney was asked by photographers if he and his family would pose for a photograph, he declined. He said that he had personal reasons for not wishing to do so. These personal reasons applied also to his refusal to make any comments. "We have learnt quite a bit about people," he said.

Asked if Mrs. Cloney was back for good, he again said he would make no comment. "All we want to do is live in peace," he added. He

was then asked about his intentions in the future and if he would remain in Fethard-on-Sea or move elsewhere, as emigration had been mentioned.

"No Comment"

He said that he did not want to comment either on the past or on the future. Mrs. Cloney also declined to comment when she was asked where she had spent Christmas.

The Fethard-on-Sea boycott began on May 13th last, when the local Catholics announced their intention of staying away from village shops owned by Protestants. Its cause was the disappearance of Mrs. Cloney and her two children.

The event first came to general public notice when Mr. Cloney was granted a writ of *habeas corpus* in the Northern Ireland High Court for the production of his two children. His wife's whereabouts were not located, but it was alleged that she had gone to Belfast.

On May 15th, the boycott in the village extended to the Church of Ireland school. The teacher was advised by local people to give up her job, and she sent a report to the Department of Education giving her reason for the closure as "a boycott in the area."

Help Alleged

The Catholics in the village justified their action by the allegation that Mrs. Cloney left with the financial assistance of local Protestants, but these assertions were strongly denied by the Protestants.

The boycott continued throughout the summer, and it gave rise to controversy and discussion in the Oireachtas and in the Northern Parliament. There were also pronouncements by Catholic and Protestant Churchmen.

In the Senate the absence of a teacher in the Fethard school was raised by Dr. Owen Sheehy Skeffington early in June, while towards the end of that month the boycott was mentioned at Stormont, where it was ruled that the matter was outside the purview of the House. A Unionist member suggested that the people affected should be given refuge in the North. Later Lord Brookeborough referred to it. He mentioned that a Catholic bishop had given his blessing to the boycott as a peaceful and moderate protest.

Taoiseach's Reply

Early in July, the Taoiseach, Mr. de Valera, when questioned in the Dail said that he regarded the boycott in Fethard as "ill-conceived, ill-considered and futile for the achievement of the purpose for which it seemed to have been intended." He made an appeal

to all people who had regard for the fair name, good repute and well-being of the nation to use their influence to bring "this deplorable affair" to a speedy end.

When the Labour deputy from Wexford, Mr. Corish, asked Mr. de Valera if he would try to ensure that people would not conspire in this part of the country to kidnap Catholic children, Mr. de Valera remarked: "I do not think I should add to the considered statement I have made. I am not accepting the statement by the deputy."

Appeals for the ending of the boycott also came from many prominent individuals, including Northern Catholics.

Joint Meeting

In August a meeting of representative Catholics and members of the Church of Ireland was held in Dublin. A statement after the meeting was signed by Mrs. Cloney's father, Mr. Thomas Kelly and Mr. J. J. Kennedy, chairman of the Wexford County Council.

The statement said that an undertaking was given by Mrs. Cloney's father to do everything possible to ascertain the whereabouts of the children with the intention of their restoration to their home.

On behalf of the Catholics, Mr. Kennedy accepted the undertaking. This statement provided the path back to normal life in the village, and it was stated last night: "Things were slowly getting back to normal."

The Rev. Adrian Fisher, rector of Fethard Union, said yesterday that he was very happy that Mrs. Cloney and the children had come back home, and that a family reconciliation had taken place.

"Irish Times," 10/1/'58.

PASSING EVENTS—*cont'd. from p. 14.*

Evangelicals Are Divided On Vestments Canon.

The Vicar of Islington (the Rev. Maurice Wood), in his presidential address at the Islington Conference on Monday, made it clear beyond all doubt that, despite calls for moderation by some who share his theological position, opposition to the canon will be carried through even to Parliament.

There was a campaigning fervour about the 124th Islington Conference—a return to the Militancy that marked its history when the opposition to the New Prayer Book was in vogue.

The lay interest in Islington, although this year's conference was held in All Souls', Langham-place, is increasing, and the galleries

of the church were filled by listeners to the papers, who were predominantly young.

Looking down, too, on the five hundred or so clergymen in the pews, the grey-heads are fewer. It is not without pride that Evangelicals are pointing to the number of young men entering their ranks. And twenty-two of the thirty-nine ordinands in St. Paul's at Advent were said to be of their school of thought.

The general atmosphere of the Islington Conference alters little with the passage of years—it still has three collections; prayers compiled by the Right Rev. Handley Moule, a Victorian Bishop of Durham, are still said; and the singing is as boisterous as ever.

Fundamentalism

Mr. Wood, at the beginning of his address, spoke of the extraordinary misconceptions which were prevalent about present-day Evangelical doctrine and practice.

"Let us humbly, but boldly, repudiate this unpleasant word 'fundamentalism,' which is being increasingly equated with Evangelicalism by those who do not like the tremendous growth of Evangelicalism in the universities, schools and parish churches of our land, with a corresponding growth in Evangelical ordination candidates and clergy."

The main burden of Mr. Wood's address not unnaturally concerned the controversial Canon XVII (Of the Vesture of the Ministers). Claiming that it was right to try and outline the reasons for continued opposition to legalizing eucharistic vestments, he said that there were three possible attitudes for proctors in Convocation who were not happy about this canon to take.

"Some feel that vestments have been worn for a long time, and so it is only common kindness to clergy who like that sort of thing to let them—even if the Privy Council in 1871, the Royal Commission in 1906, and the legal advisers to-day to the Steering Committee of Convocation say that they are against the law of the land, and although vestments are usually symptomatic of other High Church practices.

"Despite this, some feel they can allow the canon to go through, so long as the clause which will de-doctrinate vestments of any doctrines not now found in the formularies of the Church of England is passed. I respect the many Central and Evangelical proctors who hold this view. This clause is indeed a vital safeguard, but it may well lead to a very much interpretative argument.

"Others feel that they should oppose in Convocation the clause permitting vestments,

but that, if it is passed, they ought to go no further in opposition.

Harmful To Unity

"The third course is to oppose the legalization of vestments through every step of the way from Convocation, *via* the Church Assembly and through to Parliament; and, after much prayer and consultation, I and a number of other Evangelical proctors feel that we ought to take this course, after carefully weighing the possible consequences."

In examining the grounds for opposition, the Vicar of Islington dealt briefly with the familiar historical and doctrinal grounds. He contended that, in the conversations held by the Church of England with the Church of Scotland and the Methodists, the legalizing of vestments would draw Anglicans and Nonconformists further apart.

"What will this canon do for the peace of the Church? If we oppose it, that may hurt the peace of the Church; but if we do not oppose it, and it is passed, it will still hurt the peace of the Church, because of the hurt to Evangelical and Protestant sympathies, not only within the Church but throughout the religious life of the nation.

Fifty Protests

"Apart from the immense sense of distress within the rank and file of the clergy and laity of the Church, over fifty Anglican, interdenominational and Free Church religious societies have sent formal protests to the Archbishop of Canterbury about this and other canons. The opposition is deep and wide and real throughout the country."

Mr. Wood warned Evangelicals to walk humbly and courteously in all they did, yet remembering that the truth of the Church was equally as important to maintain as the peace of the Church. He added that many felt the canon to be a retrograde step, which could open the flood-gates to further changes that could alter the balance of truth enshrined not only in the formularies of the Church, but also in its life to-day.

"If vestments mean nothing doctrinally, why allow them?" he asked. "If vestments are necessary to teach doctrine, what do they teach which is not already taught by the present order of Holy Communion in the Prayer Book, and the usual dress of the minister? Why then are vestments so important as to cause so much division in the Church?"

"Those who have introduced them, and now desire to legalize them, must share with those

of us who oppose the legalization the responsibility for this controversy, distasteful as it is to all concerned. For none of us enjoys controversy, and spending time on matters which take us away from our regular pastoral and evangelical duties."

"Church Times," 17/1/'58.

* * *

Drama At Dublin Festival And Ecclesiastical Opinion—Dublin Festival Keeps Plays.

The Dublin Tostal Council has announced that no change is contemplated in the programme already announced for the Dublin Theatre Festival in May. The council had been made aware earlier in the week that the Roman Catholic Archbishop of Dublin, the Most Rev. Dr. McQuaid, disapproved of the two plays so far announced—an adaptation of James Joyce's "Ulysses" and a new play by Sean O'Casey, "The Drums of Father Ned."

It is understood that the council originally approached the Archbishop to ask him to allow a votive mass to be celebrated on the opening Sunday of the Tostal spring festival, as in previous years. The Archbishop asked the council to let one of his clergy read the plays. According to one report—and it must be understood that all reports of the matter are based on hearsay and are difficult to check—the censor found nothing objectionable in the plays. Nevertheless, the council was informed a day or two later that the Archbishop did not propose to permit a special mass.

Some members of the council immediately suggested that the two plays (the only items arranged so far) should be dropped, but at its meeting on Thursday night the council decided against this. It must be aware, however, that the incident will arouse opposition to the festival in a section of the public, and will not encourage the business houses to which it looks for financial support.

The adaptation of "Ulysses" has been made by the Belfast actor Alan McClelland. "Ulysses" is not, as is widely believed, among the books banned by the censorship board, and there is some reason to believe that it is rather the O'Casey play to which the Archbishop may object. According to the author, "The Drums of Father Ned" is a comedy about a festival in an Irish village, and is quite free from the vehement anti-clericalism that marked "The Bishop's Bonfire." In fact, it may be that Dr. McQuaid objects less to the play than to its author: a few days before news of the conflict became public O'Casey attacked the Church in a letter to the "Irish Times."

—"Manchester Guardian," 11/1/'58.

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Moscow On Dead Sea Scrolls—Christianity
"Mythical."

Moscow, January 8.

The official organ of the Russian Young Communist League, "Komsomolskaya Pravda," in the first Russian comment on the discovery of the Dead Sea Scrolls, said to-day that they offered "conclusive proof" of "the mythical character of Moses and Jesus."

The newspaper says the scrolls were written in the first and second centuries before Christ and enabled scholars to conclude "that the image of the 'Divine Messenger' existed among the Essenes long before the New Testament writes of the birth of the mythical Christ. The principal traits of Jesus were, consequently, developed before the appearance of Christianity."

Describing the New Testament as a "new variant on old fables," the paper said:

"The so-called Holy Scriptures are of earthly, not divine origin. These books were not written by a mythical Moses under divine inspiration, nor by Christ's apostles under the dictation of their teacher. They were written on tablets or scrolls, and re-written and elaborated by the commonest people.

"The Dead Sea Scrolls have back-dated the Bible by no less than 1,000 years. This explains the list of contradictions and absurdities contained in the Holy Writ. These contradictions are so numerous that they evoked smiles from educated people, even in the Middle Ages.

"Religion has lost all foundation in our country, where only unpleasant memories remain of the exploiting classes. However, some part of our people retains faith in the holiness of the Bible. The new scientific discoveries have dealt a crushing blow to these backward views."—British United Press.

—"Manchester Guardian," 10/1/'58

* * *

The Gospel In The Belgian Congo.

It is less than eighty years since a handful of Protestant missionaries landed at the mouth of the River Congo in the first attempt to open up that vast region to the Gospel. To-day, it is estimated that the Christian message has reached more than half the population of the country's twelve million. It has done so through the various agencies—preaching, medical work, schools and in more recent times through literature, although there is a great lack of the latter in some of the native languages. Congolese Christians are taking an increasing part in missionary administration. At the last annual session of the Protestant Council of the Congo, no fewer than sixteen

TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Church Membership In United States.

According to the "Yearbook of American Churches," just published, church membership in the United States has reached an all-time record. The 1956 total is 103,224,954, a gain of slightly more than three million over the previous year. This means that 62 out of every 100 Americans profess membership of some place of worship. These figures, of course, include all religions, there are, for instance, 5,500,000 Jews, 63,000 Buddhists and 20,000 Moslems. Of the Christian bodies, over 60,000,000 are Protestant, 34,563,000 are Roman Catholic, and 2,598,000 Eastern Orthodox. Thirty years ago 27 per cent. of the population was listed as having Protestant church membership. To-day, the figure is 35.9 per cent. Roman Catholics, who were 16 per cent. a generation ago, to-day represent 20.7 per cent. To appreciate the increase in church attendance in the United States, one needs to recall that a hundred years ago only 20 out of every 100 persons were church members. There are critics who seek to discount the figures by saying that church-going has once again become fashionable in the United States. What if it has? Is that not better than the fashion of not going to church, which is so largely true of Britain to-day?—1957.

native delegates participated with white delegates, having equal standing with them. Referring again to literature, a large Protestant illustrated review will soon appear in three languages, Kikongo, Lingala and Tschiluba.

—“The Christian.”

* * *

Festival Play Objection—Joyce Adaptation.

By A Sunday Times Representative

Dublin, Saturday.

Dublin's second International Theatre Festival, due to begin on May 11, almost came a cropper this week when the Dublin Tostal Council, which supports and promotes it, disagreed on whether or not to allow two plays to be included in its programme.

The two pieces, the only plays firmly booked for the festival so far, are a dramatisation of James Joyce's “Ulysses” and a new work by Sean O'Casey, “The Drums of Father Ned,” a play about organising a festival in an Irish country town. The Roman Catholic Archbishop of Dublin, Dr. McQuaid, was not prepared to allow the festival to be opened with a special mass because of the inclusion of these two plays. After it had been pointed out that the Joyce adaptation has aroused great interest in the United States, it was decided that the plays should go on.

Negotiations are going on between the festival director, Mr. Brendon Smith, and a number of British and Continental companies for other productions.

Last year, a festival play ran into trouble when the producer of “The Rose Tattoo,” by Tennessee Williams was charged with producing an indecent and obscene entertainment.

“Sunday Times,” 12/1/58.

* * *

Warnings Against Mixed Marriages in Germany.

Bielefeld, Germany—Roman Catholic and Protestant leaders in West Germany have issued warnings on successive Sundays about the dangers of mixed marriages between Protestants and Roman Catholics.

A pastoral letter from the Roman Catholic bishops read in all churches on January 12 was addressed mainly to unmarried Roman Catholics and to parents. It said that a “deep religious cleavage” runs through most mixed marriages and that statistics showed the marriages were inclined to be unstable.

The letter claimed that 50 per cent. of children of such unions were “lost to the church,” and the leakage was even more serious in the next generation.

Fellowship Menaced

A statement from the synod of the Evangelical Church in the Rhineland was read in the parishes of that church on January 19, urging church members not to be persuaded into marrying Roman Catholics. Calling certain features of Roman Catholic ecclesiastical law “contrary to the Gospel,” the statement said these ordinances menaced the fellowship which God intended to exist in marriage.

Since World War II the number of mixed marriages in West Germany has increased, partly because of an influx of Protestant refugees from East Germany into Catholic areas. In some places 50 per cent. of recent marriages are mixed.—(E.P.S., Geneva).

—“English Churchman,” 7/2/58.

* * *

Spanish Protestants' Marriage Difficulties.

Hopes that the Spanish Government decree of 1956 enabling Spanish couples who were non-Roman Catholics to contract a civil marriage, would remove all obstacles for Protestants, have not been fulfilled everywhere. A number of Protestant attempts made recently to gain permission for a civil marriage, where one of the parties is an ex-Roman Catholic, have been unsuccessful. It appears that a “supplementary note” issued by the registrar's department in April 1957, but not published as an official document by the government, declared that “legal obstacles” prevent the marriages because conversion to Protestantism is not considered sufficient proof of the “non-Catholicism” of people seeking civil marriage. The ruling of the department means that the issue as a whole has not been settled. Cases must be heard separately, and favourable findings referred to the registrar's office for final approval. A group of Spanish jurists has informally stated its opinion that the new administrative measures nullify the 1956 ministerial decree, and are contrary to Spanish law. Final judgments by local courts towards the end of 1957 have in some cases reversed the earlier opinion of the magistrates in the same courts that the marriage could be contracted. Much sympathy will be extended to our Spanish brethren who are the victims of this despicable form of priestly persecution.

—“The Christian,” 24/1/58.

* * *

Dr. Rumble and Protestants.

The question: “Where two or three Protestants are gathered together in His Name, shall Christ be in the midst of them?” was recently asked of Dr. L. Rumble, Roman Catholic radio priest of Sydney.

In his reply Dr. Rumble declared that the

Roman Catholic religion is the true religion and that "if others gather in ways prompted by their religious inclinations, but not in the name of the Catholic religion" Christ will "overlook their mistake" because of their sincerity and is "in the midst of their gatherings in the sense of granting them personal graces and blessings."

Protestants may feel particularly relieved at this information from Dr. Rumble, but before they rejoice too loudly we would point out that Dr. Rumble adds this important observation:

"But He is not with them (the Protestants) in the same way as He would be with them were they Catholics." And then comes this masterpiece:

"He is with Catholics as with those gathered together in His own home, the Catholic Church. He is with good Protestants in their various churches or religions as a visitor away from His own home and blessing with His presence those who, if they but knew it, are absent from their own real home by being absent from His, namely, the Catholic Church in this world."

—"Protestant World," Sydney, N.S.W., Dec. 1957.

* * *

Church Leaders to Confer.

A meeting of representatives of the Moscow Patriarchate of the Russian Orthodox Church and the World Council of Churches next Aug. was agreed yesterday at the meeting in London of the executive committee of the World Council.

Dr. Franklin Fry, President of the United Lutheran Church in America, and chairman of the executive committee, said: "It is assumed that this will be of the nature of a first exploratory consultation to exchange information and to get acquainted. We have looked forward for two years to this new opportunity to discover ways in which fellowship in Christ may be shared by those who profess Him, although in the lights of drastically differing historical situations."

The conversations were originally arranged for January, 1957, but were delayed at the request of the Moscow Patriarchate.

—"Irish Times," 12/2/'58.

* * *

Uneasiness Over Malta's Protestants.

Pleading for religious toleration in Malta the Archbishop of Canterbury, Dr. Geoffrey Fisher, told the Church Assembly at Church House, Westminster, yesterday that he was in-

creasingly uneasy about the situation.

He disclosed that he had had discussions on the subject with the Colonial Secretary, Mr. Lennox-Boyd, and the Lord Chancellor, Lord Kilmuir. He also disclosed that on Monday, Sir Kenneth Grubb, one of the members of the House of Laity representing the Diocese of London, and asked his leave to put on the agenda a resolution. This stated:

"That this Assembly, concerned at the extent to which the Anglican and other religious minorities in the island of Malta continue to suffer discriminating disabilities inconsistent with their right to tolerance, urges the authorities of the Church of England to make it clear beyond all doubt that no scheme for integration of Malta with Britain can be acceptable which does not include specific guarantees for religious freedom in Malta under the civil law."

Motion Withheld

Under the rules of the Assembly resolutions of this type are not taken until the last day. Many of them are often postponed to the next sessions because there is no time to discuss them. Although Dr. Fisher did not specifically mention that fact, he obviously had it in mind when he went on: "Coming at this late moment, the motion could only be put on the agenda if, as chairman, I admitted it as being a matter of sufficient importance and urgency to merit the earlier judgment of the Assembly."

"Sir Kenneth has agreed that it would be better to withhold his motion for the time being if I were able to make some statement instead. That I now propose to do," said Dr. Fisher. "It is not for me on this occasion to express any opinion or to make any comment about the political and constitutional aspects of the proposal to make Malta a part of the United Kingdom, but there is one aspect which directly concerns Christian people both in Malta and the United Kingdom."

"It need hardly be argued that, under any such proposal, there must be absolute security that the conditions of religious liberty which operate in Great Britain shall operate no less effectively in Malta also."

Dr. Fisher added that he had had discussions with Mr. Lennox-Boyd and the Lord Chancellor on the matter and he had submitted a full memorandum to them, which they were now considering. Returning to the resolution, he said: "We ought not to attempt a debate on the matter at short notice in this session of the Church Assembly."

—"Irish Times," 12/2/'58.

Unions To Protest At Tostal Plays—Archbishop's Letter Read To Dublin Unions.

A letter was read at a meeting of the Dublin Council of Irish Unions last night on behalf of the Most Rev. Dr. McQuaid, Archbishop of Dublin, giving his reasons for withdrawing permission for any religious ceremony to inaugurate the Dublin Tostal this year.

The council decided to send a strong protest to the Dublin Tostal Council against the production at the Tostal Drama Theatre Festival of plays of an objectionable nature.

Mr. John Dunne, secretary of the Dublin C.I.U. Council, said that as a result of a discussion at the previous meeting of the council, he had sent the following letter to Mr. T. A. Boyle, secretary of the Dublin Tostal Council. This read:

"I am directed to write and ask if it is the intention of An Tostal Council to have staged, as part of the festival programme, plays of an objectionable nature, as reported in Irish and English newspapers."

Reply Read

Mr. Dunne said that he had received a reply from Mr. Boyle which stated: "I am directed to inform you that Dublin Tostal Council will not produce plays the contents of which may be of an offensive nature. All matters concerning production for the 1958 festival are under strict examination."

He had also got in touch with Dr. McQuaid, and had received the following letter:

"I am asked by his Grace the Archbishop to acknowledge the receipt of your letter of January 15th, and to state in answer to your query the following facts:—

"The secretary of the Dublin Tostal Council requested permission for a Solemn Votive Mass to inaugurate the Tostal. His Grace gave permission to approach the Very Rev. Administrator of the Pro-Cathedral to have celebrated a Low Mass, as on previous occasions. Then, having learned from the Dublin Tostal Council that it had sanctioned the production in Dublin of a dramatisation of Joyce's 'Ulysses' and of a play by Sean O'Casey, his Grace, the Archbishop withdrew permission for any religious ceremony, more especially for the celebration of the Holy Sacrifice of the Mass in connection with the Dublin Tostal of 1958."

Boycott Urged

Mr. F. Quinn said a strong protest should be sent to the Tostal Council against the production of immoral and objectionable plays. The council and the unions should boycott the

(Continued on p. 35.)

ST. PATRICK.

Interest in the story of Ireland's national saint shows no sign of waning. In this century great works of scholarship have been published on what we may candidly call "the problem of St. Patrick." It is a real problem, for the scholars are nowadays in sharp conflict with each other. Early in the 1900's, Professor J. B. Bury (of Trinity College, Dublin and Cambridge) wrote a "Life of St. Patrick" which was an appendage to his other works on the later ages of the Roman Empire. He wished to associate Patrick and Ireland with the Empire. Dr. N. J. D. White of Trinity College, Dublin, did most useful work in editing St. Patrick's two acknowledged writings—his "Confession" and his "Letter to Coroticus." Dr. White carefully studied St. Patrick's quotations of Holy Scripture (from the Latin Bible, but not always from the Vulgate of St. Jerome) and his edition of the Latin St. Patrick wrote, and his translations are permanently valuable.

We may refer also to another useful little book, Dr. John McNeill's "Life of St. Patrick." Dr. John, or Eoin, McNeill was Professor in University College, Dublin, and had a great knowledge of early Irish Annals. At the present time another member of the staff of that College, Dr. Ludwig Bieler, is making valuable contributions to the knowledge of St. Patrick, particularly by investigating the surviving texts which supply the raw material for Patrician history. In addition, the staff of the School of Celtic studies in Dublin has been active, and the late Dr. Thos. O'Rahilly gave us some formidable works of his own, and trenchant criticisms of the works of other scholars.

The situation appears to be that the history of St. Patrick; his birthplace; his place of captivity in Ireland; his places of study on the continent; his travels outside Ireland; his consecration as a bishop; his fields of labour in Ireland; the date of his arrival and the length of his life and the scene of his burial, are all unsettled. By this we do not mean that he was never here, or never a student. We mean that exact and detailed information eludes us. As the late Dr. J. R. Ardill emphasised in his book on the saint—there is no literary evidence about St. Patrick which is not at least two hundred years after his generally accepted date in the fifth century. Of course it is reasonable to believe that the early lives contain some living traditions of Patrick, and therefore they are by no means entirely fictitious. Yet they belong to an age in which the critical faculty was at a discount, and belief in the sensational

and miraculous was nourished by the ingenuity and inventiveness of the biographers. "Hagiography," i.e. the writing of lives of the saints, is a distinct branch of literature. Its object is to foster piety rather than to ascertain facts. The dominant motif is edification, not history. St. Patrick has suffered much from the hagiographers, past and present.

* * *

The only foundation for serious study of St. Patrick is what he wrote himself. We may be sure that he was in youth a captive in this country, and that the place of his detention and slavery was in the North-East: "by the Western Sea," which is nowadays called "the Irish Sea." We know that his father and grandfather were Christians and dwellers within the bounds of the Empire. We know that he escaped from Ireland, and after some years returned as a missionary. It is clear that he was never a cultivated scholar, for his Latin never rose to the heights of style and grace which scholars aim at, but was always marked by "rusticity." That does not mean "dog Latin" or even bad Latin, but provincial Latin, the Latin of this workaday world which was just beginning to move on the path of linguistic evolution which led to the "Romance" languages—in Patrick's case, we suppose, to French. That he was "a bishop, appointed by God, in Ireland" we know from his own statement. That he had made some study of theology we know from the passage he wrote concerning his religious beliefs, for that passage has been shown to be founded on a work of Victor of Pettau, a town on the river Danube.

In Ireland it is probable that Patrick was a missionary in Down, and that he made converts at Tara, the capital. It is probable also that he was as far south as Cashel, and as far west as the mountain in Mayo now called Croagh Patrick. He may have been at Armagh (i.e. in the district now called Armagh) but it need not be assumed that he founded an Archbishopric See there. But of course there were bishops, and metropolitan sees, and church order in St. Patrick's age, and he would have been eccentric indeed if he had ignored them completely. Only, we must remember that writings long after were composed in the interests of the Church of Armagh, and it was important to be able to claim Patrick as the founder, and to say that he constituted Armagh as the ecclesiastical capital.

The general picture we have is the picture of a persevering and effective evangelist who built his faith upon God's Word, and who was upheld by the confidence that God had designated him for the task in hand. He was earnest, energetic and unselfish. His faith was simple enough,

pure and reasonable and experimental. We read his words and feel his kinship with missionaries of every age. His message is Christ, and if he had other things to say, they were subordinate. "To me to live is Christ" might have been for him, as it was for St. Paul, a complete biography.

* * *

Now the perennial question to be faced is how far Patrick was independent of Rome. The Protestant tries to show that he was not associated with Rome, and the Roman Catholic assumes that he was. Here we need to be reminded of the wise Archbishop James Usher who said that he himself would gladly have resorted to the Rome and the popes of the fifth century, for they were wise and godly men. He knew that the days of expanding papal claims had not yet come, and that worldly ambition and pride had not begun to rise like a tide with its floating burden of doctrinal errors, forged decretals, patrimonies and pretensions. That is the point to remember, the fact that Rome in the fifth century, that is, Rome ecclesiastical, was far different from Rome of the Middle Ages, of Nicholas, Gregory, Innocent, and Boniface. Far different too, from the Rome of the Lateran, Trent and Vatican Councils.

No serious person has asserted that Patrick was a Protestant. By that we mean that it has not been claimed that he was a Lutheran or a Baptist, or a Presbyterian, or an Anglican, or a Methodist. All that we mean is that he was a scriptural and evangelical missionary. He was a fifth century Catholic; not a twentieth century Roman Catholic. The faith he held and taught is not abhorrent to, or repugnant to the evangelical Christian of today. Modern Roman Catholicism is.

It is a pity that we still find writers who want to ascribe to St. Patrick doctrines which were not officially taught for many centuries, even for a thousand and more years, after he went to his heavenly rest. It is a pity that a sense of history, and a knowledge of dogmatic timetables, are lightly regarded. We have seen a most readable and attractive story of St. Patrick ("The Steadfast Man," Paul Gallico) rendered less convincing by its occasional assertions of the "Roman Catholicism" of the saint. The view of the non-Roman Catholic (the historical view) is misunderstood, and the nature of fifth-century Christianity in Western Europe is not distinguished from the faith and practice of much later times.

* * *

Nearly all writers on St. Patrick are in the same boat as his earliest biographer Muirchu, who wrote "My skill is small; my authorities are uncertain; my memory is treacherous; yet the feeling of my love is most pious."

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, MARCH, 1958.

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EDITOR'S CHAIR

"IN CHRIST."

The Gospel message, now or at any other time of our mortal life, is Good News. The character of the Good News is that it is a promise of new life "in Christ." The Gospel is not a demonstration that there is a God, nor is it an argument for belief in a future life. Of course it implies these supreme truths; but in itself it is the proclamation of a new relationship to God which is effected, or brought into being, in and through Christ. Further, Christ is far more than the medium of that relationship. He is revealed as God the Son. The Godhead is not an isolated impersonality, but the essential Oneness of Father, Son and Holy Spirit—Our Tri-une Jehovah. Hence the Good News "in Christ" brings to us the fact of His atonement, the fact of His mediatorship, the fact of His continual intercession, the fact that we are justified freely through faith in Him, the fact that in Him is Life, and the Life is the Light of men. Good News "in Christ" tells us of redeeming love, of precious Blood, of risen Power, of the pledge "because I live ye shall live also."

We can express the present effect of the News by speaking of God the Father's provision for the needs of the Redeemed—Grace, ever available, and the Reconciliation ever operative. St. Paul (2 Tim. 1. 9) wrote thus of that grace—God "hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and

grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel." Of the reconciliation he wrote (2 Cor. 5, 18 & 19)—"all things are of God who hath reconciled us to Himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

No statement of the Gospel should be accepted which does not incorporate these facts declared through the apostle Paul.

Grace and Reconciliation (the grace brings the reconciliation) are essential elements in the passing "from death unto life." Be it noted that Our Lord Jesus Christ is the key to both. He is the key because He is the embodiment of the truth that "God is Love," and that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

* * *

Our Lord Jesus Christ is the one through whom we receive the gifts of God.

1. We receive our redemption or salvation through Him. Mark the words of the 3rd chapter of the Epistle to the Romans—"all have sinned and come short of the glory of God; being justified freely by His Grace through the redemption that is in Christ Jesus." The very fact that Our Lord came to declare the unalterable righteousness of God means that it is at once evident that we could not attain to that standard of righteousness ourselves. Christ therefore identified Himself with us, and met our need by offering Himself as the full perfect and sufficient sacrifice for sin. In that way, by His Cross, He obtained eternal redemption for us.

2. We required, and found, redemption in Him. But what has been redeemed is not necessarily better than it was before. In the Old Testament law the duty of redemption did not depend upon the moral and spiritual renovation of the person redeemed. When Our Lord redeemed us, that was the preliminary step to raising our spiritual level. He redeemed and renewed us. That is why we read in the 5th chapter the second Epistle to the Corinthians "if any man be in Christ he is a new creature: old things are passed away; all things are become new."

* * *

3. In Christ we receive a spiritual status. We are no longer unreconciled, or irreconcil-

able: As God's sons we have a new character, and will not be disinherited. The keeping power of God ensures that none of His sons goes off into a far country. A full atonement has been made for the sins of His people. Therefore, says St. Paul "there is no condemnation to them which are in Christ Jesus" (Rom. 8. 1.). "No condemnation"—is that not an assurance to stimulate us to the highest efforts in God's service? "No condemnation" is a greater incentive to goodness and holiness than the threat of condemnation and the fear of Hell could ever be.

* * *

4. We have emphasised the keeping power of God as marked by the new status we receive in Christ and by the fact that there is no longer condemnation. This fact is expressed in a succinct and practical way by St. Jude at the very beginning of his epistle—He uses this phrase to describe those who are to receive and profit by his letter—"to them that are sanctified by God the Father, and preserved in Jesus Christ." Our preservation is no small thing. It means that we are not dependent on the resoluteness of our own wills, or on the strength of our characters (a strength which varies with individuals, and may vary with time and circumstance in any one individual). Preservation fosters in us a special trust in God. It does not produce smugness, or worldly security; for it does not deprive us of the awareness that even at our best we are but miserable sinners. When God kept St. Paul, He kept him in the faith, but He did not keep him in earthly comfort. Many a man, recording what he had gone through, as St. Paul does in 2 Cor. 11, 23-29 (beatings, stonings, shipwrecks, imprisonments, dangers of every sort, etc.) might be inclined to say that he had settled his debt to God, and maybe overpaid Him. Not so St. Paul, or any Christian—we look to the grace, not to our own cancelling of the sins to our account. Years ago, when Horatio Bottomley was released from prison when he had served a sentence for fraud, he tried to return to journalism and launched a new weekly paper. We remember the posters advertising it—a great portrait of the man himself with the caption "I have paid"! He might think he settled his debts to men in that fashion, but neither he nor anyone else can square accounts with God—

"There was no other good enough

"To pay the price of sin,

"He only could unlock the gate

"Of heaven, and let us in."

We are preserved—whatever we go through here, we shall continue in the faith. That is

the triumphant note of Romans 8, 33-35 "Quis separabit?" "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through Him that loved us."

These are the facts: the Christian life is not a bank-holiday week-end; its slogan is not "Relax." It is a warfare, and its precept "Fight the good fight." We are guaranteed the ultimate victory, "kept by the power of God through faith unto salvation" (1 Pet. 1: 5).

* * *

5. The Blessed Virgin Mary, as we read in St. Luke's Gospel (1. 46.), thought of the message of the Angel; the message we call the Annunciation. She expressed her sense of grandeur of her vocation and of the condescension of God in the words "He hath put down the mighty from their seats, and hath exalted them of low degree." St. Paul extends the significance of this grace when he writes "God . . . hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2. 6). There he states the Christian's true position. There we have the fact of the exaltation of them of low degree as the world judges them. To dwell in God is a present reality. The Saviour said "Come unto Me"—that is not only an invitation but an exaltation here and now.

* * *

6. In the Epistle to the Romans we read "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." Here is deliverance, but like all other gifts of God it is "in Christ." Why? Because Our Lord has said "He that heareth My word, and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation; but is pass from death into life." "The law of sin and death" is a law of causality—"sin, when it is finished (i.e. completed) brings forth death" (James 1. 15). Only Christ has authority and power to break the chain of cause and effect. He only can make us free from the law of sin and death.

* * *

7. "I can do all things through Christ which strengtheneth me"—"My God shall supply all your needs according to His riches in glory by Christ Jesus." These assurances, the first personal to St. Paul, but of course true of all the children of God; and the second a matter of Christian experience, come to us with

increasing power as life goes on. We do not say that as we grow older our physical resources continue at the level they had in youth, but undoubtedly we increase in the power to do Christ's will. One element or factor in this is the waning of merely human and earthly ambitions, and the fading interest in self-advancement of one sort or another. The setting aside of the dividing and confusing interests of worldly life enables us to give more wholehearted devotion to spiritual things. The service of God, which in youth had to compete for our energies with a multitude of other attractions, may, in advancing years take on fresh beauty, and find deeper response in heart and conscience and will. If we no longer look forward, in the dreams of ambition, we look upward in the rediscovery of our own spiritual nature, and find the ability to serve God with much more than mere contentment. We find the ability to enjoy His work and to perceive in it our real purpose at last. We do not always perceive the true meaning of life in our early days.

Having at length found our true direction and worthwhile concerns, need we question the promise that God "will supply all our need"? Isn't it a matter of asking in order that we may receive?

* * *

8. In the light of these great realities we may count on abundance of aid and upon victory in our warfare. The pity is that we often read the words of Holy Scripture without serious appreciation. We should not consider that in reading the Scriptures we are reading as we would read poetry. We read poetry for a combination of sound, rhythm, imagery, these are more than the quality of the thought expressed (though the thought may be pure wise and sublime). But the Bible is not to be read for the sake of the sound, rhythm, and beauty of the English Authorised Version. The Bible is not to be read because it is part of our literary heritage, but because it is the medium of God's communication with us, as well as the record of our sin, our Saviour and our Salvation.

For this reason (among others) we often use, and commend to others, the Revised Version, or one of the modern translations of the New Testament. We specially value Dr. Weymouth's New Testament which for over fifty years has been a valuable and trustworthy version. This, however, is beside the main point we wish to make: the point that when we read we should attend to the statements made and recognise that they were

written to convey to us definite facts. When St. Paul (2 Cor. 2. 14) wrote "Thanks be unto God which always causeth us to triumph in Christ" he spoke of his success in the ministry. We know that he was many times defeated, but the cause of the Gospel was not extinguished. At one point we gather that he had doubts whether his preaching in Thessalonica had had more than a merely momentary effect; but Timothy was able to tell him that there was still a band of faithful people in Thessalonica. If there was triumph it was linked with the full blessing received. God has given us every spiritual blessing in Christ (Eph. 1. 3), and the blessing of triumph is ours if we will have it.

"More than conquerors through Him that loved us"—that is conquerors "in Christ."

* * *

If the above may be thought to be the effects of Christ in the individual believer, we have also to mark the fact that Christ has His gifts to confer upon His church. Briefly, we have God in Christ bestowing upon His Church "Unity,"—all are one in Him.

"Membership in Christ and with one another,"—one body in Christ, and members one of another.

"Resurrection"—The dead in Christ shall rise.

"Eternal Life"—In Christ shall all be made alive.

* * *

Finally, there is God's ultimate purpose. The reason for everything that was, is, and shall be, must be enquired into and demonstrated. St. Paul can put it no other way than this—God, in the dispensation of the fulness of the times, will gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him (Eph. 1. 10). That is the great finale and consummation of the ages—"All things in Christ."

IRISH PRESBYTERIAN MINISTERS AND ROME.

Lately, in the "Sunday Press," Dublin, the Rev. Fr. Nash, S.J. who is the paper's religious columnist expressed the view that there are ministers in the Irish Presbyterian Church who might readily join the Roman Catholic Church were it not for domestic circumstances. We may assume that this view might also be held about clergymen of the Church of Ireland,

though the context of Fr. Nash's article was the Presbyterian Church. The Rev. G. B. McConnell of Donore Presbyterian Church, Dublin protested against this assumption and Fr. Nash's reply was mainly a criticism of the variety of doctrinal interpretations permitted in the Presbyterian Church. What Fr. Nash cannot see is that we shall never know fully or finally the truth of any dogma until we get to Heaven, so that honest thought and faith must tolerate some differences of emphasis and explanation. Mr. McConnell's subsequent letter is as follows:—

I challenged Father Nash to produce his "proof" that there are many ministers outside the Roman Catholic Church who are only prevented from entering it through lack of courage. I naturally resented this impugning the good faith of the clergy of other churches. I regret to see that Father Nash has neither offered any proof nor withdrawn his allegation.

The only real argument which he submits is that the converts to Roman Catholicism have before conversion passed through a period of "acute agony and instability" and that therefore "it would seem not extravagant to assume that there are others whose stories have not been told." In other words, what in his original article he described as "proof" is now merely "not extravagant assumption."

No doubt the hundreds of priests (including prominent leaders) who have come over to Protestantism from the Roman Catholic Church have passed through a similar period of uncertainty, but I would not say that this was a proof that there are many priests who remain inside the Church in the same state of mind. I would consider it quite wrong to start making assertions about the state of mind of people of whom I know nothing much less to accuse them of duplicity.

And now about "positive doctrine." Father Nash quotes the statements made in the General Assembly of 1955 about the doctrine of the Atonement and refers to the fact that varying interpretations of that doctrine may be held within my Church. He seems to regard this refusal to insist on a uniform interpretation as a "betrayal of Christianity."

Surely Father Nash knows perfectly well that there are theological discussions and differences of interpretation of doctrine within his Church also, and that there always have been. Some of the great leaders of the Catholic Church (such as Tertullian, Origen, St. Anselm, etc.) held widely differing views of the atonement. Did that constitute a "be-

trayal of Christianity"? Of course not.

Perhaps, however, the modern Roman Catholic Church has so far changed that it may now be trying to enforce complete uniformity in matters of this kind. If so, is this a good thing? This is a crucial point. I believe that unity must be primarily a unity of the spirit rather than of the law. This is the kind of unity that you find in a Christian family, where there may be many differences, and yet a spirit which binds them together. There is all the difference in the world between a united family and the enforced unity of a totalitarian dictatorship.

It is, I believe, one of the tragedies of the modern Roman Catholic Church that she seems to be travelling further and further along the way of dictatorship, just as it is one of the tragedies that she alone of the great branches of the Christian Church refuses to come into the family on the World Council of Churches, who, with all their differences, are one in Christ.

Infallible

Many people, of course, feel that the way of spiritual freedom, of a diversity with underlying unity, is too dangerous and too difficult. They prefer to seek an infallible guide whom they can follow blindfold. The Roman Catholic Church, I understand, claims to provide that guidance—an infallible Church with infallible teaching. But I have been trying for quite a long time to find out just what parts of Her doctrine are held to be infallibly true. Nobody seems able to tell me; I used to think that the Papal Encyclicals were supposed to be infallible, but I am told this is not so.

Could some one please give us a list of the infallible doctrines? Apart from the matters of the Immaculate Conception and the Assumption; how many infallible, *ex cathedra* utterances have been made by the Popes since 1870? The fact of the matter seems to be that the theologians of the Roman Catholic Church cannot themselves agree on which parts of the teaching are infallible. What is the good of an infallible Church if you cannot know when she is teaching infallibly?

I would very much like to comment on some of the other matters raised in Father Nash's article, but I do not want to make this letter too long. I would, however, thank him for the invitation to the symposium on "Adult Catholicism," a subject which would indeed be interesting. Unfortunately, my experience has been that when I attend gatherings to

which I have been invited by those who want to convert me to the Roman Faith, I am expected to listen, but not to speak. Free discussion is not encouraged. Then, when Truth requires me to speak out against error, I feel that I am being rather rude.

For my part, I think that public discussion is an excellent thing, and not to be feared by those who believe that God is Truth; but I do not like being subjected to indoctrination or "brain-washing." Some years ago there was a society in Dublin wherein Protestant and Roman Catholic clergy met together for discussion. I think this was a very good thing; but it was stopped—by the Roman Catholic Archbishop.

G. B. G. McCONNELL,

Donore House,
83 South Circular Road,
Dublin.

—"The Sunday Press," Dublin, 8/12/'57.

THE STORY OF A PRIEST

The Rev. Joseph Wittofski.

The Rev. Joseph Wittofski's name conveys an idea of his nationality and race. His nationality is in fact American, as he is a United States citizen, and his race is, we assume, Polish, belonging to the Latin branch of the Slav people of Europe.

Born in 1912, Fr. Wittofski was educated for the Roman Catholic ministry in the normal fashion, i.e. parochial schools, college, ecclesiastical seminary, university. He also received the special training associated with the North American order, the Maryknoll Fathers, and for a time taught in their seminary. He did advanced study at the well-known Roman Catholic University in New York, Fordham. All this is reasonably typical of his calling. We believe that the Maryknoll Fathers are held in high esteem in America, and the fact that Fr. Wittofski joined them shows that he was perhaps above the average in his sense of vocation. He worked for several years in the Eastern States, and then in 1944 left the Roman Catholic priesthood, and in due course entered the ministry of the Protestant Episcopal Church (Anglican). It may be of interest to record that we had a visit in Dublin recently from a Dr. Farrell, a former Roman Catholic clergyman who became a member of the same Anglican Church in the United States. Indeed, from the information we have, a surprisingly

large number of the clergymen of the Protestant Episcopal Church were formerly Roman Catholic. In North America, as we have said before, a man can stand on his own feet, and find liberty to follow the dictates of conscience. He can leave one communion and join another without being pursued by vilification and slander. In the free society of American democracy over the vast area of the republic men and women need not be subject to spiritual dictatorship of any sort.

* * *

Fr. Wittofski has told us that as a student he had developed an interest in Anglicanism. (Anglicanism is not, we think, a very satisfactory word, but it designates all those churches which are in communion with the Church of England, and which derive their theology and polity and liturgy from the reformed Catholic faith of the British Isles). Large numbers of Roman Catholic scholars are interested in Anglicanism, and by no means all of them denounce it or dislike it. Of course the cultivated Roman Catholic scholar who is not so obsessed with his own way of thinking as to be unable to appreciate anything but ultramontaniam, can see the historic continuities, the virtues of vernacular worship, the value of Scriptural piety, and the supremacy of Scriptural truth. Such men find interest in studying the relations of Roman, Byzantine (or Orthodox) and Anglican teaching, and in noting the differences, and in trying to account for them in a rational way. This was the kind of study Fr. Wittofski took up, and he gradually found in his soul a sympathy for Anglicanism which he had not foreseen.

He does not engage in wholesale denunciation of Romanism, nor in uncritical admiration of Anglicanism—but his protest is against certain aspects of Rome which he believes have, through the centuries, hindered that Church from fulfilling the task it claims to have—"If the Roman Church could wipe away a thousand years of history and remember that Christ's Kingdom is not of this world, it would become a tremendous force to bring mankind to God." He considers the Pope as a temporal prince with his Secretary of State a contradiction of what ought to be. As a priest he noted Rome's activities in the U.S.A. and saw how little some of the authorities of the church valued the internal security of the nation. He found it hard to be a patriotic American and a dutiful servant of his church.

In this state of uncertainty he turned his thoughts to the primary function of the priest—his activities at the altar. As a means of

union with the ascended Christ the Sacrament of His Body and Blood is most precious to all obedient Christians. But "surely" says Fr. Wittofski, "to receive this Sacrament properly, they must partake of both the consecrated bread and wine . . . as a priest of the Roman Church I could not give the consecrated cup to Roman Catholic people, and I found myself in the way, blocking the fulfilment of Our Lord's command. Any Roman priest knows that if he dares to press the chalice to the lips of the faithful, in the law of the Church he commits sacrilege. Surely, to make obedience to the command of Jesus into sacrilege approaches very near to blasphemy."

This denial of the cup to the communicants (with the special sacramental theology created to justify it) obviously contradicted earlier teaching, and Fr. Wittofski recalled that Pope Leo I in the fifth century condemned people who refused to receive the Cup as taking the Bread alone meant receiving unworthily, and Pope Gelasius I directed that persons are either to receive the Sacrament in its entirety or be repelled from it. Pope Urban II in 1095 said that no one was to communicate "without receiving both the Body and the Blood separately." Pope Pascal II in 1118 wrote that no one should make any departure "through a human and novel institution" from what Christ ordained and did.

We believe that here we have a very weighty problem, and that no amount of scholastic reasoning and theorising can justify the withdrawal of the cup from the laity: equally, that no amount of practical consideration can justify it. If the Cup was shared for nearly a millennium and a half, practical difficulties must have been realised early and effectively met. The Eastern part of Christendom in the Middle Ages and since must have understood every problem and difficulty alleged to warrant withholding the Cup in the West: yet Eastern Christianity has never done what Rome did.

* * *

Fr. Wittofski also studied the history and theology of the papal office, and concluded that "the Catholic Faith of the ancient church held no doctrine like the present-day theory of the Papacy." "Above the inner confusion which I came to experience, beyond the forces pulling now one way and then another, the life-giving truths more clearly printed themselves upon my consciousness—'God was in Christ reconciling the world unto Himself.' To the extent that I am vitally united with the life of Christ, I find myself relieved of my spiritual disabilities. Purification through the Blood of Christ and by the operation of the Holy Spirit,

creates a real, vital union with God. The unified society of the redeemed constitutes the Mystical Body of Jesus."

Since he became a Protestant, he has ministered in the diocese of Pittsburgh in a rapidly growing parish.

PASSING EVENTS—*cont'd. from p. 23.*

Tostal. Mr. John O'Brien also favoured a boycott, unless the plays were withdrawn. Mr. P. O'Keeffe said the Tostal gave employment, and they should not interfere with anything that did so. As representatives of working men, the council should think of the workers.

Mr. J. Lynam said that if the clergy took objection to the production of these plays, they would be quite safe in stepping in behind the clergy. If they disregarded the advice of the clergy, they were lost.

"Moral Censorship"

When a delegate suggested that a copy of the protest should also be sent to the Minister for Justice, Mr. Frank Robbins, chairman, said that there was no censorship of plays in this country, and no law to ban their production. If a play was obscene, the Minister for Justice could then step in.

The delegate—There is a moral law.

Mr. Robbins—Yes, there is a moral censorship, and that is what we are acting on.

The chairman said that the matter could be met by a strong letter of protest.

Mr. Quinn said that he was willing to withdraw his boycott suggestion.

—"Irish Times," 12/2/'58.

[In the same issue of the "Irish Times" it is announced that the play by Mr. O'Casey "will not be performed at Dublin's International Theatre Festival in May."]

* * *

A Convert.

A 48 year-old Spanish priest who left the Roman Catholic Church after 17 years, "because he favoured the Anglican doctrine," has been appointed assistant curate of St. Peter's Harton, South Shields. He is the Rev. Angel Rubio. He had been working as a Roman Catholic missionary in Venezuela. Mr. Rubio, who is a Doctor of Divinity, was received into the Anglican Church in Paris.

—"English Churchman," 7/2/'58.

* * *

Another Convert.

A recent visitor to Belfast was Rev. Giovanni Peano, who spoke at a meeting in the Y.M.C.A. Hall and gave an account of the reasons why he left the Roman Catholic Church. He was ordained to serve as a missionary in Eritrea,

where he first came into contact with Protestant missionaries, and came to the conclusion that the Roman Church could not be the true Church of Christ. He hopes shortly to be licensed to serve in a church in the Manchester Diocese. Dr. J. Sydney McCann, who presided, said that during the last forty years no fewer than fourteen Roman Catholic priests had received instruction from Irish Church Missions, apart from the numerous converts to the Protestant faith.—Jan., 1958.

* * *

Israel and Christian Missions.

The religious situation in Israel is far from stable, for according to the Israel "Weekly Digest" there is growing tension between the religious and other parties in the country. Mr. Ben-Gurion, whose resignation as Prime Minister is announced at the moment of writing, has been trying to end the tension. He declared that the Israeli State was fully meeting its obligations to supply the religious population with all the services they required, but that he would not permit either the religious parties or the non-religious to impose their will on others. Large numbers of settlers in Israel do not own allegiance to the synagogue. This fact provides Christian workers with an exceptional opportunity, for it means that converts to the Christian faith from this class would not be involved in a fundamental break with Jewry. Reports from Christian missions at work in the country confirm that, on the whole, save from the extreme Orthodox section of Judaism, there is little opposition to their activities, and mission workers move freely about the country. Plans are under discussion for the publication in Israel of a Christian periodical and for the provision of Christian literature in modern Hebrew at a level designed to appeal to the educated Jew.

—"The Christian," 3/1/'58.

* * *

A Headline For Eire—New Attack Urged On Alcoholism.

Establishment of a State-wide organisation to promote and assist efforts to combat alcoholism was advocated recently by the director of the Australian Council for Educational Research (Dr. W. C. Radford).

Dr. Radford said there was a need for something far greater than the present avenues for curbing alcoholism.

"We are only touching the fringe of it," he told the social welfare conference organised by the Victorian Council of Social Service.

Dr. Radford said a State-wide organisation

should endeavour to publish information on alcoholism and its general problems and to arouse community support for provision of treatment centres.

There was a need for carefully compiled and scientifically accurate information about the physiological, psychological and social effects of alcohol.

Provision should be made for education of children over 12 or 13 on the social problems of alcoholism, but until reliable information was available, education authorities would be unable to decide what information they could use.

One of the basic problems was to educate children to be mentally healthy.

They needed to be taught to go through life, living with and accepting their own deficiencies.

Many people took to drink, said Dr. Radford, because they felt inferior and were not prepared to accept the deficiencies which gave them this feeling.

—"The Vigilant," Melbourne, 14/11/'57.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Protestants in Italy.

Protestants in Italy, according to the Italian "Voce Metodiste," can now feel that their feet are on the highroad that leads to liberty. Early in 1957 the Constitutional Court, the supreme legal authority in the land, met to decide a case which might establish liberty at last. The verdict was given a month later of which the "Voce Metodista" correspondent writes: "When it came it was almost all they had hoped. The first of the Fascist restrictions (that which made it impossible to hold a service in a private house) was declared invalid. The sentence was promulgated in the middle of the greatest constitutional crisis that the Italian Government has had to face. The President of the Court resigned. He was himself an ex-President of the State. He felt that both the Government and the Vatican were not working with him."

"This courageous championing of liberal Italian Constitution against reactionary clerical influences and even against public criticisms of the Court from the lips of the Pope himself, provides the historical setting of this vital verdict."

—"The Protestant Woman," Jan., '58.

A View Of The Protestant Church in South America.

South America, with its 154 million people in a territory as large as Europe and the

United States put together, is a tremendous challenge to the Churches, according to Dr. A. Rodriguez of Union Theological Seminary in Matanzas, Cuba.

Reporting to the Assembly of the International Missionary Council in Accra, Ghana, last month, he pointed out that the Protestant Church is comparatively small—five million members out of the total population of 154 million. At the same time, he said that the Roman Catholic Church claims 47 million members. "Hence, there remain 102 million Latin Americans beyond the reach of any Christian spiritual inspiration. It is not just the single question of seeing who gets the largest number first, but of giving Christian assistance to such a large number of people who, living without it, are losing contact with the real spiritual and moral values of life. They are falling prey to other movements which may lead them astray for ever."

Going on, Dr. Rodriguez said: "Protestant Christianity in South America is on the march! Undoubtedly, in the near future, the Protestant movement will be recognised by all as the most significant and transforming factor in the life of the Latin American people. Right now, the influence of the Protestant community in Latin America is far out of proportion to its numerical size."

Prayer and Sympathy

"Though much of the Protestant work in Latin America is already self-supporting and self-governing, it must be remembered that these young churches are just beginning to stand on their own feet. We must stand by them, with our prayers, our sympathy and with all kinds of assistance and help. The most urgent need is to enlarge and improve the theological institutions already in existence in Latin America. It is a fact that the Protestant work in our countries has extended so far that there are not enough trained leaders to care for it properly. The other great need is the production and distribution of Christian literature. We need to permeate the thought of Latin America with Christian ideas and ideals. Much has been accomplished along this line during the last fifteen or twenty years, mainly through the Committee on Co-operation in Latin America. But there is much to be done yet, and more liberal contributions would not only cause a larger production but a larger range of subjects, titles and authors. Help also is greatly needed in radio broadcasting, social service and student centres. Here we have an open door to a great area of service, but we lack manpower and material means."

"The extraordinary development of the Protestant movement in Latin America in recent years is, undoubtedly, a sign that in God's providence, on the clock of history, the hands are already pointing to the dawning of a new day in Latin America. But the very same hands are pointing also to an hour that raises many problems and creates new situations, calling for vision and long-range planning."
—(E.P.S., Geneva.)

* * *

Vatican Has Not Changed.

When Bishop Hanns Lilje, Lutheran leader in Europe, in an address to the Lutheran World Assembly in Minneapolis, U.S.A., recently, called for exploratory contacts with the Roman Catholic Church, we expected some criticism from sections of the church. One contrary view came from Bergen, Norway, where the Lutheran daily paper "Dagen" stated in regard to the Bishop's appeal: "Rome has not changed since the days of Luther and our only task is to urge the Church of Rome to turn away from her delusions."

We agree with the attitude of the Bergen paper, for it has been demonstrated time and again that there has been no weakening in the Church of Rome's unrelenting stand that she is the only true church and all other denominations are heretical and outside the Church of Christ. In any move toward Christian unity, must the Protestant churches make all the advances, compromises and submissions?

There can never be any real progress toward unity in Christendom until the Roman Church, along with all others, shows a disposition to approach the matter with sympathy, sincerity and a readiness to compromise, if necessary, to achieve this end. Until that happens, we feel little headway can be made.

There has been no change in the autocracy of Rome on this question since the Malines Conferences some 50 years ago when the High Church group of the Church of England, led by the former Lord Halifax, seeking unity, were bluntly informed that the only basis for union acceptable to the Vatican was for the members of the Anglican Church to submit completely as erring children and enter the Roman fold. And that is Rome's position to-day.

—"The Sentinel," Toronto, Dec. 1957.

* * *

Inquiry Centre.

The Church of England urgently needs a Protestant and Evangelical Inquiry Centre, to which inquiring Roman Catholics and others

can turn for instruction and help. Whether the official inquiry centre will meet this need seems somewhat doubtful. It is not intended to be a counterstroke to propagandist activity of the Roman Catholic Church, says the centre's chairman, the Bishop of Croydon, the Rt. Rev. J. T. Hughes, in the official year book of the Church of England for 1958. Describing the centre as an office to which inquirers are invited to send questions about the Christian religion, the Bishop says some inquiries will be concerned with differences in doctrine and practice of the Anglican and Roman Churches, and these will be answered. "But the main stream of inquiries is expected to be concerned with the Christian religion. It will be the aim to provide correspondents with a central course of about 18 lessons on the Christian faith according to the doctrine of the Church of England." Courses may be supplemented. Personal problems are also expected to be put to the centre. No doubt much will depend upon the leader of the centre.

—"English Churchman," 7/2/58.

[This excerpt from the "English Churchman," 7/2/58, leads us to remind readers that this Office is often called on to answer enquiries on spiritual and ecclesiastical problems. We have also in Dublin now a Protestant Discussion Group. Its meetings are advertised in the "Dublin Evening Mail" each month, and it is conducted by several Protestant clergymen. The Irish Church Missions hold discussion classes in Dublin and Belfast.]

* * *

Colombia, S. America.

Obverse and Reverse

The obverse of a coin is the top side of it; the side which usually has the head or the figure on it. The reverse is the under side of it. We have of late heard much of the situation at Colombia, and of the persecution there which flares up and dies down, as the fires of hatred are blown upon, or allowed to subside. Whether that is the obverse or the reverse in Colombia I do not know, but it is one of the sides. You would think that a people who go the length of killing people, or burning their property, because they do not agree with their faith and will not allow them to exercise it, would themselves be models of goodness and propriety. The other side comes from the "Catholic Herald," of Medellin, which thinks that Colombia is in a bad way.

No Mean City

In case you think Medellin is a little one-horse place, whose opinion does not matter at all, let me set down what I can gather of the

place. It is the chief town of the district of Antioquia, Colombia. It is the seat of a bishop, it has a university, and it is the second largest town of the Republic. Gold and silver, in large quantities, are found in the neighbourhood, and the townspeople are pretty generally engaged in manufacturing jewellery, porcelain and pottery. Coffee is grown for export, as are also silk, cotton, wool and chocolate. Communications are evidently good, for there is an air-line to Panama. The population is approaching a quarter of a million—224,200 to be exact. No, Medellin is not a place that can be pooh-poohed, or put down as a place of no importance.

On The Spot

The "Catholic Herald," of Medellin, is on the spot, and we are not. It quotes the situation in Colombia as a moral collapse, and says it is no secret to anybody. A string of vices, such as pornography, drunkenness, gambling, infidelity and so on, are pictured as roaring down on Colombia like a tempestuous wind, blotting out everything of worth and dignity. It is not for want of religion—of a kind—that this goes on. The land is full of images of the Virgin Mary. On occasion multitudes fill the plazas and the avenues, to show their love for the Pilgrim Lady of Fatima; and "in almost all homes the Immaculate Heart of Mary is enthroned." "All this is true, but all is external, fleeting, transitory. And it is precisely because of this indifference in the soul that the devastating breath of the crudest paganism is taking possession of our nation . . . But we cannot go on like this, because total ruin threatens us, material, spiritual and moral ruin."

(Continued on p. 47.)

"PROTESTANTISM IN IRELAND."

"The Furrow" a Roman Catholic monthly magazine published from Maynooth College, printed in its issue of February 1958, an article with the above title. The author is the Rev. Sean O'Riordan, a priest of the Redemptorist Order (C.S.S.R.). Fr. O'Riordan's subject naturally interests us—we often express our views of "Roman Catholicism in Ireland," and plainly we ought to be ready "to hear the other side."

The article referred to was read in a paper at a Summer School in Maynooth College last July. It begins with a survey of the origins of the various forms of Protestantism in Ireland. We are ready to dispute the account of the Church of Ireland if it is to be thought of as a creation of

the reform movement of the 16th century, but Fr. O'Riordan reasonably sets out (to begin with) the view of our great Archbishop Usher, that the Church is the ancient church, "purged of mediaeval accretions and errors." He also correctly states the origin of Irish Presbyterianism. It began in North and East Down before the plantation of Ulster, through the policy of two Scots colonisers, Hamilton and Montgomery. The Ulster Plantation was a few years later. But of course, for practical purposes we need not distinguish the various Scots plantations.

In dealing with smaller bodies there is a very natural mistake in the statement that the Brethren "got a footing in Ireland." Though they are called "Plymouth Brethren," they began in Dublin about a hundred and thirty years ago.

Fr. O'Riordan states what is quite true, though rarely realised outside Ireland, that Irish Protestants number over a million—approximately a quarter of the population. They are of course so concentrated in the North-East of this island, that their fewness in the rural west and south gives an impression of negligibility. The following figures quoted in the article will show that some non-Roman Catholic Churches are substantial—

Church of Ireland, about 478,000
Presbyterian Church, about 434,000
Methodists, about 75,000
Others, about 75,000.

We may say that "others" include the Baptists, Society of Friends, and Congregationalists. There are also some members of the Salvation Army, some representation of modern American sects, such as Christian Scientists, Adventists, "Jehovah's Witnesses" and Pentecostals. There are also good numbers of the Brethren, both Open and Exclusive.

Fr. O'Riordan further notes that of the total number of Irish Protestants (1,072,000), over 900,000 live within the political area of Northern Ireland, the six counties therein being Antrim, Down, Armagh, Fermanagh, Tyrone and Derry. That leaves about 160,000 Protestants for the twenty-six counties in the area of the Republic of Ireland (Eire). Of these almost half are in the counties of Dublin and Wicklow. A substantial concentration of the rest must be in the northern border counties of Cavan, Monaghan and Donegal. Apart from West Cork and parts of Tipperary, the general pattern of Protestant life in the remaining parts of Ireland is urban, though there are Protestant farming families, as well as remnants of the old landowning classes, to be found in all parts.

It may be added that Fr. O'Riordan directs

attention to the contrasts of occupation. Protestants in the North are in all sorts of occupations, labourers, artisans, factory workers, shopkeepers, professions, trades, management, ownership etc. In the South the Protestants outside Dublin are either farmers, shopkeepers or professional men (apart from the survivors of "the gentry" here and there) and a few of "the leisured class." That means that in Northern Ireland the Protestants are fully part and parcel of the life of the community. In the South in most places their presence or absence is today without significance—except that anywhere an exemplary Christian, though isolated, will have a healthy influence, and may do much good by integrity of character.

* * *

These things apart, Fr. O'Riordan becomes most interesting when he turns to the religious side of Protestantism. He rightly perceives that though we have no "Protestant Church" we have nevertheless a distinctly Protestant outlook on life and faith. The outlook and principles of a Presbyterian will be very similar indeed to the outlook and principles of a member of the Church of Ireland. If there are some misguided individuals who want to suggest that there is a deep difference, they are very few, very stupid, and very wrong. In the North for centuries Protestants of all sorts have freely and honourably inter-married. Members of one Church have joined another without sacrifice of essential principle or forfeiture of faith.

What is this constructive unity (in place of theoretical unity) due to? Fr. O'Riordan says that there is "a basic Protestant faith, a standard Protestantism, which is shared, in varying forms and degrees by Protestants everywhere." He is quite right. But of course we must make certain reservations. We must confine our thoughts to the Protestantism which is traditional in Ireland. That means "evangelical Protestantism"; the Protestantism which is sharply distinguished from the confusions brought among us by Adventists, Russellites, Spiritists and by others that have bawled or whispered their way among us from beyond our shores. This is well recognised by Fr. O'Riordan who is a clear-sighted observer. Yet we regret that he has to say that "basic Protestantism serves to unite Presbyterianism and the Church of Ireland against Rome." No doubt it does, and we shall not find fault with it for doing so. But we want to declare that basic Protestantism has a far more positive effect. It is not merely anti-Roman, or anti-papal (in spite of the slogans). It is plain that Fr. O'Riordan has the Orange Institution in mind here. Even so, we venture to say that his

view must be external, and therefore necessarily superficial. An acute sense of the danger Roman Catholic policy entails for the Ulster Protestant tradition and principle does not mean hostility to individuals, or sectarian animus. We know of many generations of neighbourly and familiar intercourse between Roman Catholics and Protestants in Northern Ireland (as in Southern Ireland). We know of continued kindness and interdependence, most creditable to both sides, and based on affection and respect. Many a good Orangeman or Protestant has lived and is still living, and intends to go on living, on the best of terms with his non-Protestant neighbours; and they in turn, have the same intention towards him. Of course there are occasionally the awkward types of persons who disturb things: the hot-headed young, and the cross-grained old who ought to know better. And at the same time it must be said that at this period in our history the young men who plant bombs and booby-traps, and employ the machine-gun against the lawful government in Northern Ireland are not taking a course calculated to lead to the sort of unity Ireland's truest patriots have always sought. Those young men should remember that every round of ammunition loosed off extinguishes in some heart a tender growth of the will to unity and fellowship.

However, this is not at all the purpose of Fr. O'Riordan's valuable paper, which enables us "to see ourselves as others see us." He outlines "the religious content of basic Protestantism." Now this is a matter which, outside Ireland, might be understood quite differently. For instance, a liberal Continental theologian would define basic Protestantism in a way unfamiliar to us. Perhaps there may still be found surviving in England and America, representatives of the old theological liberals who would see things in a light which never dawned on us. We may indicate the basic factors Fr. O'Riordan lays down—

1. The Bible, "the absolute reality. Everything else has only a relative value.
2. The Sense of Sin, "still strong in Protestant piety."
3. Christ, "the Protestant emphasis in the Redemption wrought by Christ is always whole-hearted."
4. Faith. The actual meaning of faith for the Protestant heart is "complete self-surrender to Christ the Saviour." Fr. O'Riordan asks the question (important from the standpoint of his Church's teaching) "can this faith contain within itself true supernatural faith?" He answers "Yes, undoubtedly—and so it can suffice for the salvation of the sincere Protestant, accompanied as it

will be by 'an implicit desire' of membership of the true Church." Of course every genuine Protestant desires, or counts himself to be a member of the true Church though he does not see it "seated upon the seven hills." Too rarely do Roman Catholic divines tell their flocks what Fr. O'Riordan candidly acknowledges here. If he, in Clonard Church Belfast, or elsewhere, impresses this upon his hearers he is doing a very great deal to get rid of false ideas, and to foster Christian goodwill.

5. Salvation. The Protestant "tends to look for an emotional experience of salvation." We agree that with certain types of popular preaching, and with certain types of persons this is so. But it is not the necessary view of salvation, and in the representative Protestant churches spiritual moral and rational conviction count in preference to the merely emotional.

6. The Sense of Community. "The sense of fellowship in church life means a lot to the earnest Protestant of the standard type." Honestly, we would have expected Fr. O'Riordan to notice "Protestant individualism" rather than this; and it is most interesting that this factor "the community sense" should strike him. It can be there, we acknowledge, without our conscious thought about it. It is probably true that religious minorities can be more moulded by "community" interests than majorities. We could do with more of it.

* * *

These six points are worth thinking about. Allowing for some modification, or variation of emphasis in individuals, we accept them as a fair statement of Irish Protestantism. Probably the Church of Ireland, while holding fast to the Bible as its rule of faith (Article VI) does not consider it open to individual interpretation, but holds that the understanding of it shall be in conformity with the ancient Creeds of individual Christendom. This, we think, holds good of the Presbyterian Church as well. Yet the authority of the Creeds is that they can be proved by the warrant of Holy Scripture. This is not really an argument in a circle.

The sense of sin must enter into any radical understanding of the Gospel. Our Lord was not Incarnate in order to give us "pep talks" or moral uplift: He came "to give His life a ransom for many." "The Son of Man came to seek and to save *that which was lost*"—so He said Himself. The sense of sin, and the consequent need to be saved from it, and the acute urgent realisation of that need is inherently Christian.

As to faith: we have no better way of defining

a true Protestant's faith than the way Fr. O'Riordan has adopted—"complete self-surrender." It involves no contradiction of the intellectual apprehension of the Christian faith, for it is vital to it so that the whole man may be included.

* * *

Fr. O'Riordan briefly referred to Protestant worship. There are, we all know, great variations in appearance from one church to another. Yet if you compare Morning Prayer in the Church of Ireland, with the Morning Worship on the Lord's Day among the Presbyterians, you may note 1. the same sort of hymns of praise; even the same hymns—2. two lessons of Holy Scripture—3. A sermon—4. one or more of the Psalms of David. What then is left which is different? The Church of Ireland service has liturgical or set form of prayer, while the Presbyterian prayers are extemporary. The Apostles' Creed will be said or sung in the Church of Ireland service: it may or may not be used in the Presbyterian. Thus the differences are far less than one might assume.

"Standard Protestantism" says Fr. O'Riordan, "preserves the factor of sacramental observance in Christian Worship, though in a radically diminished form." We might rejoin "Roman Catholicism preserves the factor of sacramental observance in Christian Worship though in a radically exaggerated form." The point is, "from what norm or standard is our service diminished?" We believe that the "Order for the Administration of the Lord's Supper" in the Book of Common Prayer is quite in accord with the form and significance of that Sacrament in the primitive Church. It is not really adequate to describe the Sacrament among orthodox Protestants by the words used by Fr. O'Riordan "to them the memory of Calvary is dear."

* * *

This scrutiny has brought us to the end of the first part of Fr. O'Riordan's lecture. We must defer describing and studying the remainder till next month. Let us say here that it is a deep pleasure to read the work of a man who has aimed at a fair and objective statement of the Protestant outlook on our faith. We know how training deepens inherited prejudices, and how predilections persuade us that we must be right, and that therefore others must be wrong. We admit that in the case of any Church, those inside who look out, and those outside who look in, form different impressions. We think our Roman Catholic commentator has done very well, and we regret that a colloquy is not feasible. Here we leave the matter for the present month.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, APRIL, 1958.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

RESURRECTION.

The Paschal season once more reminds the Church of God of the *facts* of Our Redeemer's victory over sin and death. We do not, of course, suggest that the Church is ever unmindful of the resurrection in its present power and glorious prospects. But we are renewed in faith and hope each year as we read the Scriptures which commemorate the rising again from the dead, just as we are renewed in thought and spirit by the return of the season of life and growth after the seeming deadness or impassivity of winter.

We set before our eyes of faith the Cross, whereon the Saviour died, the tomb in which He was laid, the garden with its promise, the empty sepulchre. We dwell in loving meditation upon the fellowship of the road to Emmaus, and upon the unfolding of the Written Word and fact that "it behoved the Christ to suffer these things and to enter into His glory." We remember "how He was known of them in the breaking of the bread," and we seek to know Him in our own obedience to His request "Do this in remembrance of Me." With faith we contemplate the evening meeting in the Upper Room and claim our share of the benediction "Peace be unto you."

Do we look only to the triumph of Our Lord over the grave as the proof that there is a future life? Would we believe in it even if He had not said "Because I live ye shall live also?"—We think it can be shown that while Our Lord gave demonstration to the fact of new life beyond the

grave, the belief in the future life is taught even in the Old Testament. It is of course recognised that such belief was not considered a necessary element in Orthodox Jewish faith when Our Lord was on earth. Yet it could have been, and indeed ought to have been, as the following considerations will show.

* * *

1. The writer of the Epistle to the Hebrews (11, 19.) interprets Abraham's unquestioning obedience to the order to sacrifice his son Isaac by saying that he believed that God is able to raise up even from the dead. There is nothing improbable in this, for such belief was characteristic of the most enlightened peoples of the ancient world, and Abraham went from Ur of the Chaldees. We know that Ur was "no mean city," either in wealth or art or understanding. Abraham's faith was not ours, but we may reasonably hold that it was not in contradiction of ours.

* * *

2. In spite of the dramatic debate of Job and his three friends, and the apparent inconclusiveness of the attempt to measure the Almighty's purposes by human understanding, we cannot fail to be struck by Job's testimony "For I know that my vindicator (redeemer) liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not as a stranger." However imperfect the thought in the mind of Job, it would be sheer scepticism to assert that he had no inkling of a future life.

We can assign no fixed date to the book of Job or to the period represented by it, but if belief in the life beyond death was general among the nations of Western Asia in pre-Christian times, it is more likely that Job shared it than that he denied it. If the book of Job is a parable or allegory rather than a biography, then its author, we must assume, shared the belief.

* * *

3. Our Lord Jesus Christ did not hesitate to observe that Moses had evidence of the future life in that God said to him "I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob." Our Lord said that He is not the God of the dead (which would be utterly meaningless), but of the living. We need not speculate as to how far Moses realised the implications of the words he heard at the burning bush. As a man reared up in Egyptian creed and culture he was not ignorant of theories of human destiny, and we have no reason to consider him or his fellow Hebrews opposed to them. It may be

right to direct attention to views expressed in certain psalms about Sheol, the place of the dead, and about its silence. But these were opinions which arose from the general ignorance of the conditions under which "the dead" existed. Progress of thought, and increasing light were to be expected, and at length gave us the positive faith we find in Daniel and in Pharisee theology.

* * *

4. We shall offset the reference in the Psalms to Sheol by this passage from Psalm 16—

"I have set the Lord always before me:

"Because He is at my right hand, I shall not be moved.

"Therefore my heart is glad, and my glory rejoiceth:

"My flesh also shall dwell in safety.

"For Thou wilt not leave my soul to Sheol;

"Neither wilt Thou suffer Thine holy one to see corruption.

"Thou wilt show me the path of life:

"In Thy presence is fulness of joy;

"In Thy right hand there are pleasures for evermore.

Whatever the date of this Psalm it testifies to a faith which is akin to the Christian conviction of fuller life beyond, not within, the tomb.

Can we pass by the familiar line "I will dwell in the house of the Lord for ever" as though it meant nothing?

Could Psalm 30 have been written if the Author had not had some realisation that death is not the end?—"O Lord, Thou hast brought up my soul from Sheol."

If Psalm 39 is thought pessimistic, it is amply balanced by Psalm 91.

Can we treat as wellnigh meaningless for our purpose the following verses of Psalm 73?—

"... I am continually with Thee.

"Thou hast holden my right hand.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory.

"Whom have I in heaven but Thee?

"And there is none upon earth that I desire beside Thee.

"My flesh and my heart faileth:

"But God is the strength of my heart and my portion for ever."

Let us remember also that one of the Psalms says of God—"Though I go down into Sheol, Thou art there also." God is everywhere; He cannot be escaped; neither can His people lose Him.

* * *

5. If the Psalms give us an expression of religious faith which inevitably led to religious hope, and which is inexplicable without some

realisation of life beyond death, the first part of the prophet Isaiah makes definite and positive man's belief in the future life. It is to be noted that chapter 26 is in Isaiah, not in Deutero-Isaiah (for the occasion we may use the conventional term which indicates the theory that there are two parts of Isaiah, separated by a long interval of time), and in this chapter we read—

"Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of light, and the earth shall cast forth the dead" (verse 19.). L. Elliott Binns (The New Commentary, p. 451) wrote of this verse "The Lord will restore to them the faithful dead, and so will the nation be enlarged." The expectation may have been that the dead will be brought back to life *on earth*. Even so, this is a recognition of a current of faith in Israel that death is not extinction. Of verse 19, the same writer very cautiously permits himself to write "it seems to teach a resurrection of the righteous." It is true that the references to resurrection in the Old Testament are few. But enough is said to show that all the elements were present to lead to a fuller and richer faith. That fuller and richer faith came before the Incarnation. F. C. Burkitt has put it briefly—"It was the struggle with Antiochus Epiphanes, the cruelty of the persecutors, and above all the constancy of the martyrs, who died then for their God and His Law without hope of reward, that convinced faithful Jews that "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt: And here also the decisive factor was not a philosophic doctrine, but an unshakable conviction that the judge of all the earth would 'do right.'"

No matter what date we assign to the book of Daniel (or to the actual portion of it quoted by Dr. Burkitt), the fact is that the philosophic doctrine of natural immortality was not the source of Jewish faith (and is not the ground of Christian faith), but rather the ethical conviction that the extinction of the souls made in His image is not compatible with the righteous loving nature of God Who has declared "All souls are Mine." The spirit of man does not cease to be when physical death comes—"the spirit doth return to God Who gave it"—"all live unto Him." We do not continue everlastingly as ideas in the mind of God, or as divine memories. We continue, for Our Lord Himself said "Because I live, ye shall live also."

We know that some Old Testament critics used to hold that the chapters 24 to 27 of Isaiah were not that prophet's work but were interpolated

Sellin (Intro. to O.T.), for example says "not only does the language diverge completely from that of the Isaiah discourses, but there is a whole set of religious ideas which are wholly foreign to this prophet." Sellin can only suggest that these chapters were composed by some unknown hero (whom he profoundly respects) after the Exile: how soon or how long after, he cannot say. Now even if the supposition is correct (which we do not admit) that these chapters are non-Isaian, they nevertheless testify to a belief in a future resurrection among the Jews. Whether Isaiah's or not, the words are in the Old Testament. That is the point at the moment, and it stands firm independently of any theory of authorship. As the post-Exile period (the Exile is a convenient historical landmark in the O.T. as well as a most significant theological landmark) is taken to run from about 520 B.C. we may consider that the evidence is quite ancient. But further, some scholars think that the passage has reference to King Sennacherib. If so, the date is far earlier than Judah's Exile to Babylon. It would go back to more than a century earlier. All this sort of enquiry is interesting to scholars, both conservative and liberal. But for us the important matter is that the Scriptures of the Old Testament under the Holy Spirit's enlightenment give us sufficient information about Israel's faith, and in that faith there was hope of a future life.

* * *

6. We have already referred to the words of Daniel 12, verse 2. Verse 3 awakens a response in every quickened, reborn heart "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." That emphasis upon the ethical and spiritual marks one of the glories of Israel's thought; for the holiness and goodness of God, and of His Law, established the first principle of Israel's faith. The righteous rise to eternal life, because it can be said of them, as of their Redeemer, that God raised them up, having loosed the pangs of death because it was not possible that they should be held by it (Acts, 2, 24). To be "in Christ" is the Christian's secret of eternal life, and Israel's hopes through the centuries prepared the way.

Reference may be made to Hosea 13, verse 14. Whether we express the first half of the verse as a declaration or as a question will depend more on our critical prejudices than on our willingness to read the Old Testament for what it says, instead of reading with already formed views.

The fact is that Our Lord tells us how to understand the spiritual messages of the Old Testament. No Christian is entitled to leave His instruction out of account.

Naturally the New Testament is full of the Resurrection. None of its writers; no believer in Jesus; no hearer of an apostle is left to depend on a philosophic doctrine of the immortality of the soul, or upon the limited revelation of the Old Testament. All rests upon the fact of the Risen Lord. The credentials of our Gospel are the Empty Tomb, and the glorious Forty Days between the first Easter Morning and the Ascension. St. Paul makes that very clear in 1 Corinthians 15, 4-8, where he records the post-Resurrection appearances of Our Lord before the Ascension. What more do we need, when we are constantly confirming the fact of His Resurrection by our experience of His indwelling Holy Spirit? We remember that it was said that the Holy Spirit was not given to the people of God before Our Lord was glorified in His rising from the dead and ascension into heaven. That the Comforter is now abiding with us, and will abide for ever, is proof that the Lord Who sends Him is now at the Father's right hand.

* * *

We regret the base suggestion of a modern sect that Our Lord's Body mouldered in some unknown grave, or dissolved into the atmosphere. We demand a frank recognition of Our Saviour's words to Thomas on the Second Lord's day after His triumph over death "Reach hither thy finger and see My hands; and reach hither thy hand and put it into My side: and be not faithless but believing." If the old folly of Docetism be revived in our day by those who are not able to recognise that their "new truths" are but ancient discredited errors, we request an explanation of the Lord's own statement "See My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye behold Me having" (Luke 24, 39-40).

* * *

The Church of Christ faced the world of sin, unbelief, and enmity with no weapon. It challenged the human race with a faith and a promise that in Christ, risen and glorified and returning, is the answer to all our problems, the healing of all our hurt, the cleansing from sin, and the power to have victory over every evil. The Church's avowed object is to bring all things into subjection to Christ because we know that only in His service can we reach our highest good and keep it. He is our demonstration and object-lesson of the reconciling love of God, and His is the Precious Blood which paid sin's price.

The prophet cried, long centuries before, "Comfort ye, comfort ye, my people, saith your God." The apostle writes "He is our peace... He came and preached peace to them that were

afar off, and peace to them that were nigh" (Ephesians 2, 14-17).

"Now Our Lord Jesus Christ Himself, and God the Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word" (2 Thess. 2, 16.)—this prayer may be confidently offered, because "Christ is risen": "death hath no more dominion over Him" *or us*.

"THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH."

To the Editor,

Dear Sir,

This massive volume published last year under the editorship of Dr. F. L. Cross, a Professor of Divinity in the University of Oxford calls for some comment from the standpoint of a member of the Church of Ireland.

The contributors number about one hundred, and all but about sixteen are members of the Church of England. The work is most comprehensive: so much so that even the least of the official garments of Roman Catholic ecclesiastics is duly described. But of course the more important topics are treated of with competence. The books of the Bible are commented on; historical and liturgical matters are discussed; a wealth of biographical material is provided; and the activities of numerous religious communions are outlined.

However, what struck me forcibly when reading the list of contributors was that no Irish theological or historical scholar has shared in the labour of producing this book of almost fifteen hundred pages. When I turned to an examination of the articles concerned with Ireland it became plain that the producers had sadly blundered in not obtaining the assistance or guidance of someone who knew the history of Ireland and her churches. It is painfully clear that as far as a Dictionary of the Christian church is concerned, Ireland, whether Presbyterian or Methodist or Anglican is of too little consequence to merit aught but careless, inaccurate, and inadequate treatment. I do not complain of brevity, but of blunders. I list some of my detections so that your readers may see the justification I have for my criticisms.

I see a reference under "Armagh" to "the Counts of Armagh" who "during the unsettlement of the Norman invasions" usurped the revenues of the See of Armagh. The date

given is 1021-1105. That means during a period beginning 150 years before the Norman invasions, for King Henry II and the Normans did not come till about 1170. If, the writer meant "the Norsemen" why didn't he say so? Maybe he thought there was no difference! History does not relate, as far as I know the story of those eminent persons "the Counts of Armagh." I suspect they were a blunder for some quite different people.

In regard to Irish Roman Catholicism we are told that they were granted freedom of worship in 1791 and of education in 1793. On another page ("Catholic Relief Acts") we read that an act of 1778 gave them these things, at least in a substantial measure. On Trinity College, Dublin, it is said that religious tests were abolished in 1873. It should have been said that many of the tests had been given up during the previous 80 years. To students of the career of Cardinal Newman it will be a surprise to learn that he was in Dublin as head of Dublin University! Even very superficial knowledge of Newman would show that he was in Dublin as head of the new "Catholic University," not of course of the Protestant Dublin University which is in fact old Trinity College which didn't abolish its religious tests, we are told, till 1873—nearly twenty years after Newman's time in Ireland!

On the early Irish saint, Kevin, we read that he first settled in Refert, and later settled in Glendalough. This is pardonable I suppose, for one who had not visited the site might not know that Refert is in Glendalough, which is a Wicklow glen, not a single spot.

We perceive that Dean Swift is included though his importance in regard to the Christian Church is almost nil, while his archbishop, Wm. King, who is really important, is omitted.

No worthwhile note is included on Irish Presbyterianism, and far less important people than Dr. Henry Cooke and Dr. Henry Montgomery are listed—at least that is my opinion.

A very common error is found in the statement that the Church of Ireland clergyman, the Rev. John Nelson Darby, founded "the Brethren." Mr. Darby joined the Brethren at an early stage.

We read that "impelled by Missionary Zeal" St. Columba went from Ireland to Iona. That was not the motive for his exile which is traditionally and no doubt rightly given. Also, Skene ("Celtic Scotland") suggests another reason—the interests of the Irish colony in the West of Scotland.

St. Patrick as set before us by the latest scholarship is scarcely to be looked for in the account given in the Dictionary, which is largely traditional, though qualified by many a "perhaps" and "probably." The statement that Patrick tried to raise the standard of scholarship scarcely accords with the only thing we know about his own scholarship. He apologised for his "rusticity."

These, Sir, are a few things I have noted. If Ireland is included at all, it ought to be on a better level of scholarship.

Yours,
Presbyter.

WHY MIXED MARRIAGES FAIL.

An American Point of View
("Protestant Action," Toronto).

Statistics reveal that more mixed marriages end in failure than do marriages between persons of the same religion. Common observation confirms the statistics and adds that many homes that are not actually broken by religious differences all too often could be well described in the words of Shylock's daughter: "Our house is hell!"

Roman Catholic priests and Protestant pastors are in perfect agreement on at least one point: They solemnly warn their respective groups against the perils of mixed marriages. Pope Leo XIII echoed the voice of many other popes and prelates when he wrote in his Encyclical "On Christian Marriage":

"Care also must be taken that they do not easily enter into a marriage with those who are not Catholic for, when minds do not agree as to the observances of religion, it is scarcely possible to hope for agreement in other things."

A popular Roman Catholic magazine says that priests warn their people from the pulpit against mixed marriages two or three times a year, although the same publication admits that the priests are fighting a losing battle in this respect. It asserts that it is no exaggeration to say that the Roman Church in the United States has lost millions of practising Catholics through mixed marriages.

All the major Protestant denominations have pamphlets pointing out the dangers of mixed marriages. For the most part, however, Protestant ministers do not often speak of the matter from the pulpit. Hence there are many Protestants who are ignorant of the stringent

regulations with which Rome has hedged marriage and the means she takes to enforce them.

Two Grave Dangers

Roman Catholic warnings against mixed marriages stress the danger that the Roman Catholic partners runs of losing his or her faith and blighting the spiritual welfare of their children. Protestants on the other hand, generally emphasize the peril to the future happiness of the couple and the peace of their home. Both risks are real and should be carefully considered by young people contemplating marriage with a person of another religion. A secular mass circulation magazine, "The Redbook" for October, 1956, remarks: "An interfaith marriage is inevitably subject to more strain and stress than a marriage between persons of the same faith." Many of them that began so gaily and lightheartedly end in disillusionment and heartbreak.

Young blood runs hot. Flying in the face of all this sage advice that is based on statistics, observation and past experience, a great many young people, Roman Catholic and Protestant alike, pay more heed to beckoning romance than to hoary wisdom. Only rarely can the passionate surge of youthful love be brought down to the solid ground of hard fact by the cold arguments of reason. Religious training and theological reasoning are too often doomed to fight a losing battle against the romantic attachment of a boy and girl in the delirious throes of love. It is true that the vanquished forces of childhood teaching and of religious conviction may re-awake after the first blush of romance has faded into the light of common day, but by then it is too late. The knot has been tied, the time for free choice is past. The young couple must settle down to make the best of a difficult situation. Happy are they, if they are not held in the iron vice of a legal contract duly signed, sealed and delivered at an unreasoning moment when neither one nor the other knew nor cared what they were signing, but which is now held by the priests and the in-laws as a threat over their heads.

One Out of Five Is a Mixed Marriage

Some idea of the prevalency of mixed marriages is given by the "Redbook" magazine, quoted above, which estimates that one out of every five marriages in the United States is made between persons of different faiths. It adds: "This means there are more than 300,000 interfaith marriages each year, and millions of children are growing up with a dual religious heritage . . . The latest, Catholic

Directory . . . shows that 30 per cent. of all (R.C.) Church marriages are interfaith. About another 15 per cent. take place outside the (R.C.) Church." In view of such statistics as these, it is surely the duty of Protestant ministers to speak plainly to their young people. The time to speak is before, not after, they have started keeping company with Roman Catholics. Sunday school teachers and parents should be informed on the dangers that beset Protestants who marry Roman Catholics, and warn the boys and girls before it is too late. It is a good thing to have pamphlets on this subject available and to put them into hands of those who in the next ten years will in all likelihood go through the interesting and important process of falling in love and being married.

In this field as almost nowhere else, "An ounce of prevention is worth a pound of cure." Indeed, there is rarely a cure for this business of falling in love, even when the prospective life's partner belongs to a church that makes outrageous exactions as the price of married love. Infatuated young lovers lightly disregard all exhortations and arguments with ingenuous statements such as: "He is different from all others; we shall be able to get along where others failed."

Or the ardent young Protestant swain protests with sincere fervour, as blind as Cupid: "There never was another girl like this; she would not allow any trouble to arise about religious differences or obey the dictates of her priests." Only when it is too late will the young lovers be finally disillusioned.

(To be continued)

PASSING EVENTS—*cont'd. from p. 39.*

Comment

Mr. Ralph Hines writes: "The Republic of Colombia, with a population of about ten millions, is reportedly 99 per cent. Roman Catholic. What has been written above vividly describes its condition. A common saying among the people, concerning the priests, is, "Hear their Mass, and keep out of their way." The Evangelical Church in Colombia has continued to grow in sufficient numbers to alarm the Roman hierarchy, and as a result there is a planned pattern of persecutions over the whole country.

—"The Bulwark," January, 1958.

* * *

Too Deep A Mourning?

The condemnation of the Bishop of Prato by an Italian court for defamation of character seems to have shattered the atmosphere of

prudent calm which usually envelops the Vatican. The Pope has cancelled the celebrations for the anniversary of his coronation, general mourning has been decreed in the archdiocese of Bologna, and the sufferings of the Bishop are being compared to those of Roman Catholic prelates in China and Eastern Europe. A 40,000-lire fine is a cheap form of martyrdom, and the Court leaned over backwards to show respect for the Bishop and his office. It would be interesting to hear the comments of a Polish or Chinese bishop on their colleague's ordeal. And, as if this were not enough, the lamentation is to spread to other countries. In Dublin the Apostolic Nunciature has announced cancellation of its plans to celebrate the Pope's anniversary next week. Are others to follow? It can hardly escape notice that in almost any country where citizens are deemed to have equal rights the bishop's words would have been found defamatory. It may be true that Signor Bellandi and his wife were provocative in arranging their civil wedding for a Sunday morning and in holding their reception in a café opposite the cathedral. But the Bishop's retort with a public denunciation of "scandalous concubinage" went too far, and his attempt to shelter behind the Concordat of 1929 will not really hold water. Civil marriage exists in Italy, and violent attacks on those who prefer to do without a religious ceremony are certainly contrary to the spirit of the agreement at present existing between Church and State. What would happen if an English or a French Roman Catholic bishop behaved in this way? The fact seems to be that the Bishop of Prato was attempting to veto a right granted to Italian citizens by the laws of the country.

While the Bellandi case has been going on proceeding have been started against a French author, M. Roger Peyrefitte, for defamation of the Pope in an article published in "Paese Sera." Evidently the Vatican is in a sensitive mood. However, a prickly assertion of papal rights is no more likely to achieve any success now than it has been at any other period of history. All it will do is to embarrass and perhaps weaken the Italian Government; and it will certainly create more anti-clericalism. That is the more of a pity at a time when every Church ought, without needless breach of civil liberties, to be taking its stand on public issues. "Questi infallibilisti mi faranno fallire"—these infallibilists will make me bankrupt—Pius IX said at the time of the Lateran Council. His successor might draw the moral.

—"Manchester Guardian," 7/3/58.

False Witnesses of Jehovah

Of all the sects that have sprung up in recent years, none is more active and energetic in spreading its peculiar tenets than the so-called "Jehovah's Witnesses." A searching analysis of their teaching such as that given by Dr. J. B. Rowell in his recent pamphlet "The Deity of Jesus Christ" is therefore all the more welcome. Several of the chapters of this book have appeared in the "Sunday School Times."

In the first section the author points out that the so-called "Jehovah's Witnesses" and infidels agree in taking the crown of deity from Jesus Christ. The followers of "Pastor" Russell and "Judge" Rutherford teach that Christ is one with Jehovah only in the sense that Christ and the members of His body are one, that is "one in agreement, purpose and organization." Thomas Paine and modern deniers of the Bible state the very same doctrine: "He was the son of God in like manner that every other person is." (Thomas Paine, "The Age of Reason").

Dr. Rowell established the teaching of Scripture as to the Deity of our Lord on many plain and unmistakable passages from both Testaments, and he then goes on to examine some of the controverted passages which the modern heretics, like their predecessors of old, the Arians of the third century, used to confuse the simple. We heartily recommend this scholarly, scriptural study to all our readers.

While the "Jehovah's Witnesses" agree at this point with the modern 'liberals' and the ancient Arians, they also find common ground with their sworn enemies, the Roman Catholics who, while teaching the deity of Christ, manage to relegate Him to a secondary position by pushing Mary, His mother according to the flesh, into the place of her son as mediatrix and co-redemptrice. The answer to the perverted teachings of both Rome and Rutherford et al, is the Word of God. The sole and only way of salvation will not be found in the Roman Church nor in the hierarchical organization that centres in Brooklyn, New York, but in Jesus Christ as our Divine Lord and Saviour; Who died for us, the just for the unjust to bring us to God.

(The above article reviews "The Deity of Jesus Christ our Lord" by Dr. J. B. Rowell, 350 Foul Bay Road, Victoria, B.C. No price noted.)

—"Protestant Action," Toronto, August, '57.

Israel's Population

This year marks the tenth anniversary of the emergence of Israel as an independent State. It has been a decade of astonishing achievement, a record of progress that has falsified many of the pessimistic predictions uttered ten years ago. The growth of the population is not the least of the impressive list of successes. At the end of 1957 the population numbered 1,976,000, an increase of 103,000 over the previous year. Of this total 1,760,000 are Jews, an increase of 95,000. Jewish natural increase last year was the highest since 1951. Immigrants during 1957 numbered 71,000, exceeding 1956 by 16,000. As more than 30,000 immigrants are expected this year, it is evident that the population will very shortly reach two million. When we recall that less than fifty years ago there were only 80,000 Jews in all Palestine, it is not surprising that students of the prophetic Scriptures, both Christian and Jewish, see in the return of such large numbers to the Land of Promise, the fulfilment of inspired predictions.

—"The Christian," 14-2-1958.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Roman Church And Liberty—French Archbishop's Pastoral Letter.

Paris, January 31.

Cardinal Felin, the Archbishop of Paris, has issued a pastoral letter on the Roman Catholic Church and liberty. After declaring that obedience to the Church which is not freely and consciously given is a caricature of Christian obedience, he goes on to the more delicate subjects—the liberty of Catholic laymen working in one of the Catholic Action organisations to choose methods of apostleship, that of the scientist to announce his conclusions, and that of the citizen faced with ecclesiastical guidance in politics.

Of the first he says that though the members of Catholic Action enjoy wide liberty of choice of means it is the hierarchy that chooses the general direction. The cardinal certainly has in mind the attitude of the lay readers of an important branch of French Catholic Action who all resigned when the episcopate directed that they should insist as members of Catholic Action on the strictly religious aspect of Christianity and not so much as they had done on the political and social implications of Christian ethics (explicitly admitted by the bishops to be also important).

Of science the cardinal says that the Church encourages all research on the basis of modern scientific achievements but that she can point out final errors that may arise in the course of

scientific research and can ask a Catholic, for reasons of opportunity, to abandon a position which, even if acceptable when presented with all the necessary provisos, may in the immediate circumstances be wrongly interpreted by most people and trouble many minds.

Here many Frenchmen will think the archbishop has in mind the posthumous works published without imprimatur by the great Jesuit palaeontologist, Father Teilhard de Chardin. In these works, which only circulated privately during his lifetime, the author tried to harmonise Catholic theology with modern scientific conclusions about the origin and development of the material universe, of animal life, and of man. His works have enjoyed remarkably big sales for such stiff reading—one of them has sold over 50,000 copies. The Vatican has recently instructed French seminaries and religious institutions to exclude them from their libraries.

Finally, the archbishop said that the faithful must try to understand what exactly the Church means when it intervenes in politics. A firm order must be obeyed. But when the Church intervenes with advice, with reminders of principle, and with fatherly indication, the attitude of the Christian should be that of prudence. Unless he is himself a specialist with a deep knowledge of the question under discussion he will take care to avoid dissociating himself from a position which, though not obligatory, has in its favour the prudent option of the Church.

—"Manchester Guardian," 1/2/'58.

* * *

Japanese Church Has 300 Members.

Rt. Rev. F. H. Wilkinson, Bishop of Toronto, confirmed 20 candidates at the Japanese Church of St. Andrew's, Dufferin St., recently. They were presented by Rev. Ken Imai, Japanese pastor of the church.

Bishop Wilkinson congratulated the church on having become the largest Anglican-Episcopal Japanese congregation outside Japan, exceeding in membership even Los Angeles and Vancouver.

The church started ten years ago with four members. Now attendance sometimes reaches 300. Rev. Mr. Imai came from Japan five years ago when membership was 25. Most of the members are converts from Buddhism.

[We print the above paragraph from "The Sentinel" (Feb. '58) as evidence of the effect of Christian Witness to "the stranger within our gates."]

* * *

Whither Japan?

Nowadays we get little news from Japan.

What little news we get is not very encouraging. Our missionaries have been going there for a century or more but the response is not great. Seemingly, the people are very worldly and do not respond to Christian teaching. Judging by an article in "The Times" from their Tokyo Correspondent demoralisation has set in with a vengeance. British readers of this report, whether religious or not, must be thankful for what Christianity has done for our beloved land. "Salacious books," says this Correspondent, "are sold almost openly" and there is no religious background to counter this onslaught. The few Japanese who come to our shores today must be impressed by our moral status. Public opinion here is very powerful and has a strong Christian backing. For which we ought to be grateful.

[This paragraph, from "The Churchman's Magazine" London, March 1958, shows us the need of firm Christian testimony at home and abroad "against the world, the flesh, and the devil."]

* * *

Protestant Churches In Malta.

Sir Kenneth Grubb, with the support of the Archbishop of Canterbury, has rendered a useful service by drawing the attention of the Church Assembly to the denial of full liberty to Protestant Churches in Malta. Sir Kenneth had put down a motion expressing concern over the extent to which Anglican and other religious bodies continue to suffer discriminating disabilities, and called upon the authorities of the Church of England to make it clear that no scheme of integration of Malta with Britain could be acceptable which did not include sufficient guarantees for religious freedom in Malta. The Archbishop of Canterbury, who regarded the matter as both important and urgent, pointed out that although the principles of religious liberty had been for many years enshrined in the Constitution of Malta, yet Anglicans and other religious bodies had "often and grievously" suffered denials of their proper liberties. He added that the Colonial Office had been very unwilling to give help or encouragement in the claim for rights and equalities in the matter of religious freedom. It is evident that if our brethren in Malta are to secure their constitutional rights in any scheme

(Continued on p. 58.)

REVIEW.

"The Message of the Scrolls" Yigael Yadin, (Weidenfeld and Nicholson, London, pp. 190, 18/-).

The author of this book has several claims to

distinction—he is a lecturer in Archaeology at the University of Jerusalem; he has been a General in the Israeli forces; and he is the son of the late Professor E. L. Sukenik who first recognised the antiquity and the significance of the Dead Sea Scrolls, and bought the first three complete manuscripts for the Hebrew University. Some people may think that we have had enough for the present on the topic of these ancient documents, which made a sensation which still reverberates, when they were found by Bedonius in a cave at Qumran near the Dead Sea. But they are important, and their full significance has scarcely been grasped. Much depends upon their date—whether they are pre-Christian, or post-Christian. Further, the religious sect to which they belonged (thought to be Essenes) remains unidentified in any final sense.

We need a steady flow of scholarly work on the contents and date and interpretation of the Scrolls, for confused and erroneous theories have been hastily constructed about them, and imprudently published. For instance, a short interesting account in an American pocket-book series, by an American Unitarian, has been severely criticised by Dr. Rowley of Manchester (Rylands Library). Dr. Rowley is probably the most competent scholar in these islands in the field of Hebrew and allied studies. The Unitarian writer typically argued for the dependence of Christianity in its origins on the Dead Sea Sect, and suggested that Christian scholars were not too anxious to face the implications of this dependence. Dr. Rowley had no difficulty in showing that serious scholars were not suppressing anything, but were not prepared to jump at conclusions. To be constantly rushing to attack historic Christianity and its credentials is not a sign of scholarship. In spite of Dr. Rowley's correction of such hasty and unscholarly work, we read in a Unitarian article lately, the claim that unlike other sorts of Christians, Unitarians were not hesitating to face the challenge to a reconsideration of Christian origins which is rendered necessary by the scrolls. To put a slur upon the honesty of orthodox Christians is unseemly; and when there is no scholarship to back it up, it is inexcusable.

Another popular book (also an American pocket-edition) is by the New York journalist Edmund Wilson. It is very readable and has a first-hand account of a visit to Qumran. A third is by Dr. Allegro of Manchester University, who is a good Semitic scholar. But it is to be remembered that no conclusions about the relationship of the Sect to Christianity should be accepted, for they are all conjecture so far. The

problems created by the discoveries are not to be solved by short-cuts.

Of course General Yadin's book is a history, and is different from some we have referred to. He knows the problems and he is on the spot, and is content to tell us a remarkable story of the efforts to buy the scrolls in Bethlehem amid the barbed wire and armed men of the Arab-Jewish frontier. The efforts to buy them across the Atlantic where some of the scrolls are in a Wall Street strong-room and are perhaps the most remarkable commodity ever advertised and purchased in that centre of high finance. We read how an Orthodox Archbishop took some of the scrolls to America, and how they were bought by Professor Sukenik with funds provided by Jewish friends, and so brought back to Palestine and to the University.

We read too of the "monastery" of Qumran, and of the ancient history of the area, and of its destruction by the Roman soldiers.

What message, even of an interim kind do we receive from General Yadin's book? We learn that the scrolls contain (among other valuable matters) the Hebrew of the prophet Isaiah, a commentary on Habbakuk, a commentary on the Psalms, and on Nahum. Now the oldest Hebrew manuscripts of the Old Testament prior to these discoveries dated no further back than the year 895 A.D. All older MSS. had disappeared. The MSS. of 895 A.D. and since, are all Masoretic. That means that the square Hebrew letters have the points which are vowel marks. These vowel marks are no part of the original writings. They were provided by copyists for the convenience of those who had to read the Scriptures aloud. They marked the traditional pronunciation of the words. The new discovery of the Isaiah scroll was compared with the usual Hebrew text we all hear. Here are General Yadin's words—"There is no question that the overwhelming significance of the texts lies in the fact that these scrolls which are about a thousand years older than any Hebrew text hitherto discovered, vary only slightly from the text as it is known to us and used to-day. It thus proves the antiquity—and authenticity of the Masoretic text."

From the Masoretic text we have our translations of the Old Testament into the various languages of to-day. This is a great vindication of the scholars, Jewish and Christian who defended the trustworthiness of the Hebrew O.T.

General Yadin ends by saying "research on the scrolls is still in its initial stages." He says of the story of the scrolls "it is far from over. The fruits of continued research will long affect the pattern of our knowledge about the Bible."

A FRESH VIEW OF THOMAS CRANMER.

("The Life of Thomas Cranmer" Theodore Maynard, Staples Press Ltd., London, 1956; pp. 214.)

Mr. Maynard is, we believe, a lapsed Presbyterian. He joined the Roman Catholic Church some years ago in his native U.S.A. Since then he has written several books on aspects of his new faith. We have read one of them "Saints for Our Times," a series of sketches of Christians who have been canonised at Rome. It is an interesting book, but we hope that Mr. Maynard has not so forgotten his upbringing as to ignore the fact that real saints are far more numerous than the official list at Rome shows. All denominations of Christians have their saints, which is a fact to teach us that no Christian denomination fails to receive a measure of the grace of sanctity. If it be said that only the saints canonised at Rome have *proved* their holiness by the miracles they have wrought, we can but answer that "the mighty acts of God" are in the main unknown to the world. All Roman Catholic saints may have been instruments of grace and healing without publicity, for we do not investigate such matters and have no predisposition to make much of them.

* * *

However, our concern now is not with Mr. Maynard's "saints," but with his "Thomas Cranmer," who never came near being canonised by either England or Rome. It is possible, if he had been put to death by King Henry VIII rather than by his daughter Queen Mary, he might, like St. Thomas More and John Fisher (two of Henry's victims), have been canonised. As it was, Cranmer died as a Protestant martyr, not as a Roman Catholic one.

* * *

What strikes us about this book is that it is not a historian's work. Far too much conjecture is employed when ascertainable facts are not to hand. If evidence is wanting Mr. Maynard can say so, and yet supply a supposition in order to make a point. An instance of this method is the way in which he tells the story of Cranmer's first marriage. Cranmer, then a layman, married the young relation of the landlord of the Dolphin Inn in Cambridge. Foxe, a contemporary, described her as "a gentleman's daughter." Mr. Maynard says she couldn't have been; and persists that she was a barmaid. We know so little about the

affairs of minor "gentry" in the Tudor period that we have no ground for assuming that a gentleman's daughter might not be an orphan sheltered by a relation who kept an inn. A sixteenth century innkeeper in the University town of Cambridge is not necessarily the same as a twentieth century saloon-keeper in New York.

In another connection Mr. Maynard, faced by dearth of evidence writes "Here one is obliged to do some guessing." We beg to disagree. The writer of history and biography may do some guessing (in which case he is no historian), but he cannot be *obliged* to. No wonder we have such travesties circulating in place of truth, religious or otherwise! We cannot see why men cannot say "we don't know," instead of endlessly pretending that they do know, and hoping that their readers' ignorance will equal their own.

Generally Mr. Maynard writes with a slightly patronising, if kindly, tone where Cranmer's character is involved. We have no inclination to make a hero of the first reformed Archbishop of Canterbury: he was not cast in a heroic mould, and the question "Art thou come to the Kingdom for such a time as this?" could only be asked of him with an element of surprise. Yet Cranmer had much solid achievement to his credit when he was put to death by Queen Mary—the Bible in English owes much to him. The Book of Common Prayer is largely his workmanship. He cleared the sacramental doctrine of the Church of mediaeval error, and he restored the ancient Catholic principles of the priesthood to the Church of England.

On the Bible Mr. Maynard writes "We must remember that there was no objection to an English translation of the Scripture—as a general matter—but only to a particular version. Never must we imagine that Wycliffe's translation—circulated only in manuscripts, and for that reason, only in sections—was the first translation to appear. Sir Thomas More wrote that he had often seen English translations of the Bible in the hands of good Catholics." Now here we have, we believe, a very false account of the English translation. We are sure that Mr. Maynard's guides (i.e. the book or books he consulted) misled him into serious error. The late Cardinal Gasquet, many of whose claims to scholarship were dissipated by Dr. Coulton, quoted the words of Sir Thos. More to prove the existence, before the Reformation, of episcopally approved translations of the Vulgate

Bible. It has been shown by the authorities on the Wycliffe writings that Sir Thos. More was mistaken in thinking that the tall fair copies he saw were non-Wycliffe (or Lollard) translations. There has never been a trace of non-Lollard, pre-Reformation, episcopally approved English translations. Prior to Wycliffe there was an Anglo-Saxon version of part of the Bible, but that was not English. Anyhow, if Sir Thomas More had been right, what evidence would we have that the copies he saw were pre-Wycliffe?

We had thought this old mistake had been abandoned. Those who wish to study this matter may consult Miss Margaret Deansley's "The Lollard Bible."

* * *

The downfall of Henry's chief minister and vicar-general, Thomas Cromwell, was a blow to Cranmer who was under certain obligations to the statesman. It appears that Cranmer paid £40 a year to Cromwell. Why he did this no one, so far, knows. Cranmer while in Germany in the English embassy to the Emperor (and only an archdeacon at the time) had married a German lady, niece of a leading reformer. The marriage was not canonical, but such marriages were common. It is definitely insinuated by Mr. Maynard that the £40 was a bribe to Cromwell to keep his mouth shut about the existence of a Mrs. Cranmer. He can think of no other explanation. We can think of several other explanations—1. Legal and administrative assistance of unspecified kinds, 2. An allowance transmitted through Cromwell, 3. A repayment of money lent by Cromwell (the cost of becoming archbishop of Canterbury was very great), and Cromwell was a close friend of the archbishop. If it be replied that we have no record of why this annual charge existed for one of the suggested purposes, we may admit it. But we have no evidence for Mr. Maynard's theory either. What right has he to settle the matter thus—"Whatever Cranmer's reason, it does look as though that £40 a year had something to do with Margaret of Nuremberg"? It looks that way because Mr. Maynard wants it to do so.

* * *

When Cranmer was threatened (for an unknown reason, though heresy was suggested) by a trial at the Council, it is recorded that Henry gave him a royal signet ring as a token to show that he was guaranteed immunity. Mr. Maynard writes "Morice, as touched up by Foxe, is our authority, so perhaps all this should be taken with a grain of salt." Thus

our author can be slightly sceptical where other people's narratives are involved. We shall be pardoned if we in turn are slightly sceptical over some of his theories.

It is, nevertheless, remarkable that during the reign of King Henry, Cranmer escaped any serious danger, and so he must have had royal protection. Even when his friend Cromwell fell he remained secure. The explanation is that he was the King's attached friend. Kings need personal friends as ordinary people do.

* * *

Mr. Maynard, while tracing Cranmer's drift into "heresy" (as he understands it), speaks highly and worthily of the archbishop's liturgical achievements. Of the English Litany (1545) he says it "well deserves all the admiration it has received . . . One must admit that it is a great work of literature."

The advance of reformed ideas was accelerated under King Edward VI. Mr. Maynard says "When on March 8, 1548 the Order of the Communion appeared and was made obligatory by Parliament, it was not merely a translation into English of the Communion as it is in the Latin Mass, but was modelled by Cranmer upon what the Archbishop of Cologne who had recently gone over to Lutheranism, had devised. *Yet it took in many people, as was obviously intended.*"

Mr. Maynard gives as his authority (we suppose for the deception intended) the Rev. P. Hughes, a Roman Catholic priest and historical writer, in his "The Reformation in England." But the facts following show how wrong it is to say that there was a purpose "to take in" the people. 1. The preface to the "order of the Communion" explains the purpose behind in the words "that from time to time we may be encouraged further to travail for the reformation and setting forth of godly orders"—no deception here! 2. The Cup was directed to be administered to the communicant. It is impossible to mislead people if you are introducing an open visible innovation, as the Cup must have been. The tall capacious Communion cups appeared for the first time on the altar for several centuries. Whether the language was English or Latin or Welsh or anything else, the people could not say they were taken in. The Communion Cup was the visual aid par excellence to teach the faithful that a deep and wholesome reform was at hand, and that the commands of Our Blessed Lord were being respected and obeyed once more.

A year later the first Prayer Book of the reign of Edward VI was issued. Mr. Maynard

really surrenders a great deal (indeed the main points) when he writes of this book—"Mass in the first Christian centuries was said everywhere in the vernacular—until about the fourth century, when it was said in Latin, not in Rome but in North Africa." The practice of those early centuries was sound, reasonable, and Scriptural. It was a deterioration to depart from it. The Archbishop was taking a truly Christian and Catholic step when he restored the vernacular service.

* * *

Further on Mr. Maynard writes as follows "Even for the reading of the Authorised Version (of the Bible, i.e. the King James Version as Americans often call it), normally the permission of one's ordinary (i.e. one's bishop) is expected, more on account of the notes that are usually appended than because of anything very injurious to the Faith in the text." Frankly, this baffles us. What notes "usually appended" to the A.V. are our readers familiar with? If you go into the shop of the Hibernian Bible Society in Dawson Street, Dublin, or into any branch of the British and Foreign Bible Society you will find copies of scores of editions of the Authorised Bible, from the presses of all the Bible publishers in these islands, and you will not find a note in any of them! In fact, annotated editions of the A.V. are very rare (there is, we believe, some sale for Schofield's Bible which has notes, but the vast majority of editions are noteless).

This then is a sample of the kind of knowledge Mr. Maynard has brought to the task of writing on "Protestantism."

* * *

We have written enough on this subject to show that Mr. Maynard is ostensibly sympathetic to Cranmer, and has indeed a readiness to emphasise his merits, without abusiveness or enmity, yet he was not too well equipped for the work. He has no great opinion of the late Mr. Hilaire Belloc's "Life of Cranmer," and we give him credit for that amount of discernment. He gives a detailed account of the archbishop's trials and death by burning as a heretic. Cranmer repudiated all recantations, for he would not, as Mr. Maynard says "die with a lie on his lips." He kept his right hand in the flame as he said he would (for with it he had signed a recantation). "The astonishing gesture was intended to let everybody know that he died a Protestant." Our conclusion, on reading this book, is that the Church of England has no reason to be ashamed of Thomas Cranmer.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

PROTESTANTISM IN IRELAND.

(Continued from the April Number)

In our last issue we studied the first half of the lecture on "Protestantism in Ireland" read by the Rev. Fr. Sean O'Riordan, C.S.S.R. at Maynooth last summer. Before we proceed to study the rest of the lecture we will retrace our steps and repeat what Fr. O'Riordan says about "Faith." He asked "Can this faith (i.e. the Protestant 'complete surrender to Christ the Saviour') contain within itself true supernatural faith, hope, and charity?" His answer is, you will remember, "Yes," because it has "the implicit desire" of membership of the true Church. He tells us in what sense he uses the word "implicit"—"because it is contained in the good disposition of some by which a man wants his will to be conformed to God's will." We quote this definition of "implicit" (in this context) because the word is often used in Roman Catholic theology and it is well to mark the sense attached to it. Fr. O'Riordan adds "This is the Church's own official teaching on the availability of Salvation for those who, without personal fault live and die outside her communion. A letter of the Holy Office to Archbishop Cushing of Boston (8 August, 1949) is clear on this point."

We are all familiar with the old phrase about "belonging to the soul of the Church though

not to the body". We know also the phrase "invincible ignorance." Fr. O'Riordan explains the matter on a spiritual level, and, as we said last month, we wish that this official teaching of the Roman Catholic Church were taught in every pulpit, every catechism class, every sodality, every religious paper. If it were, it would produce a most wholesome and beneficial result in the social life of this and other countries.

* * *

The part of the lecture now before us is entitled "Protestant Values." Here the prominent position assigned to laymen is noted, with the comment that "the cleric is not sacramentally differentiated" from the layman. It is true that no reformed church regards Holy Orders as a sacrament (within its definition of a sacrament). That does not mean an unscriptural or uncatholic theory of Holy Orders, but a recognition of the fact that God's revelation teaches us that the whole people of God are "a priesthood," and not merely a ministerial minority. It is also a recognition that "the Christian priest" is "the Christian presbyter," and not an extension of the Jewish priesthood. It keeps before us the reality that our Priest is now at the right hand of God—the risen Lord—the eternal Saviour—Judge.

The highest value we can attach to a spiritual institution is *its true value*. We must respect truth, and allow no consideration of age-long tradition or venerable names or ancient custom to hinder us from a true appraisal of any formula convention or usage. If the one word avoided in the New Testament references to the Christian ministry is the word "hiereus" we cannot be blind to the significance of that fact.

* * *

Fr O'Riordan lays stress upon the Protestant respect for "personal freedom." He defines it as "freedom to go one's own way through life." He says it is "for the Protestant the highest human and Christian value." Now it is admittedly very difficult to define "personal freedom" because the sense of it must vary from individual to individual—from the libertine at the foot of the moral scale to the self-denying saint at the top. But when we consider (as Fr. O'Riordan does) that "personal freedom" is an ideal, "the highest human and Christian value"—are we not bound to say that the very reason we exalt it is that without personal freedom no one can attain to the full stature of moral and spiritual manhood? Is it not true that the moral and spiritual

leading strings familiar to our fellow-countrymen often fail to keep them right? Is it not true that the want of moral and spiritual leading strings need not cause us to stumble, or precipitate us down some steep place into the seas of moral destruction? Sin is not combatted by leading strings or by the want of them. Grace is the safeguard, and we rightly say of Almighty and living God that His Service is "perfect freedom."

Fr. O'Riordan records that the Protestant instinctively esteems "moral courage, truthfulness, honesty in business, hard work, thrift, respectability, dignity." Can you, in this statement substitute the word "Irishman" for the word "Protestant"? If not, why not? Are these qualities trivial and irrelevant in a Christian context? If a man finds these qualities (which have been admired and commended by the wisest men of all ages of human history, and are strongly approved by God's Word) in members of another denomination, should he not wish to have them abundantly in his own? Should he not consider them to be certificates of Divine approval?

We must note, on the other hand, that the Roman Catholic view of Protestant life is that "sombre and rather stifling." We are ready to admit that the uglier side of Puritan heritage has not faded away, and that we often find a dreary complacency among Protestants which an outsider must find repellant. Once a religion becomes smug and self-righteous it is the salt which has lost its savour. Here again, we must say that the very self-conscious Roman Catholicism which is fostered nowadays among young lay people of the lower middle class (if a quite obsolete description be permitted) is to the Protestant very smug indeed. Let it be remembered that we are all conditioned to our religious habits from childhood onward. The nose accustomed to incense will miss it in a Protestant place of worship, while the nose not used to incense may think it the scent of the scarlet woman. What we really need is to step out of our habitual environments and conventions and to face the personal challenge of immediate recognition of God just as Isaiah did. When the Glory and Holiness of God struck the prophet, he cried "Woe is me, for I am undone, for I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of Hosts." Then we need "to turn unto the Lord our God"; to repent; to "behold the Lamb of God that taketh away the sin of the world"; to seek the sanctifying gift of the Holy Spirit. In short "let everyone that nameth the name of Christ depart

from iniquity." Neither Protestantism nor Roman Catholicism is the way of salvation—only Our Lord Jesus Christ is that—"Having boldness, brethren, to enter into the holy place by the blood of Jesus; by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith" (Heb. 10. 19).

Fr. O'Riordan thinks that pride "is the besetting vice of the Protestant way of life." That is the view taken by a thoughtful outsider looking at us with a patient desire to understand us. Controversy apart, ought we who are Protestants to ignore this? Ought we not to examine ourselves and try to see the extent to which we are inclined to pride? We may be tempted to call it by some other name and thus to conceal it from ourselves. We are sure that Fr. O'Riordan is not thinking of the old charge Rome brought against Protestants, that it was pride which kept them from returning to Rome; rather, we think he has in mind the whole impression he has received from us—maybe he is right: maybe not. Think about it.

A fair-minded man, Fr. O'Riordan reminds his hearers that it is said that spite is the besetting vice of his co-religionists. That, we confess, had never occurred to us. Protestant spite exists, and so does Roman Catholic pride. Can it be said that they are produced by creed? We must make time to reflect on this, and to discuss it with experienced friends.

* * *

"Public spirit and humanitarian and social work are fostered by the Protestant conscience." If Fr. O'Riordan means that, then it is clear that Ireland sorely needs "the Protestant conscience." If the Protestant witness (not by shouts and slogans) but by service, example and integrity is squeezed out, as seems to be the danger in Eire, then the chance of such qualities as moral courage, truthfulness and a sense of responsibility, developing will be very adversely affected. It may be a valuable enough thought that this life is unimportant in comparison with the heavenly life. But it is only unimportant in that particular connection: in itself it is worthwhile. We are here, to exercise every quality, virtue, and attribute of mind, heart, soul, God has given us. We are here to honour His common grace as well as His special grace. This life is a training ground for the heavenly life. In an age of nuclear weapons the bow and arrow tactics will not do. In our use of contemporary attainments we must honour God by humbly accepting, not by rejecting His gifts.

Fr. O'Riordan is not of course enamoured of Protestantism—he is a student of our principles and practice, and conscious of “the erroneous and defective aspects of Protestantism as a religion.” Well, we must allow him to disapprove. But we take him up on this point viz. “we must note the Protestant fixations—widespread ignorance of, and prejudice against Rome, much fear of Rome and not a little hatred, and (mainly in the Church of Ireland) sheer contempt for Catholics.” Are these not the Irish Roman Catholic fixations? Their ignorance of Protestantism: their fear of it: their hatred of it: their prejudice against it. We do not hesitate to say that the opposition is real, and the gulf both wide and deep (individual exceptions always occur).

The attribution of ignorance is sometimes correct, and sometimes false. The Protestant may not bother to enquire into the whole dogmatic belief of Rome—the main features of Marian doctrine, for example, may be known, and be quite sufficient without anything more to turn a Bible-taught Protestant away from Rome. A man who knows the teaching of Holy Scripture is not likely to be convinced of the truth of Purgatory—this example will serve to make our point.

Prejudice against Rome is understandable when you read that simple good young people in Spain can't get lawfully married because they are Evangelicals. Prejudice is understandable when you read of Evangelical churches being destroyed in Spain and Colombia. Religious rancour, hatred, intolerance are not peculiarly Protestant qualities—Protestantism from the sixteenth century till now has been the victim of these qualities when Roman Catholics displayed them. We have our faults, but what is bigotry or intolerance in a Protestant is still bigotry and intolerance when exercised by a Roman Catholic. What is sinful in us is not virtuous in Roman Catholics. The fear of Rome is not a Protestant delusion—we think Protestants ought to fear Rome's policy in regard to mixed marriages and to guard against it. That one example is enough to show that fear creates a need for self-protection. Hence we make no apology for the behest “No Surrender.”

* * *

We have very rarely met an attitude of contempt for Roman Catholics among members of the Church of Ireland, but probably we have not been in socially important circles. All we can say is that we like and respect many Roman Catholics, and however deeply we differ in creed, and however strong our sense

of their religious errors, contempt is the last thing which would enter our mind. We want them to understand us, and we want to understand them. Only by obeying St. Peter's command to “honour all men” can we hope for intelligent and amicable and Christian discussion.

* * *

Fr. O'Riordan's last section is a study of “the conversion of Irish Protestants.” He thinks that “the impulse towards the [R.C.] Church is buried deep within them though inhibited in a thousand ways.” Our opportunities of investigating this are much greater than Fr. O'Riordan's and we say that no such impulse exists in the vast majority of thinking Protestants. The extreme fewness of converts to Rome in Ireland (and the few mainly the parties to marriage to Roman Catholics) is evidence. Since the setting up of the Irish Free State (now Eire) in 1922 many Protestants could have gained greatly by turning to Rome: how many have done so? Very very few. Tell the Ulster Protestant that he has an impulse towards Rome and he will convince you that you are mistaken.

Fr. O'Riordan points out “the current growth of Anglo-Catholic ideas and practices in the Church of Ireland,” and says “Inevitably the logical Protestant asks: ‘if we are to have Roman doctrine and practices—why not Rome itself?’” Inevitably he is more likely to say ‘if you want Roman practices go over to Rome: don't be bringing Rome in here!’”

“The current growth of Anglo-Catholic ideas” is, we think, over-optimistic. That there is a tendency to copy certain features of Church of England worship of a ceremonial kind is true; but it is also true that the Church of Ireland clergymen are as a rule better educated than the average of the Church of England, and that the lay people of the Church of Ireland are capable of neutralising much of this tendency. We think it remarkable that there are, as far as we can discover, no ex-clergymen of the Church of Ireland ministering to-day in the Roman Catholic Church. It is the rarest thing for a Church of Ireland clergyman to become a Roman Catholic. That is a point Fr. O'Riordan does not refer to.

Fr. O'Riordan then speaks of the Legion of Mary retreats for non-Roman Catholics in Dublin. Last summer a contributor to “The British Weekly” told of a visit to Dublin and of being at one of these retreats. He said that he thought he was the only non-Roman Catholic present!

A few stragglers may be collected by these methods, but we believe it will be a very long time before the Irish Protestant abandons his faith and goes over to Rome. Something more than pride will stop him—truth will.

Still, let it be said that there is one way open to Rome in winning Protestants—let Rome reform herself by the standards of Scripture and Christian antiquity. Let that Church return to the true Catholic faith, and we shall hold out no longer.

WHY MIXED MARRIAGES FAIL.

An American Point of View
("Protestant Action," Toronto).

Continued from April Issue.

The most effective way to deal with the perils of mixed marriages is to prevent them by pointing out their dangers before the reason has resigned its powers to romance. It is for such an end that we write this article. Medical men do not fight a disease by inoculating those who already have it, they inoculate everyone, without exception, where it is already prevalent. No pastor or parent can be sure that the young people in his church or family are immune to the dangers inherent in marrying a Roman Catholic, therefore they should warn all without distinction for the sake of their soul's welfare and for their own future happiness.

What the Roman Catholic Church Demands

On the front page of this issue we have set out the explicit requirements of the Code of Canon Law. They are not the passing whim of some exceptional priest or bishop but the highest and most authoritative voice of the papacy expounding the settled policy of the Roman church. The priests who marry couples are bound by the most solemn vows to demand from them unwavering obedience to these conditions:

1. They must be married before a priest and must undertake not to repeat the ceremony before a Protestant minister. (Canon 1063).
2. They must sign a contract drawn up in due legal form to keep certain promises, which include following: (Canon 1061).
3. The non-Romanist party must undertake not to attempt to win the other party to his religious convictions and he must guarantee full freedom to the other partner to practise his or her religion. (Canon 1061).

4. The non-Romanist must promise to have children baptised and educated as Roman Catholics. (Canon 1061).
5. In many instances, the bishop of the diocese also requires the non-Romanist party to take a course of instruction in the Roman Catholic religion before the marriage is celebrated.
6. The Roman Catholic party must agree to work prudently for the conversion of the non-Roman Catholic. (Canon 1062).

One-sided and Unfair Conditions

A cursory glance at these requirements will show that they are one-sided and grossly unfair to the non-Romanist party to the marriage. The dice are loaded against him or her. The Protestant must give a legal guarantee in writing, which may later be used against him in a civil court. He therein undertakes to give a priest of another religion the sole right to perform the marriage ceremony while passing over the church and the ministers of his own religion. He must sign away with a stroke of the pen his future freedom to speak to his life partner about the most important matters of time and eternity, and at the same time submit in advance to the unceasing efforts of that same partner, aided by the priests, to win him away from his own religion to that of the Church of Rome. All this is lopsided enough, but the Protestant member of the contract is further required to turn over the bodies and the souls of his unborn children to the direction of the priests of a church that consign him to eternal torments.

Are Pre-marital Contracts Legally Enforceable?

Can the contracts made before marriage with a Roman Catholic be enforced before the courts of the land? "The Toronto Daily Star" of March 9, 1957, ventured the assertion that "If solemn promises made in consideration of marriage are in writing they fulfill the requirements of the Statute of Frauds. Action may be taken for breach of contract just as in any other contract." Two Roman Catholic canonists state in their commentary on "Canon Law" (Bouscaren and Ellis, p. 518), that "While it is true that the enforcement has been unsuccessfully sought in several cases, and that the courts are generally 'neutral' where religion is concerned, yet these promises guarantee a right which, on the strength of legal precedents, should be recognized." They quote from the judgment of a New York Domestic Relations Court to that effect.

Dr. Leo. H. Lehman, late editor of "The

Converted Catholic," held that these contracts are properly drawn up from the legal standpoint and freely entered into, hence the persons signing them lay themselves open to action in the civil courts instituted by the Hierarchy or their agents. Notwithstanding, Dr. Lehman cited the opinion given in "The Yale Law Journal" of May, 1941, to the effect that it would be contrary to the most sacred of American democratic traditions for a civil court to enforce a religious requirement.

When The Honeymoon Is Over!

Young couples who have entered into a mixed marriage, however, soon discover that civil courts are not the only tribunals before which their words and actions as married people are weighed. They have to live with each other; they have to manage to get along with their in-laws; they have to take into consideration the priest who married them and before whom they solemnly promised to fulfil certain obligations. Before the wedding, when a rosy haze enveloped the unknown future, the dream of unbroken joy shrouded the possibility of hearing within the intimacy of the matrimonial state any other voice than that of the loved life partner. How sad is the cold reality when the honeymoon is over and the pre-marital contract is still there! Mother-in-law trouble is a stock joke, but only too often it is transformed into a horrible incubus that stifles the love and joy of marriage because it is fostered and thrust into the privacy of the home not only by the parents of one's mate, but by their priests who are already armed with a legal contract, and alas, aided and abetted, willingly or not, by the Roman Catholic partner to the marriage. A Protestant boy or girl who is wise will think twice before he or she bows the neck to place it in such a galling ecclesiastical yoke as this. If one has no religious convictions, one has nothing to lose, but even utterly irreligious persons can be made to feel the oppressive yoke of priestly domination in the home. If religion was ever anything more than a name, let the sincere Protestant beware of being entangled in such outrageous bondage as this.

When young people are madly in love, or think they are, they will promise almost anything to gain the object of their affection. The astute priests of Rome are well aware of the bargaining power they hold in their alleged monopoly over the sacrament of marriage, and they exploit it to the utmost. The Roman Catholic partner may not realize what a sacrifice the Protestant is called upon to make, or may regard it as a mere formality to be for-

gotten when the wedding bells have ceased ringing. The priests of the Church of Rome do so not look upon the contract, as their care in drawing it up and their scrupulous adherence to legal forms in having it signed may demonstrate to the wary. Married life that begins with such shrewd bargaining, weighted wholly on the side of the Roman Church, and bound by such rigid legal forms, is already marked with failure. The last and fatal touch is often added by the deliberate interference of the priests.

PASSING EVENTS—*cont'd. from p. 50.*

of integration, it will be necessary to mobilize public opinion. It would be intolerable that any region represented in the Parliament at Westminster should be denied the freedom of worship which all bodies, including Roman Catholics, enjoy in Britain. As an example of religious discrimination in Malta, the penalty for "vilification" of the Roman Catholic religion is six months' imprisonment but for a similar offence against a Protestant body the penalty is only three months. Protestants are also debarred from "external manifestations of worship and proselytizing." The same restrictions apply to schools. According to "The Times of Malta" the Maltese will not tolerate a "lessening of the Catholic Church's mission." In other words, that Church will oppose integration if placed on an equality with Protestant denominations. If, as a result, the economic position of the Maltese should worsen, the blame must be laid at the door of the intolerant priesthood—"The Christian" 21-2-1958.)

* * *

Mixed Marriages.

We have elsewhere in this issue an article on "Mixed Marriages" from a North American source—below we give another from New Zealand ("The Nation")—

Now and then the vexed problem of mixed marriage arises and too often that marriage becomes a failure due to the fact that one of the two parties does not fully realise the full import of the step to be taken, and of its consequences. It must be understood that a mixed marriage is between two parties of unequal religions.

A marriage between a non-Roman Catholic and a Roman Catholic can very easily become a menace. A mixed marriage of this type has in it all the possibilities for trouble, disunity and regret. The Roman Catholic Church is the church, which because of its unjust and intolerant attitude, creates the worst of the problems arising out of a mixed marriage. The Roman Catholic

Church would have you believe (if one is foolish enough to do so) that all marriages contracted outside their church are invalid. All children, therefore, born to such marriages are considered by them to be illegitimate. The *Ne Temere* Decree promulgated on 2nd August, 1907, is the official document which lies behind this slander. Roman Catholic priests, therefore, say that marriages contracted outside their church is no marriage in the sight of God.

In New Zealand, in 1920, an Act was passed (after a public inquiry) entitled: "The Marriage Amendment Act," that "any person is liable . . . who alleges expressly or by implication that any persons lawfully married are not truly married." The penalty for such is a fine of £100.

No matter which of the contracting parties decide to "turn," the party who turns is required to sign a document promising to bring up the children in the Roman Catholic faith. The demand is improper, and the document, legally, is valueless.

The following is the form used in the United States of America and in Canada in signing up parties who turn for the purpose of marriage with a Roman Catholic:

"I, the undersigned, being desirous of contracting marriage with....., before a Catholic priest duly authorised by a special dispensation from His Grace the Archbishop of New York, do promise, in presence of the Reverend Father....., and of....., witness attending for that purpose, that all the children born of my marriage with..... shall be baptised and educated in the Catholic religion, and, moreover, that I will, by no means whatsoever, hinder or obstruct the said..... in the exercise of the said religion; I also promise that in the solemnisation of my marriage there shall be only the Catholic ceremony. In testimony whereof I have signed this document in the presence of Reverend..... and the said witness..... on this day of the month of..... 19....."

Signature.....

A similar form is in use in Australia and New Zealand.

Many young people yield to the demand to change their religion or to agree to "turn" without due thought. Loyal members of the Protestant Churches should refuse any move to marry in a Roman Catholic Church. If they take a definite, firm stand, they will very probably find that their partner will be the one to turn.

Everything in this solemn promise favours the Roman Catholic party; the poor Protestant must

keep his lips sealed as to his religious convictions, and, like a docile lamb, listen while his Roman Catholic partner freely opens her lips and makes every effort to win him over to the Roman faith. This is Rome's idea of justice.

Any man who will go before a priest and sign such a pledge, solemnly promising that the children God may give him shall be taught and shall grow up surrounded by false teachings, which he can neither accept nor believe, with no effort on his part to lead them into the truth as he knows it, has surely forgotten his responsibility to his wife and his offspring; and a woman who will do this cannot truly love either her husband or her children. Such persons cannot but despise themselves for signing an agreement no honest Protestant could sign.

Remember that every Roman Catholic child becomes an integral part of a huge world-wide organisation which aims at world domination in the national, political, social and finance realms. Would you wish your children to become a party to that?

The problem of mixed marriages can be met by adopting the following, in practice:

(1) Be very careful about making deep friendships with Roman Catholics of the opposite sex.

(2) Protestants are advised not to "turn" Roman Catholic on any account or pretence whatever.

(3) In matters of friendship with a person of the Roman Catholic faith, consult your clergyman or minister. You owe it to him to acquaint him of the facts. He will be happy to advise you, and help you. It is too late to consult him after marriage to a Roman Catholic, because the damage has been done.

(4) Remember, the Lord Jesus Christ is your saviour, not any priest of the Roman Church who claims the right of being a Christ on earth. Never be disloyal to your church, and never be disloyal to the Lord Jesus.

(5) Remember also that no such pledges of signing over your children to a foreign church are required of a Roman Catholic who is married to a Protestant by a Protestant clergyman. The couple are asked only pledges of fidelity to one another, and are left free to decide the question of religion for themselves before God, and as to what religious teaching they shall give to their children.

Do not stand up before a priest and agree to such propositions. If you do, you will lose all self-respect and will be but a slave bound hand and foot by the Roman Church.

—"The Nation," N.Z.

Belgian Congo.

During past years the Christian church in Congo has increased very rapidly, but we quote from a recent letter which finds an echo in other parts of the field. "There is a need among our church members for obedience to God's Word." Two of the main factors jeopardising the growth of the individual believer are witchcraft, still latent, despite Government attempts to stamp it out, and illiteracy. Our new booklet, "Everyday Life," has been received with great joy by missionaries and African elders, for it brings together Scripture passages upon such subjects as witchcraft and sorcery.

Perhaps the contrasts in the country are greatest between the bush native and the civilised townsman. We heard of a little boy walking eight miles for a copy of "The Way of Salvation." He took it back to his village and there read it aloud. On the other hand, in one of the large mining towns, African Christians act as colporteurs, visiting from home to home with supplies of Scriptures. Often they are treated with scorn by their fellows.

In the Congo, as in other countries of Africa, there is a lack of sophistication in the reading habits of the people, which helps the spread of the truth. Sometimes in Mission hospitals and dispensaries "tract racks" are kept: S.G.M. publications often find a place in these. It is a usual sight to see small groups of people in waiting rooms or on verandahs with one of their number reading aloud to the others.

There is a steady distribution of the Word in French, Portuguese, English and Greek among some of the 100,000 Europeans in the country. Some months ago a missionary gave a Belgian a New Testament. The more he read it the more convinced he became that it would be a good book to give to Africans in his employ. He wrote for a supply of New Testaments and the Mission put him in touch with Christians in his area. A visit made it obvious that, while he himself was unaware of the fact, he had been prepared by the Holy Spirit to receive eternal life, and the missionary joyfully led him to the Saviour. He shows clear signs of new life within and is sharing with his African employees the Gospel he now enjoys.

—"Scripture Gift Mission News Bulletin,"
March—April, 1958.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Message Of The Church Made Abundantly Clear.

By a Correspondent

Too many people still thought of Christianity as "opium Christianity," said Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, at the Student Christian Congress in Edinburgh. He told 2,300 students from more than forty countries that while the Church had in the past undoubtedly exploited the fact of a future life, it was untrue that it was now presenting a Christianity which was only fit for another world.

There was much to discourage the faith of the Church in the modern world and there were also powerful signs that much new life was coming to the world through the Church. In countries where the Church was persecuted it had given new life and hope to many. It was now possible for the Churches of the world to speak together of the great issues of life more easily than ever. The message of Christianity on race relations, segregation, and the needs of the underprivileged peoples had been made abundantly clear.

Church Repudiated

It was the belief of a vast proportion of humanity, however, that the Church and Christianity were the products of man's imagination and, therefore, dangerous to real life. This was not only the belief of Communists, but also of many intellectuals in the West. Many intellectuals were ready to believe in Christianity but denied that the Church

had anything to say about the real meaning of life. Christ was often revered, but the Church repudiated.

Dr. 't Hooft said the Church could not be separated from the Christian faith because Christianity was a religion of facts and not of ideas and those facts were rooted in history and in the community of the Church. He called on this generation of students to stand in with the life of their local churches and to help in their worship and organisation because the only effective defence of Christianity was for the Church to attack the evils of the world in the name of God.

—"Manchester Guardian," 11/4/'58.

* * *

Bishop On Principal's Secession.

The Bishop of Lichfield, the Rt. Rev. A. S. Reeve, made the following statement to the Press Association in London.

"In view of the wide publicity given to the secession of Dr. Hann, the former principal of Lichfield Theological College, to the Church of Rome, it is necessary that the true facts of the situation should be made known.

"On January 29, without any reference to me, Dr. Hann made a statement to the students that he could no longer participate in the full life of the college and particularly in its services.

"This information was given to me on January 31 and as chairman of the College Council I relieved Dr. Hann of his duties that day, and from that moment he took no further part in the life of the college.

"The Vice-Principal was appointed acting principal from that date."

Dr. Charles Alfred Clemence Hann became Principal of the Theological College in 1950. His resignation, taking effect from March 31 was announced last December. He had been an Anglican clergyman for 32 years.

He was Chaplain of Christ's hospital, Hordsham, from 1946-50. He read theology at Oxford, and his other appointments included the curacy of St. Helen's Abingdon, Berks (1937-40). He has also been examining Chaplain to the Bishop of Lichfield. He was ordained in Canada in 1926.

—"Dublin Evening Mail," 26/3/'58.

[Dr. Hann has set an example to all who find themselves in revolt against Church of England practice. He has honourably withdrawn since it became impossible for him to accept the Church's position. We have read that his immediate difficulty was the attitude of the Church of England towards certain marriage problems.]

Nepal and The Gospel.

For years, almost the only means of reaching Nepal with the Scriptures was through contact with Gurkha soldiers, and this was faithfully accomplished by missionaries who had access to them. Now that the country of Nepal is itself gradually opening to outside influence, the Scriptures are playing their own part in Christian witness.

One humble village teacher, a Brahmin, was helping a missionary to learn the Nepali language. For her language examination the missionary had to study the Gospel of John. When she and her teacher were reading in the third chapter, the teacher suddenly said, "These words are wonderful to me and are the same as I read in the book you gave me several months ago."

The missionary had no recollection of seeing the man before she began to take lessons with him, but it transpired that on the trip to his village some months previously she had given him a copy of "The Saviour of the World." He had read it through two or three times and his heart was prepared to hear the Truth before he commenced reading with her. He has not yet made an open profession of faith.

Another story is of a Sherpa girl who travelled down the mountain trails to attend a Christian hospital. From there she went to stay with Christian relatives nearby, where she trusted the Saviour.

The time came when she had to go back to her family. While she was on her homeward journey, carrying her load on her back and accompanied by two other Sherpas, she met a Christian missionary. They were invited into the missionary's home and shared her meal. Afterwards they conversed about the Lord in Nepali.

Using the Gospel pictures which the missionary possessed, the girl interpreted the message to the two Sherpas with her. Then she took something out of an inside pocket and reverently revealed the carefully wrapped contents of the piece of cloth. It was a copy of "The Way of Salvation." She was taking it back to her mountain home to share the good news with her own folk!—"Scripture Gift Mission News Bulletin," March-April, 1958.

* * *

Spotlight On Israel.

On the 16th January, the Prime Minister, Mr. David Ben-Gurion, officially opened the 150 miles of new road from Beersheba to Eilat, the Red Sea Port. The Prime Minister said—"This is one of the most important events since the time of the Second Temple. This

road is not only a highway from north to south, but it is the key to the populating of this half of our country, to the development and exploitation of its minerals and its agricultural settlements." The trip from Beersheba to Eilat, normally took seven hours, and in rain and bad weather it would take more than three days. The road used was a mere sand track. On the new asphalt road, it is estimated that lorries will cover the distance in four hours. Beersheba, the city where Abraham dwelt, the modern capital of the Negev, is now connected with the important port of Eilat by a first class modern road.

Shipping—the port of Eilat is very important to the economic life of Israel. Trade with the near and far East is being developed by means of this port. During 1957 Israel acquired five new ships, bringing up their merchant vessels to 34, with a total of 233,663 tons, and a personnel of 1,750 officers and men.

Immigration—during 1957 80,000 immigrants arrived. This was rather less than expected. There were a hundred thousand Jews in Morocco preparing to leave for Israel, but

(Continued on p. 71.)

ARE PROTESTANTS CATHOLIC?

In 1945 the Archbishop of Canterbury considered the divergences in the Anglican Church which are usually described as "Catholic" and "Protestant" and decided to ask each group, as well as some representative Free Churchmen, to consider their differences and their agreements in order to discover whether any harmonizing of views was possible. Newman once sarcastically referred to an effort to bridge separations as trying "to steer between the Scylla of Yea and the Charybdis of Nay through the channel of No-meaning." Some attempts at harmonizing opposites deserve that description. Nevertheless, we think the Archbishop was right in believing that to elicit plain statements of the varying positions and each side's view of what it opposed would aid clear thinking, even if it did not bring about agreement.

The Anglo-Catholics were first in the field, as the other groups only received the invitation later; in 1947 a pamphlet called "Catholicity" was issued by the "Dacre Press" setting forth the beliefs of fourteen Anglo-Catholic theologians. Evangelicals have prepared an answer called "The Fulness of Christ." The Free Church statement has been published by the "Lutterworth Press" at 5s., and is entitled "The Catholicity of Protestantism."

Dr. R. Newton Flew and Rev. Rupert E. Davies, two leaders among Methodism, are the authors, but they have consulted with a larger group of Free Churchmen in the various churches. Though this document was elicited by the challenge of "Catholicity," we believe it is of permanent importance.

The authors of "Catholicity" insisted that the true meaning of that word is "wholeness," and claimed that all non-Catholic Christianity suffered from partialness, whereas the true Catholicity is a complete way of life, including belief, worship and morals. The rejoinder of Free Churchmen in the volume before us is first of all a study of the true meaning of "Catholic" and then a claim that in its rightful meaning Protestantism has an indisputable right to it. Protestants, it is argued, are truly Catholic. Of course, it is no unknown thing for a name which rightly belongs to all to be appropriated and monopolized by one party, and the claim is in our judgment fully established that this has happened to the adjective "Catholic." It is time the monopoly was broken—only if Protestants reclaim the title they must be careful about the sense in which they employ it.

The Presence of Christ

Historical evidence is given in this book for the assertion that "the term catholicity means, in the first place, the presence of the living Christ." This is borne out by examining the first apparent use of the term by Ignatius, who wrote to the church in Smyrna: "wherever Jesus Christ is, there is the Catholic Church." The meaning of "wholeness" is a true element in the word, but is secondary. All communions wherein Christ dwells can rightly claim to be catholic in the primary sense; on the other hand, what Church can justly claim to have "wholeness" of Christian faith, Christian worship and Christian obedience? The claim is made by the communities we may call totalitarian Churches, but this volume well shows that indispensable elements in Christ's teaching have been omitted or subordinated by them.

Moreover, loyalty to Christ requires not only that we maintain all that He committed to us in its wholeness, but that we add nothing to the deposit of truth. The obligations of a faithful witness are splendidly expressed in the well-known words addressed to anyone taking the oath in a law court, which demands that he shall speak "the truth, the whole truth, and nothing but the truth." That exclusive final phrase "nothing but the truth"

makes illegitimate the numerous additions of the so-called Catholic churches such as the forthcoming official promulgation of the new dogma of the bodily assumption into heaven of the Virgin Mother of Our Lord. All the ingredients of a chemical formula may be present, and then the compound is correct, but if you add other elements you kill the "wholeness" by producing something quite different. That is what Rome has done.

Sola Fide

The authors of "Catholicity" attacked Protestants for following Luther in his watchword "sola fide," which asserts salvation "by faith alone." They claim that "alone" is an addition to Romans 3: 28, and seek to turn the tables on Protestants by protesting against the insertion of what they term "a non-Biblical word." Of course, "alone" is literally absent from the text, but it is implied in Paul's added words: "apart from works of the law." The authors of "The Catholicity of Protestantism" appear to us to justify the word, however, in the full quotations from Luther himself in Appendix 2 of their work, which show that he knew perfectly well what he was doing; as he said, "the text itself and the sense of St. Paul demanded it and forced it upon me. . . . When works are so completely cut away, the meaning of it must be that faith alone justifies. . . . The matter itself, and not the nature of the language only, compels this translation." He then shows that he had ample precedent for this addition, for those fathers to whom Catholics love to appeal had themselves inserted the word "alone." He was justified, he said, "by the precedent of the holy Fathers . . . and the peril of the people, who have so long been taught to hang upon works and be without faith and lose Christ."

Readers of this work will be amazed, we think, to discover how mistaken the Catholic side in this controversy was as to the true position of Protestants. The writers of "Catholicity," for instance, ascribed to "Orthodox Protestantism" belief in "Christ for us" but not "Christ in us," "Christ as Saviour" but not "Christ as pattern," "God transcendent" but not "God immanent." They said that Protestantism "sacrificed the Biblical doctrine that man was made in the image of God." The authors of this reply with good right say: "These are misstatements so gross that we cannot easily understand how they were brought before the public." But those who claim to maintain "wholeness" ought to know the whole truth about their opponents.

Much is claimed for Catholics in the realm of Authority, and the chapter dealing with this is very illuminating. Good work is done by showing how divergent Catholics are among themselves, for there are at least three different views in "catholicism" as to what authority is and where it is located. There are also different views as to who are included in the Church of God on earth; the Orthodox Church excludes Rome from membership of the true Church, and Protestants also are shut out. Rome recognises all the baptised as Christians, but we were once told by a Jesuit priest that that means we belong to "the soul of the Church, but not to the body." If we cannot belong to both, membership of the soul would seem to be more important and valuable!

There is a good deal of valuable teaching in this book on points of doctrine commonly misunderstood. For instance, it is important to notice Luther's careful distinction about "original sin," which (says this treatise) means that "though man may be diseased, he is not the disease." Total Depravity is explained as not meaning a deprivation, as a man who loses a limb is deprived of that member, yet remains a man. It is a "depravation" resulting in every part of human personality being worsened, and this results from sin's effect in "putting self at the centre where God alone should be." Our theologically minded readers will profit by studying the full and clear citations from Luther on "The Freedom and Bondage of the Will," which reveal how much distorted modern representations of his doctrine can be. The argument of the whole book is concentrated on the assertion that Catholicism lacks wholeness because it fails to do justice to the work of the Holy Spirit—a failure which is not always absent from Protestantism. Controversy is excellent, but it still remains the function of the Spirit of God to lead us into all the truth.

—Phurah II in "The Christian."

LATIN AMERICA NO LONGER RESPONDS TO THE APPELLATION, "THE ROMAN CATHOLIC CONTINENT."

By Walter M. Montano

For centuries the impression has been fostered that the Southern Continent belongs to the Roman fold and that the people are submissive to the Roman hierarchy. But recently,

in a very frank article entitled "How Catholic is Latin America?" a Maryknoll priest, Rev. Albert Nevins, presents a picture of the country that is surprisingly dismal as far as the Roman Catholic Church is concerned. ("The Sign," Sept. 1956.) Latin America is recognised as little more than a mission territory with Catholic traditions. Religion is professed rather than practiced, and hopes for religious solidarity are apparently vanishing, to judge by the observations of Father Nevins:

"Out of a total population of over 157 million, more than 136 million people of Latin America claim to be Catholics, but even by the most generous estimates only about 10 per cent. can be called practicing Catholics . . .

"A Chilean priest, Father Albert Hurtado, made a survey in his own country several years ago. He discovered that 3½ per cent. of the men and 9½ per cent. of the women attended Sunday Mass. Only little more than 10 per cent. made their Easter duty.

"Another Chilean priest, Father Humbert Munoz, reports that half the people die without the last sacraments, half are married outside the Church, and only a third make their First Communion.

"... in a parish in Buenos Aires . . . of the parents of 125 children making their First Communion, only one father and six mothers could be called practical Catholics. During the period of the survey 68 people died, of whom 13 received the Last Sacraments, and a number of these were already dead when the priest was summoned.

"'Because of the religious indifferentism of our people,' a Chilean bishop told me, 'we suffer from a lack of religious vocations. And because of the lack of priests, the indifferentism of our people increases by leaps and bounds.'

"... Latin America, which has more than four times the Catholic population of the United States, has fewer parishes than we do and almost half the number of priests. In the United States there is one priest for every 694 Catholics . . . 'The average South American pastor is responsible for upward of 15,000 souls,' declared Father Charles Brown, a Maryknoll missionary in Bolivia who has made a study of the situation. 'And it must be remembered that two-fifths of the priests are religious, and one-half are foreigners . . .'

"Colombia is generally recognised to be the strongest Catholic country in South America. The present government is closely linked with the Church—a fact that has given rise to much

Protestant propaganda in the American press. But even in 'Catholic Colombia' no more than 15 per cent. of the people attend Mass each Sunday.

"True Catholic intellectuals and social leaders are few and far between. When you do find them, they stand out like beacons in the night . . . For the most part the rich, the majority of whom are practicing Catholics, are more interested in perpetuating the status quo of their superior positions than in advancing the Church.

"Our best church-goers are the leading oppressors of the poor," a Peruvian priest told me. "Their wealth gives them power to silence anyone who opposes them. The encyclicals should be our most potent weapon to win back the masses. But our wealthy Catholics prefer a sentimental Catholicism to a dynamic one."

"... Over half the Catholics of Latin America cannot read or write. Illiteracy percentages vary over the continent from 90 per cent. in Haiti and 80 per cent. in Bolivia to 14 per cent. in Argentina and 15 per cent. in Uruguay. Even an advanced country like Colombia has a 44 per cent. illiteracy.

"Parish life as it exists in the United States is hardly known in Latin America. There is no intensive life of worship. Parish organisations are few and weak, confined to women and girls. There is a gulf separating the priests and people. Catholic education is for all practical purposes confined to the sacristy. The lay apostolate is only rarely used, and seldom are men enrolled . . .

"The picture is not a bright one except for a few isolated spots. At the best the Church is just about holding on. Facts do not warrant calling Latin America a Catholic continent. By tradition it is Catholic, but in actual practice the Latin American people as a whole live in neglect of their faith. The great body of people of Latin America live outside the Church, separated from its sacraments, ignorant of its doctrines, and unaware of the social teachings that could lift them from their wretched poverty.

"Latin America is really a mission continent" . . .

The recent Roman Catholic campaign to flood Latin America with priests from Spain and the United States is in our opinion as useless as watering a dead tree. For four hundred years Rome has had her opportunity to Christianise the continent, and if superstition, anti-clericalism, and Communism are rife, she has no one but herself to blame. For centuries she has represented herself as the

maternal guardian of the country, whereas in reality she has been nothing but a ruthless stepmother. Rome has never belonged to Latin America, and Latin America still does not belong to Rome.

Significantly, vocations for the priesthood have been negligible compared to the tremendous needs of the continent. But the recent effort to draw on foreign priests can only prove fruitless; at this late date it can hardly be expected to change the growing distrust and anti-clericalism among the people.

The tenets of Rome are anti-Biblical, and her policies are anti-democratic. She supports the rich, powerful landowner and grinds down the poor. She feasts while the people fast. She demands privileges and denies rights. She seeks no interests but her own and seeks power only to serve those interests. Is it any wonder that the masses are stolidly indifferent to her brand of Christianity and are now responding to evangelical Protestantism as never before?

Not long ago it was the writer's privilege to sit next to the Bolivian ambassador to the United States at a banquet of the Rotary Club of Los Angeles and to hear him deliver a lecture, given in perfect English, that stirred the minds and moved the hearts of his listeners. He seemed to have a deep sense of spiritual values so often lacking among public figures.

Later on, during the course of a personal conversation, the ambassador related that he—like many another "nominal" Catholic—had been educated in a Protestant school in Bolivia. His spiritual insight was no mere coincidence.

What Rome has failed to provide for Latin America, the figure of One on the Cross has supplied, in all the fullness of His redemptive power. But His appeal does not end here. Down through the ages a voice has sounded and found its echo in the empty tomb: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is the voice of One who had compassion on the multitudes, who fed them bread for their bodies and the Bread from heaven for their souls, who loved them to the death and redeemed them through His resurrected life.

Our responsibility as lightbearers is greater to-day than ever before. A whole continent, fed on husks for so long, is hungering and thirsting for the living bread and living water, which only Christ can give. A whole continent, deceived and exploited for hundreds of years, is longing for the truth found only in Christ. A whole continent is waiting . . .

—"The Converted Catholic Magazine"

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EDITOR'S CHAIR

SPIRITUAL PROGRESS.

It may seem a commonplace thing to talk of spiritual progress, but is the fact of spiritual progress a usual one? Are we not faced time after time with two other situations in the spiritual life: spiritual stagnation, and spiritual decline? Many professing Christians are in a state of suspended spiritual animation, and many, even if not conscious of it, are slowly deteriorating.

Our World confronts us with vast complexities. We are not thinking of the intricacies of modern science (which are quite beyond us) but of the multifarious problems, social, economic, moral, intellectual, which are forced upon our attention. Large numbers of people say quite sincerely that they don't know what to think or to believe. Often as a result they give up the struggle, and put all questions of faith into the background. They no longer try to understand. They are not atheists, or materialists in theory. They are simply bewildered, and not liking to be in a state of bewilderment they find it easier to put out of their minds the things which cause the perplexity.

In the New Testament we come upon a man in a state of confusion. He has had a mystifying experience, and most of his ideas have been upset. Old securities of life have collapsed, and new ones have not yet taken shape. What do we find him doing while in this bewildered state? We read "Behold, he prayeth"

(Acts 9. 11). That man took the wisest course, and has left us a permanent model to imitate. What he did in that time of crisis he kept on doing throughout life, and the Saul of Tarsus who turned to prayer in his time of perplexity is the man of continuing prayer and unquenchable faith, Paul the Apostle.

* * *

We can strongly recommend persistent prayer to all who find this World a bit too much for them. Of course there are people who seem to be unaware of the World's problems and challenges: whether we should envy them, or pity them is hard to say. Yet we must say that the shut eye and the closed mind are not Christian. The Christian (or the would-be Christian) must be open-eyed, and ready to face the difficulties. How are we to face them? Not by avoiding them; still less by saying that they do not exist; still less by saying that they are Satanic illusions. We are to face them in the steadfastness St. Paul tells us about in Ephesians 6. We are to put on "the whole armour of God." It won't be like Saul's armour when David tried it on—too big for us. It will fit, for it is God's provision of trustworthy equipment for a warfare we may confidently engage in when it is forced upon us.

Think of that equipment—nothing is left out: no vulnerable part is unprotected, and no necessary weapon is withheld from us—the girdle of truth which braces our energies, strengthens our characters, and gives poise and direction—the breastplate of righteousness which is moral and spiritual protection of innocence and a good conscience. "His strength was as the strength of ten, because his heart was pure"—thus did the poet sum up the perfect Knight, Sir Galahad (if our memory is correct): is it not a profound truth?

The Christian's warfare is not an end in itself. The foes are to be overcome, but what then? Then the constructive conquering work begins. We are not to stand content among our fallen foes, delighted with their defeat. We are to have our feet shod with "the preparation of the gospel of peace." The reconciling work is ours, and it is liberating work too. We have noted that prayer is a recourse at hand in face of perplexity. Here we come upon another rich possibility in face of the distracting and conflicting elements of present-day life. Let us try what we can do as stewards of "the gospel of peace." If the Christian instead of sharing in the general bewilderment of our time, and instead of trying too much argument, will try to be an oasis of comfort,

modest wisdom, goodwill, helpfulness, sincerity, he or she may succeed in doing the very thing Our Lord most wants. Read the Beatitudes—"Blessed are the peace makers," and remember that there is an equally good translation—"Happy are the peace makers." If we can open up to others that particular avenue to happiness we have started them upon the path towards discovering that true and permanent happiness are only in Christ.

* * *

A Christian who is knocked out by the first blow cannot be said to make a valuable contribution to the Christian campaign. The man who rushes bare-headed into the thick of cudgels soon goes down. So does the Christian of inadequate preparation. We need no sudden resolves or hasty promises. We need to recall the Lord's parable about counting the cost (Luke 14, 28), and therefore we need to be sure of our convictions, sure of the ground we stand on (rock, not sand), and sure that difficulties are truly interpreted as tests of our convictions and not exposures of our loyalty. We need therefore "the shield of faith," and also "the helmet of salvation." Faith when it is well-seasoned, rational, and humble will carry us through. The soul which is guarded by true faith will never be brought low. It will always know enough of God's love and grace to survive the darkest hour.

* * *

The life of faith, lived in suburbia, or in a factory, or an office, or in professional duties, is bound to have effect as long as it is consistent, and of course as long as it is marked by the spirit of Christ. A common mistake of some professing Christians is an appearance of superiority to their neighbours. Another mistake is the censorious attitude, the tendency to frown on even quite innocent activities. Another mistake is to give the impression that Christianity is a very dull business. Perhaps dull people cannot avoid making all their interests dull to those around them. Certainly if we behave in a dull and dispirited way about our faith we shall be of little use to people who need the Lamp and the Light, and who expect to be shown that the faith we have in Christ is interesting, encouraging, enjoyable, and effective.

Our weapon is to be "The Sword of the Spirit, which is the Word of God." Let us remember that the Sword of the Spirit is not necessarily the English translation of A.D. 1611 (the Authorised Version). There is no reason to shun the use of the Revised Version,

and in a world in which the Christian's neighbours may be more familiar with the language of the B.B.C. and the daily paper than with the language of three-hundred and fifty years ago, there is good reason to acquaint them with the Word of God in a modern English version such as Dr. Weymouth's. That is a version of the New Testament which the evangelical Christian may confidently employ.

Patient reading of the Bible, in particular of the New Testament, will bring about the realisation that in it we have a map of life.

The distracted and despondent may find in it the clues to daily constructive living, and the deliverance from sin and from selfish ends. The doubtful may find a worthwhile proposition—"Lord I believe: help Thou mine unbelief." If the significance of that prayer is grasped: if the belief, however small, is real, grace will come, but we must persevere. If we mean it, we may soon discover the force of this other phrase "Believe in the Lord Jesus Christ and thou shalt be saved." "Saved" from what? "Saved" for what? These are questions to think about. We can be saved in Christ from fears, anxieties, sorrows. We can be saved in Christ for the object of spreading the good news, for real usefulness, for wholesome influence and spontaneous goodwill. We can be saved in Christ from sin, and saved in Him for eternity.

But some may say "What do we mean by believing in the Lord Jesus Christ?" There is the answer we can quote and there is the answer we can give as our testimony (what we ourselves have found), and there is the answer each man must learn for himself.

We believe that in Christ we are set free from the law of sin and of death. We believe in Him as a true historical person who lived and died among men, and rose from the tomb, and did so because He is God the Son who took away the sin of the World. We believe that in the light of these facts He is through the Father's will, the Way, the Truth, and the Life for all men.

We can testify that His precious Blood is our life, and that we know Him and the power of His resurrection. Beyond that there is the knowledge which grows fuller and deeper in fellowship, and there alone.

Man's needs are not met by outward things, technics or automation. Man is spiritual and his troubles are largely due to his unawareness of, or reluctance to admit, that fact. How truly did Dante express the vital thing in the line—"In His will is our peace." Augustine nearly a thousand years earlier had said of

God "Thou hast made us for Thyself; and our hearts are restless till they find rest in Thee." Dante in the intrigues and dangers of an Italian mediaeval town, and Augustine after years of moral intellectual and spiritual confusion, reached in their own experiences the peace the word of God told them they could attain.

* * *

Can we claim a single virtue for spiritual stagnation, or point out any advantage in spiritual decline? Is anybody to-day the better for not having the Christian faith? Are men now showing that they can make good without God?

The Christless man of two thousand years ago was described thus—"With hearts filled with all sorts of dishonesty, mischief, greed, malice; full of envy and bloodthirstiness, quarrelsome, crafty, spiteful, secret back-biters, open slanderers; hateful to God, insolent, haughty, ostentatious; inventors of mischief, disobedient to parents, destitute of sense, faithless, without affection, and without pity." Are Christless men to-day any different? Of course we recognise that there are and always have been good men not professing the Christian faith. We set no limits to the activity of the Spirit of Christ. But the general inclination is to the worse, not to the better.

* * *

The tendency to deteriorate, like the will to stagnate, is in some degree due to thinking of Christianity as a set of opinions and procedures to be held. If we consider Christianity to be "a system" it is likely that it will be valued as a system, and its true nature as the living of a redeemed, expanding spiritual life will tend to be disregarded. It will become a matter of precepts and obligations in preference to a real union with God. What we want to emphasise is that our religion which is "Christ's Religion" is more than a system, and more than precepts and obligations. Spiritual progress is being made when we are finding out for ourselves the inner life of the Spirit. When we realise the inner life of the Spirit, the precepts and obligations cease to be duties we carry on, and become spontaneous expressions of our new life. The system is no longer a system, for it has become a sphere of our spiritual activity. It is a field of spiritual energy. Rightly does the Creed of Nicaea say of the Holy Spirit that He is "the Giver of life."

* * *

Our own spiritual progress is capable of

being tested. We can examine our increase in spiritual capacity, insight, determination. We can pursue knowledge. In Col. 1. 10 we have a reminder that we can increase in "the knowledge of God"—consult the passage and make it a prayer.

In 2 Cor. 7. 1. Another step forward is indicated by the words "perfecting holiness in the fear of God." Holiness here is plainly shown to be "separation from sin." We can go on perfecting our alienation from sin, even if we make no presumptuous claim that we have reached perfection.

In 2 Peter 3. 18 we are told to "grow in grace." The Christian does develop in the environment of grace. It is his true spiritual climate. The conditions favourable to growth in grace are available to all of us, and why should we not try to be worthwhile persons?

Naturally we may grow in power. Practice increases every kind of skill, and spiritual power never came to us through neglect of our opportunities. So St. Paul says (2 Cor. 9. 10) in the language of prayer, may "He that ministereth seed to the sower . . . increase the fruits of your righteousness." The sincere Christian who is unpretending in his goodwill and not engrossed in worldly matters will always find his Christian influence increasing, and will know that God is accepting and blessing his efforts.

God will also help us to love our neighbours and our enemies. As we find ill-will and indifference and contempt for others dying out in us, and sympathy and thoughtfulness, and generosity of spirit growing in us we shall mark the progress in love which God is giving us. 1 Thess. 3. 12 puts it into a brief sentence "The Lord make you to increase and abound in love."

* * *

What is the key to it all? Simply this, that we pray. How? Look at Ephesians 6. 18 "Praying always with all prayer and supplication in the Spirit, and watching there unto with all perseverance and supplication." Thus St. Paul expands the words of Our Lord ("watch and pray" Mk. 13. 33), and claims the power of the Spirit to aid us. He puts this more explicitly in Romans 8—"The Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us . . . He maketh intercession for the saints according to the Will of God."

That indeed is the sum of the whole matter. Spiritual progress is evidence of the presence with us of the Holy Spirit, and it is His

presence which enables us "to bear one another's burdens" in the twentieth as in the first century.

"FUNDAMENTALISM."

Let us begin by saying that we are not at all clear as to the meaning of "Fundamentalism." The word is used in different senses. We believe that it started into popular religious vocabulary soon after a group of evangelical Christians in the United States of America circulated all over the World a series of booklets on "The Fundamentals" of the Christian faith. That was about forty years ago. The group had agreed as to what are "the fundamentals." Obviously, other groups of professing Christians might not agree with them. Disputes were bound to take place, and did take place over the question "What is essential Christian belief?" Orthodox Christians holding the faith of the ecumenical creeds agreed in the main with the list of doctrine put forward as fundamental to our faith. No doubt they felt that a few were susceptible of other interpretations, and did not lay equal emphasis on all. Liberals appear to have reacted strongly against the booklets, mainly because they seemed contrary to contemporary scientific beliefs, and because they rejected what used to be called "the assured results" of Biblical criticism. Readers may remember how in America the issue became involved with the current theories of evolutionary science; and how at least one State Congress prohibited the teaching of evolution in State schools. A notable trial of a science teacher took place in Dayton, Tennessee. He was charged with breaking the law about evolution teaching, and was defended by a famous liberal lawyer. On the other side was the even more famous W. J. Bryan who publicly pledged himself to absolutely literal acceptance of what he understood to be the Biblical teaching on Creation. Thus in America "fundamentalism" was identified in the popular mind with the rejection of modern knowledge, and the liberals thought their opponents were obscurantists and reactionaries. Fundamentalists in the heat of conflict retaliated with their accusations of insincerity and baseless theorising.

Thus, when the word "Fundamentalism" came into current use in these islands it was thought to stand for the rejection of all modern scholarship, and regarded as a refusal to face facts.

* * *

We think that during the past thirty years

the trend of Christian scholarship has been increasingly conservative. As far as it goes, it seems to lend support to conservative beliefs about the Bible and Christian doctrines. The rise among us of a fresh appreciation of Bible teaching under the more imposing title of "Biblical Theology" is a sign that a positive attitude to Holy Scripture has replaced the negative criticism of a generation ago. We welcome this return to constructive thought and spiritual unsight.

Fundamentalism may be found in a crude as well as in an enlightened form. Crude fundamentalism may mark certain backward sects, especially in their less responsible interpretations and individualistic notions. This is radically different from the genuine scholarship and experienced exposition of men of real education and equipment. The orthodox and conservative faith of Dr. Machen or Archdeacon Hammond is very different from the bellicose diehardism we meet with in certain professedly evangelical quarters.

* * *

What is Fundamentalism as we find it in its best manifestations? A lively faith in the living God, the Creator and Sustainer of all life, and the author of Eternal Life. A positive acceptance of the redeeming love and friendship of God the Son, which was displayed towards us on Calvary, and assured by the shedding of His Precious Blood which has effectively taken away our sin—a reception of the Holy Ghost the comforter, as the Spirit of power, guidance, and wisdom—belief that the Bible is, as Christ's Church has ever taught, the Word of God, with the further belief that as originally given to men it is inerrant. Fundamentalism does not stand for a mere formal acknowledgment of these beliefs, but for an active personal surrender to them, and for a realisation that they make demands upon us. So, we are given to understand, fundamentalism considers itself the genuine expression of traditional Christian truth.

It is not a Christian witness or faith which, in legal language, is "void for uncertainty"!

* * *

Now we know that there must be different apprehensions of spiritual truth; and we have no desire for a standardised dogmatic Christianity. That is Rome's idea of the Christian faith, not ours. We freely allow that the faith must be personally received and understood, and that people who think cannot be made to think alike. But the Gospel is not a maze of vague aspirations and interesting emotions: it is historic, challenging for world conquest. It

is God's weapon against sin, and His instrument of reconciliation. So the critics of Fundamentalism must content themselves with objecting to the fundamentalist attitude to the Bible, otherwise they are objecting to something which is not "fundamentalism" at all, but strictly "the Christian faith."

* * *

While not writing as fundamentalists we think it is necessary to put down these points because we believe that the campaign being carried on against "Fundamentalism" in Great Britain to-day is a mis-direction of energy and a definite weakening of Christian witness.

Is it not the simple truth that the orthodox Christian's of all denominations and the fundamentalists believe precisely the same doctrines, except that the fundamentalists hold a particular view of the inspiration of the Bible? Why should that be magnified to such an extent as to overshadow every other issue, and create division where there ought to be fellowship, and conflict where there ought to be intelligent devotion to the common aim?

Suppose we say that we think the fundamentalist is wrong in his view of Bible inerrancy—are we therefore to act and speak as though he is wrong in everything? Suppose the fundamentalist thinks that those who disagree with him are mistaken—ought he to make that the decisive ground for declining any Christian fellowship?

We naturally prefer the company of the like-minded—but ought we to shun others unless we have our hundred per cent. agreement with them?

* * *

All the above is preliminary to a comment on the criticism of Fundamentalism which appeared in "The Church Times" of 9 May. Dr. G. W. H. Lampe discusses what that paper describes as "one of the pressing problems." He calls "Fundamentalism" "Conservative Evangelicalism." At once we see where we are—the old war against traditional evangelicalism is still waged. Conservative Evangelicalism is nothing new. It has always been a pronounced feature of reformed Christianity; and indeed claims to be original Christianity. We are not supporting Dr. Lampe and decrying Fundamentalism; and we are not supporting Fundamentalism and scolding Dr. Lampe. We are simply expressing our surprise that in the present state of society, and in the present predicaments of the Christian Churches, it should be thought timely, fitting, sensible, and Christian to resent and

condemn any orthodox and wholehearted discipleship.

Dr. Lampe is a University teacher, and therefore meets the Inter-Varsity Fellowship of Evangelical Unions. He pays it this tribute "a most powerful Christian force especially in schools and universities, and a movement which in its impact on the Church of England is producing many ordinands as well as devoted laymen." We read this tribute, and in our simplicity say "Thank God." We think that earnest Christian faith and life are more important than a particular theological problem. We believe that there are many more harmful opinions in circulation in these islands than the opinions censured in "The Church Times." There are false Christian forms of thought—Christian Science, Jehovah's Witnesses, Spiritism, etc. There are various Secularisms. There is Materialism, There is Communism. There is sheer mindless indifference. There is open unashamed sin. Why fight with Fundamentalism? Why win a dialectical skirmish there and lose the Holy War against the enemies of God?

Dr. Lampe speaks of Fundamentalism's "strong and vital outward-looking missionary spirit." He calls it "its best characteristic"—so it is, for it is obedience to Christ's final command. He objects to "its narrow sectarianism and its rigid attitude towards biblical interpretation." We are not well enough read in the subject to offer any comment on this, but again we think the criticism is excessive, because the living message of the New Testament is there for us to receive and act upon whether our intellectual approach to the critical problems is rigidly conservative or merely conservative.

Dr. Lampe further regrets the "Conservative Evangelical" view of Our Lord's Atonement—it is seen in terms of "vicarious punishment." We ask "how can you arrive at a view of the Atonement except by using the Biblical material?" That material undoubtedly includes the element of vicarious punishment. It may not be the popular view, but have we the right to disregard it?

* * *

Reference is made to Dr. Hebert's recent "Fundamentalism and the Church of God." That book is a most interesting one. Dr. Hebert writes with remarkable appreciation of the literary work of T. C. Hammond, long connected with us, and honoured among us here in Ireland. In fact, Dr. Hebert acknowledges so freely the virtues and achievements of Fundamentalism that when he comes to criticise it, his criticisms have already been discounted to a large extent.

It seems to us that we need to recognise this, that Christianity and the Bible in the theologian's study are one thing, and Christianity and the Bible in the life of the serious practical man in the workaday world of sin and conflict are another. Let each try to understand the other; let both try to meet more often on common ground. Let each stand the test of results. Above all, let us stop denouncing our brethren in Christ when the enemies of God are making serious inroads upon all truth and morality.

PASSING EVENTS—*cont'd. from p. 62.*

were most unexpectedly prevented from leaving by the Moroccan government. In any case, immigration to Palestine is simply phenomenal. Where indeed is the country with such limited resources as Palestine, that can absorb eighty thousand new-comers, in twelve months. The miracle is enhanced when we think back. When the Jews took over the government in 1948, the economic conditions were far worse than they are to-day. In the last eight months of that year 101,800 immigrants arrived, and in the following year 239,600 arrived. In less than ten years 913,300 Jews returned to their homeland. We venture to guess that there is not a country in the world, of the size of Palestine, with such undeveloped conditions that could absorb such an influx of people. One item alone beggars imagination. To manage and maintain law and order, in such a liquid mass of humanity, from seventy-six countries, with their different cultures and languages, is nothing short of a miracle. Yet the country never looked back. Friendless and surrounded by powerful enemies, Parliamentary institutions, on democratic lines, were quickly established. Hebrew culture commenced with rapid growth of educational establishments of a high order. Building, agriculture, commerce and industry has gone forward with an amazing speed. A defence force has been formed, of the calibre that a neighbouring enemy will think twice before measuring swords. But whence comes all this? Well, it is Palestine! Palestine is different. It is the land of God's choice, and unlike any other country, it enjoys Divine Purpose, present and future. There is not a spot on the earth with which the Bible is so closely related, and in which so many of God's promises are vested. Palestine, "My land."

* * *

Dating Dead Sea Scrolls—Tests of Parchment.

The Department of Leather Industries at

Leeds University is working on a new method of dating old parchments, and has started using it on fragments of the Dead Sea scrolls. Chemical analysis has shown that none of the parchments tested so far was made in the Dead Sea area. The new method is a result of some fundamental research which the department is doing into the nature of certain animal tissues.

The dating technique has not been perfected yet. At present it cannot be used to give an absolute date to a parchment, though it can tell if different fragments are of the same age. It has been used in this way on many of the scroll fragments in the possession of Mr. J. M. Allegro, of Manchester University, and has confirmed that these were made at the same time. An approximate estimate of the date of these fragments has refuted suggestions that they were as recent as A.D. 600, but cannot say much more than this. The technique should be able to give absolute dates in about eighteen months' time after it has been calibrated by using it on parchments of known dates. Professor Donald Burton, the head of the department, expects it to be more accurate than the conventional radio-active carbon methods.

Shrinkage

The technique relies on the fact that the animal fibres in the parchment—which is a form of uncured leather—gradually change with age. The parchment fragments are put in water and slowly heated until at a certain temperature they suddenly shrink. This "shrinkage temperature" is lower in old parchments than in new ones and can be used to construct an accurate time scale. It can only be used on materials which have been stored in very dry conditions, as is the case with most of the Dead Sea scrolls.

The department is also chemically analysing the scroll fragments in an attempt to locate the places where they were made. The Dead Sea and many of the desert springs contain rare trace elements which are peculiar to each location and these can be matched with the elements found in the parchments. The Dead Sea, for example, contains a good deal of the common sodium, calcium and magnesium salts, but very little magnesium has been found in any of the parchments tested so far. It is therefore reasonable to assume that they did not come from there, though whether the scrolls were written there is another matter. A research assistant has just returned from the Middle East after making a detailed survey of the local water supplies and the trace elements they contain. He has also brought

back many fragments of the original scrolls and some from the recent finds at Qumran.

—"Manchester Guardian," 27/3/'58.

* * *

Excavating City of Joshua—Bible as Manual.

Dr. Yigael Yadin, the former Chief of Staff of the Israel defence forces, held a press conference recently in what more than a hundred years ago was Turner's studio, in Cheyne Walk, Chelsea. Dr. Yadin is now a lecturer in the department of archaeology at the Hebrew University of Jerusalem. He spoke about the Hazor excavations, the Dead Sea Scrolls, and the first ten years of the State of Israel. Hazor, where Dr. Yadin has been leading the James de Rothschild expedition, was the biblical city in North Galilee associated with Joshua about 2,300 years ago.

The results of the first three years' work are to be displayed in the British Museum next month. Whereas normally there is a time lag of some twenty years between the diggings of the archaeologists and the publication of their findings, the first volume of the Rothschild expedition has been published this week. Quoting 1 Kings, 9, 15, Dr. Yadin referred to the cities of Hazor, Gezer, and Megiddo, which had been rebuilt by King Solomon.

American archaeologists had found King Solomon's city gate and city walls of Megiddo some twenty years ago. When Dr. Yadin and his team were engaged on Hazor they were able to forewarn their assistants of exactly what they would find. The specifications were the same as at Megiddo and all the details were to be found in the Bible. Exactly the same had been true of Gezer. "In fact," Dr. Yadin commented, "The Bible is a real manual to archaeologists excavating in the Holy Land."

They had not discovered any new scrolls. All seven had already been published. One would be appearing at the Brussels international fair in the Israel exhibition. The new fragments were all in Jordan; but they had not been published. Dr. Yadin believed that the Dead Sea Scrolls would have a considerable effect on the Epistle to the Hebrews. He believed that the Hebrews to which the epistle refers were "the early Christians who originally belonged to the Dead Sea Scrolls sect" and that the Epistle had been written to prove Jesus's superiority over other messianic personalities, the implication being that the lay Messiah was also the priestly Messiah, the Dead Sea Scrolls gave a new interpretation to the Epistle.

—"Manchester Guardian," 18/4/'58.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

A Timely Comment on Ireland To-day—Necessary to Bridge Spiritual Differences.

—Provost of T.C.D.

Some were too ready to throw the blame for our ills on the physical separation of our country, but that was not the real reason, declared Dr. A. J. McConnell, Provost of Trinity College, Dublin, when he opened the eighth annual congress of the Irish Students' Association in the college.

"I feel," he said, "that before things can be righted, there must be efforts made to bridge the spiritual divisions from which the country is suffering." People in the South of Ireland, perhaps, did not quite realise how deep some of these divisions were. In the North it was well apparent. But even in the South there were very few efforts made to bridge those divisions between us.

There were associations founded in all good faith, yet by their very essence they only emphasised those divisions among us. For example, there was, he understood, a Catholic University Students' Organisation. He did not for one moment suggest that people should not be allowed to have such an organisation if they wanted to, but what he would ask was, were there any problems which a Catholic university organisation could not discuss much better if there were Protestants present?

Dr. McConnell said that there were far too many occasions on which it seemed to be implied, in the South at least, that Ireland was a

Catholic country. If that was to be the attitude of the younger people now, we were not going to get any solution to the unity of this country. Ireland, to his mind, was both a Catholic and a Protestant country. The gap between these two could only be bridged in an atmosphere of toleration and goodwill.

The Chief Problem

The Provost said that one of the chief problems from which universities in the Twenty-Six Counties suffered was financial. "In spite of the fact that the Government shows a great deal of sympathetic interest in university education, nevertheless, they do not seem to understand that you cannot get very far without money."

Dr. McConnell said that there had been recent comments on the numbers and locations of Irish university institutions, but he thought that the main problem was rather one of their co-operation. If the universities did not co-operate, they could not expect other sections of the community to do so. Trinity College would welcome to the fullest extent any co-operation with all other Irish colleges and university institutions.

Referring to the theme of the congress—"The dilemma of the Irish student"—he said that he regarded the mass emigration of our students as the most serious aspect. Not only university students were leaving in great numbers, but young people in all walks of life.

This country had not yet organised itself in such a way as to organise employment of university graduates, but that was not the only problem. Some of our young people were running away from a way of life, as well as for economic reasons. The future of any country depended on its young people, and he felt that that was particularly true of Ireland, because there was not any question that this country was a sick one. The older generation did not seem to be able to find a solution. "Perhaps your generation will," he added.

Of Religious Character

Mr. G. Tierney (U.C.D.) pointed out that the Association of Catholic University Students in Ireland was not an organisation which came together to discuss topics of general interest. It was an organisation of definite religious character, and more a branch of the Legion of Mary than any other organisation.

Dr. McConnell replied that he was not intending any criticism.

—"Irish Times," 2/5/58.

Excavations in the Land of the Bible.

The remarkable results of the first three seasons' excavations at the site of the great biblical city of Hazor, which was captured by Joshua as recorded in the Old Testament, were given at a Press Conference by Dr. Yigael Yadin, Lecturer in Archaeology in the Hebrew University of Israel. The results of these excavations will be on show in a special exhibition to be held at the British Museum from May 3.

Dr. Yadin said that he was still excited about everything that they had found there. In many cases it was, as far as archaeology in Palestine and Israel was concerned, the most dramatic corroboration of Biblical narrative. They were told in 1 Kings ix, 15, that King Solomon built the three royal cities of Hazor, Megiddo, and Gezer. This latest discovery was made with the help of that one short verse from the Book of the Kings. It was the clearest case they could have of how the Bible could be a real guide; a manual, to archaeologists excavating in the Holy Land.

Gezer had been excavated about 50 years ago by an English archaeologist, and the amazing thing was that it was exactly identical in plan and measurement with the other two cities, as if they had been built by one royal architect. Dr. Yadin said that the excavations at Hazor were the largest excavations in the whole of Palestine.

(Continued on p. 82.)

GREGORY DIX, D.D. AND ANGLICAN ORDERS.

Several months ago we referred to Dom Gregory Dix and his views on the nature of Holy Orders. Lest the title "Dom" should lead some readers to think that Dr. Dix was a Roman Catholic monk, we point out that he was a member of a Church of England Monastic Community which follows the Benedictine rules, and so employs the title distinctive of Benedictines. We have no occasion to question the choice of such community life—it suits the tastes, temperament, and interests of certain people, and we do not deny their liberty to adopt it. Dom Gregory Dix was a diligent scholar and a devout man. His death in middle life was a loss to his friends and to certain branches of scholarship. But we have no disposition to accept his opinions or his verdicts on any matter. He contributed to a large collection of studies called "The Apostolic Ministry," a very pretentious work which displayed extensive learning with no corresponding

critical judgment. In his contributions to it, it was said that Dom Dix argued to foregone conclusions—that what was assumed on one page was taken as proved on the next! But we must not be too critical, for we may at times be tempted to argue in the same way on another issue.

* * *

A short popular book by Dom Gregory is "The Question of Anglican Orders." This is subtitled "Letters to a Layman." It has been reprinted three times since 1944, and a new edition appeared in 1956. The point of the letters is mainly the defence of Anglican Orders against the strictures and condemnation of them by Pope Leo XIII in 1895.

We have already stated our view that Pope Leo had no alternative but to condemn Anglican Orders on his own grounds—for the Anglican Church at the Reformation rejected the late mediaeval notion of the nature of the Christian priesthood. The Council of Trent reaffirmed the mediaeval theory, and when Leo examined the question he rightly declared that the Anglican doctrine and his Church's doctrine did not agree.

As Leo held a wrong view of the Christian ministry and the Anglicans held the right one, it is obvious that Leo believing himself to be not wrong, but right, must say so, and issue his Bull against the ministry of the Church of England.

Leo ascribed powers to the priesthood which the Christian priesthood does not possess. The Church of England restored the true primitive principle of the ministry.

If we accept the Roman suppositions as to the ministry, we cannot find them implied or explicit in the Anglican Ordinal. This is a position which is independent of the question of forms of ordination. It was easy to show that Pope Leo had ignored early forms of Ordination, but that did not touch the real point. The real point is that Rome as represented by Leo assigns to the priesthood powers which are certainly not assigned to it either by the Anglican Ordinal, or by early liturgies.

* * *

On page 15 of the second edition Dom Dix says "the C. of E. has continuously claimed that in ordaining bishops, priests, and deacons the C. of E. intends to do and does essentially what the whole Catholic Church from the Apostles' time until now has meant and accomplished by the ordination of a bishop, priest, or deacon." Now a glance at the preface to the English Ordinal annexed to the Book of Common Prayer will show that what Dom Gregory says here is different from what the preface says. The preface does not assert that we *mean* what was meant at any stage during the evolution of theories of the

ministry. No fixed and unvarying belief as to the nature of the ministry can be stated as absolutely held in the Church from the earliest days till the sixteenth century. There were bishops, priests, and deacons, from the first Age of the Church, and these Orders were retained in the reformed Church of England. But that is not the same as saying that the reformed Church of England saw nothing in the current notion of priesthood which called for correction. We simply cannot claim that we accept the theory of the priesthood which is to be found in the decrees of Trent or in the Roman Catechism.

Rome may say that "from the Catholic standpoint Anglican Orders are void," but Rome cannot define "the Catholic standpoint" (from which she has departed) she can only speak of "our standpoint," and from that angle alone she may declare Anglican Orders void.

* * *

Dom Gregory (page 18) proposes to his readers that the really profound differences "and they are very profound indeed" between Protestant and Catholic Christianity all centre round the word "justification." He then gives his exposition of "justification by Faith" as the Protestant creed. This enables him to declare that justification "left out altogether the ideas of the Church and the Sacraments from the whole operation of Redemption and Sanctification." He has to admit that Protestantism could not help seeing that "the New Testament represents our Lord as having instituted the Church...and certain external actions and signs." "Protestants kept them, but were forced to empty them of much of their Scriptural meaning."

Dom Gregory in his ingenuous follow-up of this idea tries to persuade his reader that Protestants did not bother about grace or about the work of the Holy Spirit: that all they needed was to proclaim "the Gospel." How ignorantly wide-of-the-mark this is in the light of the teaching of the Reforming theologians need not be emphasised. He seems not to have kept in mind that his own Church (which we suppose he would have distinguished from "Protestant" Churches) in Article II affirms—"that we are justified by Faith only is a most wholesome doctrine and very full of comfort." The same Thirty-Nine Articles define Sacraments as "sure witnesses and effectual signs of Grace and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our Faith in Him." The Articles also define the visible Church of Christ as "a congregation of faithful men in the which the pure Word of God is preached, and the Sacraments be duly administered according to

Christ's ordinance in all those things that of necessity are requisite to the same." Plainly the Church of England is not of opinion (in the sixteenth century or since) that justification by Faith only renders Church and Sacraments redundant or irrelevant, or that if the externals are kept, the real meaning of Church and Sacraments has been evacuated.

* * *

"Protestantism retained the idea of the Church despite its awkwardness in the Protestant scheme of thought"—this is one of Dom Gregory's dicta, though it cannot be this sort of thing which gave him a reputation for scholarship. If he had examined Calvin's "Institutes," or Jewel, or Hooker, he would not have said that the idea of the Church is an awkward one for Protestants. Why should it be? Why should Dix and others assume that Justification by Faith is inconsistent with Churchmanship or with Christian antiquity? In Bishop Kaye's edition of Justin Martyr's First Apology, Justification by Faith is discussed as a patristic doctrine. It may be remembered too that it is taught in that truly Catholic volume the New Testament.

If we contrast Dom Gregory's thoughts on Justification with the lessons to be learnt from a small volume "The Doctrine of Justification by Faith," Mowbray's, 1954, we shall see how the Anglican writers of all shades of opinion in this book treat the subject with far more understanding and therefore with far more appreciation. The chapter on "The Sacraments and Justification" (by Dr. G. W. H. Lampe) ends thus—"It is clear enough that 'faith alone' means 'faith without works of merit.' It does not mean faith without Sacraments, nor a subjective and individualistic adherence to Christ which ignores the Church." We could quote much more from this Anglican book which would fit in here, but we must refrain. What we have quoted is enough to show that we must not take Dom Gregory as the last word. To do so would be to display our own insufficiency of knowledge and discernment.

* * *

Now let us take an example of Dom Gregory's spiritual intelligence: What are we to think of this—"The gift of the Holy Spirit is not regarded by Protestants as something definitely imparted by an external sacramental act which which may be done or refused by Christ's human representatives acting in His Name, but as an inspiration which any man receives in answer to his own interior desires." We think this, that the representatives of Christ are not like excisemen empowered to release certain goods from bond on agreed terms. We believe in the grace

of the Holy Spirit through the effectual signs of Christ's appointment, but we believe that the gift of the Holy Spirit is freely imparted according to God's sovereign grace. Did not Our Lord teach us that? May we not recall His saying "...how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" The gift is not an answer to "our own interior desires," for no Christian can ignore, or wishes to ignore, God's sovereign will in this matter. Our Lord also promised, before His ascension, to send "another Comforter, who shall abide for ever." Firm belief in sacramental grace does not exclude equally firm belief in prevenient grace, and belief in the gifts of the Spirit mediated through human agencies does not suppress belief in promise of God, "I will pour out of My Spirit upon all flesh."

It seems that Dom Gregory, having constructed the kind of Protestantism he has no difficulty in discounting, has not embarrassed himself by enquiring into the true nature of the beliefs of evangelical Christians.

Having outlined what he calls "the classical Protestant conception of the Ministry" (as a mere preaching ministry), Dom Gregory promptly contradicts himself and his theory by this phrase "but it is right to say that all Calvinists have always laid much more emphasis on the disciplinary authority of those set apart for the discharge of the preaching ministry than have Lutherans and Independents." Plainly, we say, it will not do to construct a convenient theory of the "Protestant" view of the ministry by omitting all Calvinistic theology on the point. It may be convenient, but it is not scholarship.

It might have been noted also that the Calvinistic Protestant position is that "there be only two Sacraments ordained by Christ our Lord in the Gospel, Baptism and the Supper of the Lord; neither of which may be dispensed by any but by a Minister of the Word, lawfully ordained" (Westminster Confession of Faith, ch. 27, 4). This same document defines Baptism as a seal of the covenant of grace and of regeneration, and by it the grace promised is really exhibited and conferred by the Holy Ghost, and in the Lord's Supper it assures us that worthy receivers by faith receive spiritually Christ crucified, and all the benefits of His death. The importance, then, of these two Sacraments in this Protestant Confession is indisputable. We believe that the Westminster Divines, like the Anglican Divines of the Thirty-Nine Articles, knew very well what they were doing, and that their declaration of Justification by Faith only is no contradiction whatever of the Grace of the Sacraments, and does not render Sacraments unnecessary.

We have quoted already Article II of the Thirty-Nine Articles "of the Justification of man"—"that we are justified by faith only is a most wholesome Doctrine." Now when Dom Gregory comes to speak of the Church of England's view of this doctrine he says it made its voice heard "unmistakably"—"what it said about Justification is orthodox though hesitantly phrased!" We need not dwell on the ill-matched words "unmistakably" and "hesitantly," but note the statement that much of what the Church of England had to say is "an anticipation of what the Council of Trent had to say." How very cleverly the Church of England is abstracted from its agreement on "Justification by Faith only" with Evangelical and Reformed Churches, and deposited on the side of the Roman Council of Trent, in spite of the contradiction between the Eleventh Article and the Decrees of Trent Session 6, canon 9! He treats the Articles on the Sacraments as "anti-Protestant," and as contrary to Justification by Faith only, and, having ignored Article II he is able to pen the words "this repudiation of Protestantism in the reign of Elizabeth is very important." It is a Protestantism of his own invention; and he does not allow his readers to realise that there is no single rigid Protestant position. But Dom Gregory's young readers to whom his letters were sent originally cannot have perceived the defects in the argument. If you keep on pretending that there are practically no serious differences between Anglicanism and Rome you are falsifying the history of four hundred years, and implying that the Marian Martyrs and others deserved their fate.

* * *

Another sample of Dom Gregory's way of considering the past is on page 28—"The old 'High Church' apologetic for Anglicanism was sincere and consistent, but also a little deficient not only in plausibility, but in candour..." How we can reconcile sincerity and a deficiency in candour we do not profess to know—we may leave it to our readers to puzzle it out. We have studied one of the old High Church apologetics—Barrow on "The Pope's Supremacy"—we found it a learned vigorous and manly defence, and a challenge to the Pope to give up his uncatholic dogmas and to return to true Catholicism.

A further sample of discussion is to be found on page 30—"It is a commonplace of all theology, that no public formulary of the Church can be or ought to be interpreted by the private sense attached to it by the compilers." Correct: but compare with it what is said on page 31 where the meaning of the Article 28 of the Thirty-Nine (of the Lord's Supper) is established by the words "Bishop Guest, who was the actual author

of this Article publicly insisted that it meant and was intended to mean..." Here the private sense attached to Article 28 by its compiler is used to define its meaning. Dom Gregory was evidently accustomed to being allowed to have it both ways.!

* * *

We have not lost sight of the purpose of this book to discuss "Anglican Orders." Dom Gregory puts the point—"If the Pope was right" in condemning Anglican Orders "then on its own principles the Anglican Church is more or less of a bogus church, even though in good faith." This, we say, is preposterous. We say that Dom Gregory has wrongly handled the principles of Anglicanism. He seems to be (and we hope we are not unfair) one of those Anglicans who believe that Rome is generally right and who endeavour to show that the Church of England is in agreement with Rome. Hooker, Jewel, Laud, Usher, Stillingfleet, Barrow, Burnet, to refer to a few of our divines, are all to be rejected. The paradoxical answer is that the Pope was right because the Pope was wrong. By that we mean that, holding a wrong view of priesthood, the Pope had no alternative but to condemn those who hold the true view. Have we made the point clear?

* * *

Lest we should be thought guilty of be-littling Dom Gregory's book unduly we are glad to say that it contains some very interesting and indeed valuable information on various early and mediaeval forms of Ordination services. Many of them are akin in conception to the Anglican. But the nature of the priesthood, and the powers believed to be conferred in ordination were under review in the sixteenth century and the English Ordinal indubitably takes another view of the priesthood than the current one of that day. Nathaniel Dimmock in his "Christian Doctrine of Sacerdotium" shows definitely that the intention of the Ordinal is to resort to the ancient idea of the Christian priesthood, and to disallow the view which was considered a corruption of the original office. In short, the English Ordinal abandoned the mediaeval idea of "a sacrificing priesthood." The word "sacrifice" we know may be used in many Christian connections, eucharistic and otherwise; but the particular view of Christ offering Himself afresh in the Mass by the ministry of priests, and their power to re-enact Calvary in an unbloody manner were matters designedly laid aside in the sixteenth century. It was plainly held that they involved a mistaken view of the nature of the priesthood—the office was retained and continued, but its true original significance was reasserted. How then could Pope Leo XIII approve of the Anglican

ordinations without thereby acknowledging that his own Church's views were mistaken?

* * *

The Anglican Ordinal has the sound true intention of perpetuating the traditional ministries of the Church of Christ. By the time of the Reformation some beliefs about the functions of the Ministry were deemed erroneous, and reference to them was left out of the Reformed Ordinal. Roman Catholic theologians have therefore condemned the Reformed Ordinal. From their point of view could they do otherwise? They could claim that the intention of the Reformed Ordinal was no longer *their* intention: we claim that the intention of the Reformed Ordinal is no longer *their's* but is the intention of the Church from the time of the Apostles, no longer marked by late mediaeval mistake. That is the point Dom Gregory avoids till almost his last pages. He writes of "the eucharistic sacrifice." That phrase is ancient, but often misunderstood—it has a reasonable and legitimate use—a sacrifice of praise and thanksgiving associated with the Holy Communion. But the word sacrifice in the late Middle Ages and in some modern uses may be thought to signify sacrificing Our Lord afresh; and the word "immolation" is officially employed. We know that that sort of sacramental theology is alien to the Anglican theology.

He writes at last "there was a real intention and desire to repudiate the usual current formulation of the eucharistic sacrifice which involved not only the idea of a 'mactation' (slaying of a sacrificial victim), 'immolation' (offering in sacrifice of the victim), or at least a *status declivior* ('downward state') in the Mass, but a fresh sacrifice of Christ in every Mass." But these beliefs are thought necessary to the Roman concept of priesthood. The priest is ordained to effect these very things. Here at length then, Dom Gregory had the answer which exploded his earlier point that "if the Pope was right, then on its own principles the Anglican Church is more or less of a bogus Church." When we say that the Pope was right only a very simple person would think that we mean anything else than that he was bound by his own principles to act as he did.

We have more doubt about the validity of Roman Orders than we have of Anglican ones. On the historico-ecclesiastical level Anglicanism is secure. Still, let us remember that there is a fellowship of God's elect, a Communion of Saints, which transcends the seen and the temporal. God claims "all souls are Mine": how small are our contests in face of the unity that claim declares!

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, JULY, 1958.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE CHRISTIAN PATH.

We have often thought that we lose a good deal by not holding to New Testament names for many things in our Christian life. The instance now in our mind is the one which gives this paper its title—"the Path." In the Acts of the Apostles Christianity, or the Gospel, is spoken of several times as "the Way." The Greek word translated "way" is found about twenty times in Acts, and of those occurrences we have possible English renderings, "journey," "ways," "road," "following" (Ac. 9, 2.), "rules," "habits," "plan" (Ac. 16, 17.), "system" (Ac. 19, 23.). We mark how Felix the Roman Governor is described in Acts 24, 22, as having "more perfect knowledge of that Way." As Felix in no sense attempted to follow the Christian path, we must understand "Way" in this place to mean teaching or belief, or habit, as exemplified by others. For the Christian believer it is a very different thing. "The Way," however we interpret the word, is the very opposite of "theory." All emphasis is upon "practice." It is the kind of practice which makes "progress." So, every way we look at it, the real Christian principle is there—we go on. True faith is never static: true morality is never complacent: we have not attained perfection, but must go on unto perfection (Heb. 6, 1.). The rest of faith is reliance in God's promises, not reclining upon them. Whatever interpretation we give to the word "way," and we have indicated some of the senses in which we believe it may be

understood, the outstanding feature is activity, and the purpose of activity is advance in a prescribed direction.

* * *

We all know how our Lord in the Gospels is constantly teaching that the duty of man in the service of God is to be up and doing. How aptly that lesson is caught in one of the old collects in the Prayer-Book—"running the Way of Thy Commandments"—not loitering or idling along, but understanding that, as David put it, "the King's business required haste." No doubt someone will think here of Mary and the reproaches of her sister Martha. We can picture that scene in the house at Bethany—Martha a competent and self-respecting housewife, rightly anxious to entertain her brother's guests, and Mary too fascinated by the conversation of our Lord to lend her a hand. On this one occasion we find our Lord commending contemplation, and hinting that we can be too busy! No doubt there must be a time and a place for meditation. Indeed our Lord found it on the mountain-side more than once, and in the watches of the night, but we must not indulge ourselves too much in the practice of meditation. It may be, or become, a dream-world of escape from the burdens we ought to be carrying. After all, we shall have eternity in which to contemplate the Eternal. Here we have to follow the path—not just as Hamlet "in my mind's eye, Horatio," but in responsible objective activity.

* * *

All this may be repugnant to some types of mind. There are many who are reluctant to admit that Christianity makes its demand upon the whole personality, and not only on the reflecting or observing part of our nature. There may be forms of religion in which the expression which matters is the semi-hypnotic state of spiritual rapture, but it is not so with our religion. Christianity, strongly Hebrew in its origin, and reverencing the Word of God revealed to the Hebrew people, must be a religion of obedience to practical duties. Our Lord has shown us that, and "the Way," the Christian path as He followed it was the dusty roads of Palestine, where he touched the leper, opened the eyes of the blind, healed all manner of sickness, and in the striking phrase St. Matthew quotes from Isaiah, "Himself took our infirmities and bare our sicknesses."

"To deny oneself" is at times not only to forego the pleasures of life, but even to forego "that good part" (Luke 10, 42) which Mary enjoyed for a brief space.

* * *

Religiously minded people (of the kind which

usually recoils from anything called "evangelical") often profess themselves attracted by "mysticism," and toy with mystical ideas. The slightly esoteric phrases of mystical theology, and its suggestion of being in the inner circle, and seeing further into reality than other people, will always attract the naive as well as those who deem themselves superior. We are not denying the genuineness of "mystical" experience, nor the sincerity of the true mystic, but merely expressing disapproval of those who make a cult of mysticism. We can all talk, if we want to, about the purgative, the illuminative, and the unitive stages of experience. Taken seriously and responsibly they ought to be stages on the Christian path. Let us substitute for the "purgative" stage the evangelical experience of repentance, cleansing of the Precious Blood, and the Forgiveness of God. These are objective realities, whereas the mystic purgation may be self-induced: a state of mind. Let us substitute for the "illuminative" stage the enlightenment of the Holy Spirit by Whom we have a right judgment in all things, and through Whom we realise that Our Lord is the True Light that lighteth every man. Let us remember too that the illuminative stage objectively considered, cannot dispense with the Word of God which is "a lamp unto my feet and a light unto my path" (Ps. 119, 105). "Dominus, illuminatio mea"—true, but the illumination is in the plain practical written Word—"Keep the Commandments" is where we begin, and we can never reach a stage of illumination where we have done with them. "The Higher Life" has been the absorbing interest of many a professing Christian, and we have heard of many a sorrowful downfall which came from the flights of spiritual fancy which left the Commandments far behind. St. Paul never did the Church of Christ better service than he did when he reminded us that our treasure is in earthen vessels.

If we replace the unitive stage of experience by the sense of abiding fellowship which we have in Christ and in the Holy Spirit, with God we are expressing fully our unity with God. We are building up in ourselves the spiritual personality which can realise its identity with God. But in the progress towards that sense of unity we never reach "the point of no return": we can retreat, or fall away. We may sing our longings "Nearer My God to Thee, nearer to Thee," but the path of approach has no inevitability; there are hindrances, and recessions, but the ideal remains—"that God may be all in all."

* * *

So it may appear that the "mystical path" has no secrets to unveil to its would-be adepts. Its truths are evangelical truths, and the distaste for

evangelical terminology ought not to pass for a denial of the evangelical facts. Mystical terminology must not be mistaken for anything more than we can find in the dictionary. If the path we are following is "the Christian path," and not "the Hindu path," or "the Islamic path," or "the Aryan path," then it must be a recognisable discipleship; that is, a discipleship recognisably Christian, and as such concordant with Gospel precepts.

* * *

How shall we define "the Christian's path"? First, we must take account of the dangers of walking in darkness. The Christian need not attempt to begin his journey until he has the light. He need not think that he can be a Christian and go his own way. The nature and characteristics of discipleship are not in doubt. No man can come forward in the twentieth century and tell us that through two thousand years of darkness it has been reserved for him to put our thinking right, and open up the way of life. Neither Pastor Russell in the last century, nor Ellen White, nor Miss Eddy can convince us. Neither they nor any of Rome's new revelations from the Council of Trent till 1950 can give better light than "the Book."

We suggest that they have forgotten the lessons in Leviticus 26—the warning to Israel not to be self-willed—"If ye walk contrary unto Me . . . then will I also walk contrary unto you." Wrong walking is the deliberate choice of one's own path. You might say, what then of the Reformation? Was it not a new path? Did men not choose their own path? We believe that by the sixteenth century the Church in Western Europe had ceased to be marching on. It was marking time when not travelling in a circle. Its thought of the heavenward journey was commercialised by indulgences and despiritualised by error. The Reformers had no new notions to offer. They were reforming, not innovating, and so they aimed at getting the Church on to the right track once more, and getting "a move on."

A fair question is "Did anyone ever explain the Bible as Judge Rutherford does?" "Did anyone ever dream of such notions before our day?" It is equally fair to ask if there is evidence in the ancient Church or in its traditions for the modern dogmas of Roman Catholicism. Roman Catholic theologians need not claim that there is, for they can when necessary use the doctrine of development to supply a case.

It will not do to forget Our Lord's Words about our path "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12, 35).

The very opposite of wrong walking is right walking, in step, not out of step, with the plain truth of revelation—

"Though we walk in the flesh, we do not war after the flesh" (2 Cor. 10, 3). The fact that we have a physical nature with present needs and instincts does not mean that we are right to live on the level of needs and instincts. We must pursue our upward path towards the high calling of God in Christ Jesus. The Christian has no need to face the world with the world's weapons. Saul's armour is not for him. A victory won by the world's weapons is a victory won for the world, not for God.

"Let us walk honestly." This word "honestly" is an important word. It does not mean avoiding theft or roguery. The Greek word written by St. Paul (Rom. 13, 13) was used by classical Greek writers to signify what is graceful or comely, and it kept that significance. In the moral sense it means seemly or becoming (see 1 Cor. 7, 35). Thus the meaning appears to be the honourable standard of Christian dignity, grace, and self-respect. It is the opposite of clownishness, or vulgarity. It is puritan, but not puritanical.

* * *

Not far from this ideal of "honesty" is the direction to "walk worthy of the vocation wherewith ye are called." We must not betray or fail our cause. We must not be bad advertisements for the Gospel. There should be consistency between what we say with our lips and what we show in our lives. The more we realise the nature of our vocation "heirs of God through Christ" (Gal. 3, 7), the higher must be our sense of obligation to identify ourselves as members of the Church of the living God by the walk of faith, obedience, love.

* * *

We are to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1, 10). Why not? Christianity is not a pastime, nor a state of spiritual apathy. We need hold no romanticised view of the Gospel, for it is not an interest for the cognoscenti, like music or antiques, but a manful effort to be good and to do good. It sends us to the school of Christ to learn, and to the world to practise and persevere. Our model at all times is to look to Christ and to do as He did—"He that saith he abideth in Him ought himself also so to walk, even as He walked (1 John 2, 6).

* * *

"We walk by faith." That means that our progress must bring us to certain ventures where the unknown confronts us and we have to make decisions. The Christian's path is not always

plain straight and sunlit. There are cross-roads and sidepaths. There are tempting shortcuts, and what are we to do? First make up the mind *how* to do, and then apply that conclusion when faced with "what to do?" Faith is not an easy substitute for either knowledge or experience; it is spiritual discernment and trust in God. We walk by principles, and not by momentary impulses. Faith in God means that there are right things to do, right thoughts to think, right steps to take. Faith expresses itself in our doing what is right, not in our chancing things, and hoping we may be lucky. Prayer for guidance is no mistake, and let us remember that a result which disappoints us may well be wiser in the long run than a result which has but a momentary advantage.

Here are words of Our Lord which meet our need—"I am the light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life."

* * *

What is to be expected on the Christian path? Light increasing within us. Deeper faith and growing confidence. Patient continuance in well-doing does not bring weariness. If there is a tired moment, or a despondent thought, then "though I walk in the midst of trouble, Thou wilt revive me . . . the Lord will perfect that which concerneth me" (Ps. 138). In the hour of death as in the day of judgment "Thy rod and Thy staff comfort me."

Finally, the Church of Christ began its life and witness in an alien world with the repeated assurance "to him that *overcometh* I will give . . ." That is the present purpose of the Christian path—to overcome.

CATHOLIC AND ROMAN CATHOLIC.

By the Rt. Rev. W. S. KERR, D.D.
(Formerly Bishop of Down and Dromore)

Last year there was published a volume of the Home University Library named "Roman Catholicism in England from the Reformation to 1950." It is written by E. I. Watkin and is commendable not only as a useful history of that Church during the period specified, but also as a remarkably candid, fair-minded piece of writing. In this latter aspect it is in pleasant contrast with many versions of history issuing from that communion.

Take, for instance, the vexed question of the execution of priests under Elizabeth. Were they put to death as martyrs for their religion or as

traitors to the state? Mr. Watkin, on the whole, holds the balance fairly and his enlightened testimony is notable. He admits that in the early years of Queen Elizabeth's reign no member of his Church was put to death for his religion. In 1570 Pope Pius V issued his Bull of Excommunication and Desposition against her, decreeing that she had forfeited her pretended title to the Kingdom and forbidding her subjects to render her obedience, under penalty of the same anathema. "The deposition," writes Mr. Watkin, "was a blunder, worse than a blunder, a disaster, probably the most serious blow inflicted on English Catholicism between the Reformation and the present day. It identified Catholic allegiance to the Papacy with a disloyalty to the sovereign which the vast majority of the English Catholics did not entertain."

The various attempts at foreign invasion that were supported by the Popes in the years following are frankly acknowledged—including the mission of Sir Thomas Stukely "to land a Papal expeditionary force in Ireland." This revolt which was difficult to quell certainly contributed to the enactment of the Penal Statue of 1581. Pope Gregory XIII was "obsessed by the desire to overthrow Elizabeth" and "was not adverse from political assassination." That method of getting rid of troublesome opponents had been effective in William the Silent, and Henry of Navarre. Mr. Watkin narrates how a group of English noblemen who were plotting to kill Elizabeth would not make the attempt unless the Pope assured them that it was not sinful. The Pope replied through his Cardinal Secretary of State "that if these English nobles decide to undertake so glorious a work they do not commit sin." On the contrary "Whosoever sends the Queen out of the world with the pious intention of doing God service . . . gains merit." Mr. Watkin expressly admits that the Government's reasons for the infliction of capital punishment were political and not religious.

But I must not deal further with the general contents of the volume, interesting as those are. My present purpose in calling attention to it is to refer to some remarks in the Foreword justifying the title. The author writes: "I do not share in the objection felt by my co-religionists to the designation 'Roman Catholic.' It was not shared by the Jesuit, Charles Baker (David Lewis), who for his priesthood suffered a traitor's death at Usk on 27th August, 1679. 'My religion,' he declared at the gallows, 'is the Roman Catholic. A Roman Catholic I am; a Roman Catholic Priest I am.' In an official communication to Lord Petre in 1789 Bishop Walmsley writes: 'Let us be named as heretofore, either Catholic or Roman Catholic.' And in

a Pastoral for the New Year, 1830, Bishop Bramston writes: 'You are earnestly exhorted to remember that you are . . . Roman Catholics'." The author submits, however, that the exclusive use of the double designation would be intolerably cumbersome and asks readers to accept without prejudice the use of "Catholics" to denote Roman Catholics.

This is a needed corrective for a growing tendency in that Church to absorb to itself the exclusive use of the term Catholic. That is an offensive innovation which should not be acquiesced in. In the words of the Apostolic Creed we are accustomed to declare our belief in the Holy Catholic Church; i.e., in the true and uncorrupted faith of the Gospel which has been held everywhere from the beginning of Christianity. The Roman Church which in little more than a century has adopted as essential dogmas three new articles of belief, has forfeited its claim to be Catholic. We must never allow the misleading distinction "Protestant or Catholic" to be made. If we were not Protestants we would not have a just right to be Catholics.

Why is there such eagerness to drop the term "Roman"? The official claim is that it is necessary to salvation that every human creature be subject to the Roman pontiff. He is venerated as the Vicar Christ. Members of that Church might be expected to emphasise most highly what identifies them with his communion. One thing we should strenuously resist is the intolerable, insulting practice to label us as "non-Catholics."

History corroborates the use of the term Roman Catholic and gives striking examples of the term Romanist Church by the highest authorities. When Augustine was sent to England by Pope Gregory the Great (597) to convert the Anglo-Saxons he tried unsuccessfully to win the allegiance of the old British Church. Bede (ii: 2) tells how he laid down three conditions to be followed "according to the custom of the Holy Roman Apostolic Church." Pope Alexander III in his letter to King Roderic O'Connor (1172) urges him to persevere in his devotion "to your mother, the Holy Roman Church." The Creed of Pope Pius IV, as adopted by the Council of Trent, which must be signed by all converts to Rome, begins with a pledge to believe all that is "contained in the symbol of faith which the Holy Roman Church uses." The Catechism of the Council of Trent has the phrase "the Mother and Mistress of all Churches, the Holy Roman Church." All Roman Catholic bishops have to swear at their consecration that they will be obedient "to the Holy Roman Church" and will strive to preserve, defend, increase and promote the privileges and authority of "the Holy Roman

Church of our Lord the Pope and of his successors."

The official utterances of the Papal Church to the present day are in line with these ancient precedents. Pius IX in his Bull "Ineffabilis Deus" repeatedly refers to "the Holy Roman Church." Pius XI in his Encyclicals on Fostering True Religious Union 1929 (and "Lux Veritatis" 1931) refers to "the Roman Church" and in his Encyclical on Education to the Holy Roman Catholic Church.

But what should be finally conclusive for Roman Catholics is the formal decisions of the court of Rome itself. A former Roman Catholic Governor of Malta, Lord Strickland, incurred the disfavour of the Vatican authorities. The Pope's Cardinal Secretary of State, Dr. Gasparri, complained to the British Government that "he exerted himself to violate Article I of the Constitution of Malta which reads "The religion of Malta is the Roman Catholic Apostolic Religion," proposing that the word "Roman" should be suppressed. Thus it was evident he could only disgust and offend the Catholics for whom the word "Roman" was precisely the expression which distinguished the Catholic religion from all other confessions" (Blue Book on Malta, 1930, p. 48).

If it is said we should, in courtesy, accept a denomination's choice of a title for itself the answer is, not so, if that title infringes on our own inalienable rights. In this case those fitted to speak authoritatively for the denomination have for many centuries insisted on a different appellation.—Reprinted from "The Christian Irishman" June, 1958.

CORRESPONDENCE.

We have received an envelope (English postmark unreadable, date 17th May, 1958) containing only a page from "The Christian Herald" of May, 17th, 1958—an article on St. Mark by the Revd. N. Haddock, Ph.D., and pp. 153 to 158 of a Daily Reading Book (pages for 20th May to 25th May). We are grateful to the sender—no name or address was enclosed.

We have also a letter from Mrs. L. Hines, of Sprucedale, Ontario, Canada, of 6th April, 1958.

Mrs. Hines comments on an article in our January, 1958, number "The Mystery of Israel" by Brother Edward ("Jewish Missionary News"). That article referred to the passage about the "Two Witnesses" (Rev. 11, 3-12), identifying them as either Elijah and Enoch, or as Elijah and Moses—"the purpose of this witness from those so venerated by Israel is to convert a large

part of the Jewish Nation to Christ, upon which conversion He Himself will return, and His Appearing will convert many more." Our correspondent considers that Elijah represents those who will be alive on this earth when the Lord comes, and that Moses represents those Believers who are in the grave and will be raised; and that this is the significance of their appearance on the Mount of Transfiguration.

But the likelihood is that in Rev. 11, 3-12, the reference is to Enoch and Moses. Enoch was translated so that he did not experience death. Elijah also was removed from earth.

We fully agree with the necessity for the New Birth, though we might hesitate to use the phrase "to receive the transfusion of the Holy Spirit." Yet if we accept, as we must, the promise "I will pour out of My Spirit" (Acts 2), we must believe that the result is "the pouring in of the Spirit into believers' hearts."

PASSING EVENTS—cont'd. from p. 74.

Dead Sea Scrolls

In dealing with the Dead Sea Scrolls, Dr. Yadin said that he giving a lecture the title of which was "The Dead Sea Scrolls and the Epistle to the Hebrews." That Epistle was one of the enigmatic writings of the New Testament, and entirely different from all the other Epistles. It was generally agreed that it was not written by St. Paul. Who were the Hebrews to whom this Epistle was addressed? asked Dr. Yadin. He believed that the Dead Sea Scrolls gave them a clue.

Its basic theme was to try and prove the superiority of Jesus over many messianic and apocalyptic personalities.

The Dead Sea Scrolls sect did not believe in the coming of one lay Messiah, but in the coming of two Messiahs, one lay and one priestly. The whole object of the Epistle was to try and convince them that they were wrong in some of their basic beliefs. The Epistle was addressed to Hebrew Christians, some of whom had probably originally belonged to the circle of the Dead Sea Scrolls. If that was right then it would be another example of the importance of the Scrolls, not only to an understanding of Dead Sea history, but to an understanding of the very beginning of Christianity.

Cultural Relations

In the course of his lecture Dr. Yadin said they were concerned with the cultural relations between Great Britain and Israel. "We come from the land of the Bible," he said, "and I dare to define this country of yours as the land of Bible Lovers."

—"The English Churchman," 25/4/'58.

Roman Catholic Schools.

When an institution hides its weaknesses sensible men suspect the worst. It is seldom, however, that the Roman Church exposes its weaknesses and that is one reason why sensible folk are so profoundly suspicious of it. All the more interesting it is then, that "The Tablet" should contain an extremely outspoken article by a Roman Catholic educationist drastically criticising the educational standards of the Romanist grammar schools. The grounds of his criticisms are important.

Usually it is thought that these schools are open to criticism, if at all, as forcing grounds of superstition. Among the general public it is though that the general education given is good, and, indeed, Roman Catholic education in this country has enjoyed a high reputation which Mr. Connell suggests is thoroughly undeserved.

In the public examinations the sixth-formers from these grammar schools come off worse than those from others all the way round but, significantly, more particularly in scientific subjects. These schools still have a rooted prejudice in favour of Latin as a medium of education. Their teaching of the sciences is inadequate quantitatively and bad qualitatively.

Mr. Connell roundly charges Roman Catholic educationists with weakness of religious faith in fearing to teach the sciences as they should be taught. "They fear that the study of science may cause children to lose their faith . . . These fears seem to suggest an insecure faith in the teachers rather than a concern for the good of their pupils." Mr. Connell goes on, "The isolation of some Catholic schools is shown in their antiquated science syllabuses, unaffected by the progress of the last fifty years . . . It is a fantastic fact that in at least one city Catholic girls leave school before the sixth form and go to the technical college to study science."

Now all this is far more than an exposure of a particular Roman Catholic weakness. It is a warning also to other Communions, and especially to Anglicans, that covers the whole range of Church policy. What is a fault is the exclusivism and the authoritarianism of Romanism, both of which characteristics are greatly envied among many of our own people. But they cause ingrowing and discourage fertilising contacts with the outside world. The risks involved in cultivating the opposite characteristics to these are far less.

—"Church of England Newspaper," 25/4/'58.

Something Encouraging in Eire—New Grammar School To Replace Old Building —Secretary Deputises for Minister.

The function was something more than the opening of a particular school—it was a vote of confidence not only in the future of the Protestant community, not only in Co. Cork, but a vote of confidence in the future of the whole country which was the background and homeland of that community, said Mr. T. O'Rafferty, Secretary, Department of Education, deputising for the Minister for Education.

He was speaking at the opening of the new grammar school at Bandon. The school, which replaces the original school founded in 1642, has accommodation for 50 boarders and 75 day pupils of both sexes.

The curriculum has been extended to include the teaching of agricultural and domestic science. A farm of 55 acres is attached to the school.

Mr. O'Rafferty said that it was not for him as an official to speak for educational policy, but he was not precluded from describing the scope of that policy. He thought it was right for him to say that they in Ireland were almost unique in the harmonious co-operation and the trust and confidence which existed between the department and the various Church authorities. Whilst that condition existed in a few countries to some extent, nowhere was it in existence as here. That happy condition of affairs had been achieved after a long struggle in the last century, and it was a precious thing which should not be lightly thrown away.

"As far as the Department of Education and the Church authorities are concerned, it is not going to be thrown away easily." He added: "The fundamental principle of Irish education, I think I can state, is the right of parents to bring up and educate their children in the parents' own religion, and we cherish that very much in Ireland. Therefore I can say that while the State is neutral in the sense that it tries to deal fairly with all Church authorities, it is not neutral in the sense that it has a particular interest in the welfare of the various denominations as denominations."

"We try to be fair, and I think we can claim that perhaps we try to be a little generous towards the schools of the minority. Speaking personally, as a Catholic official, I can say frankly and sincerely I regard it as a privilege to participate in this function."

Well Satisfied

The Rev. J. McKinney, President of the Methodist Church in Ireland and principal of Gurteen Agricultural College, Ballingarry, Co.

Tipperary, proposing a vote of thanks to Mr. O'Rafferty, said that the Protestant community of this country was well satisfied with the treatment it was receiving in respect of education. He said that the country's economy would be in danger of collapsing if it did not collapse completely without the vital contribution that agriculture was called upon to make. The exports of agricultural products constituted twice as much as the exports of the industries of the country put together. The entire economic strength and scope of the country depended upon efficient farming.

More Scope on Land

The Rt. Rev. R. G. Perdue, Bishop of Cork, Cloyne and Ross, seconding, said that to those who were hovering on the brink of whether they would remain on the land or take up some other occupation he would say that there was more scope of initiative, more independence and more opportunities on the land than in any other profession.

—"Irish Times," 3/5/'58.

* * *

Quaker Faith.

[We hear comparatively little about the progress of the Society of Friends, so this cutting from the "Manchester Guardian" of 3/5/'58 is interesting.]

African Quakers of North Nyanza—Largest "Yearly Meeting."

Largest "yearly meeting"

The largest "Yearly Meeting" of the Society of Friends is now in the North Nyanza district of Kenya, where the number of African Quakers has reached the total of 26,800, compared with 22,000 Quakers in Britain. The meeting houses of mud, wattle, and thatch number 500 and have Sunday congregations of 50,000, many worshippers tramping ten miles and more.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Worship "Isn't Free In Malta."

LONDON.—Non-Roman Catholics in Malta were being denied religious freedom, the Archbishop of Canterbury and Primate of England, Dr. Geoffrey Fisher, said.

Dr. Fisher criticised the Colonial Office. He said it had been unwilling to help "assert our proper claims" to free worship.

He was increasingly uneasy at the situation.

Dr. Fisher said he took up the matter with the Colonial Secretary, Mr. Alan Lennox-Boyd, and the Lord Chancellor, Viscount Kilmuir.

"Failure to apply the provisions (for religious freedom) in the present constitution of Malta has often in the past given rise to serious dissatisfaction," he said.

Dr. Fisher said that any plan to make Malta constitutionally a part of Britain—with representation in the British Parliament—must guarantee that the same conditions of religious liberty in Britain apply equally in Malta.

"The history of this matter has been an unhappy one," he said.

"Anglicans and others in Malta have suffered denials of their proper liberties...often and grievously."—"The Vigilant," Melbourne, 1958.

* * *

Romanism On The Radio.

The British Broadcasting Corporation, in replies to correspondents, have stated that only ten per cent of broadcast services are allocated to the Roman Catholic Church. Even so, this

seems a high proportion in relation to the Roman Catholic population of Great Britain, which on a fair estimate, is only about three million out of fifty million. We are aware, of course, that the Roman authorities claim a higher percentage, but there is evidence that their statistics are swollen. Figures for Protestant denominations are, for the most part, based on actual church attendance. But the amount of time allotted to Romanist propaganda is not restricted to broadcast services. Medieval legends, stories of Romanist saints, and news items of Roman Catholic activities, have increased considerably within the past year or two. The Protestant Truth Society has performed a public service in drawing the attention of the B.B.C. to the fact, and in asking that the broadcasting authorities should inquire into the reason why the Roman Catholic Church appears to be favoured at the expense of other religious bodies.—"The Christian," 2nd May, 1958).

* * *

All Records Broken—Bible Society's Annual Meeting.

In the sphere of Christian enterprise the British and Foreign Bible Society occupies a unique place by virtue of its enormous yearly output of Scriptures, figures relating to which reach almost astronomical proportions. At the annual meeting held at the Central Hall, Westminster, Dr. W. J. Platt surveyed a year of astonishing achievement during which the Word of God had poured out in beneficent streams reaching the ends of the earth.

Production had broken all previous records, yet so great had been the demands of the Society's agents that for the first time in its history supplies had to be rationed. In 1957 200,000 more Scriptures were issued than in the previous year and three times the tonnage of ten years ago. Over 100,000 Bibles for the Yoruba people in Nigeria, and one and a half million Scriptures for Brazil were among circulation figures.

In finance, the General Committee had faced a serious situation as resources had not kept pace with recent costs. The money received in payment for Scriptures covered only the cost of paper, printing, and binding. The Society was grateful for additional help from sister societies.

The Translation Department was dealing with 283 projects, the longest list ever. Among new productions was the New Testament in Twi for the Dominion of Ghana. At home three-quarters of a million copies of the Jubilee Bible had been supplied on generous terms to schools since its publication. An outstanding feature of the day was the publication of the Society's new edition of the Greek New Testament which was on sale at the hall.

Speaking from the chair, the Bishop of Uganda told of the pernicious influence of a chain of Communist bookshops stocked with cheap, attractively produced literature; yet God was still working, and recently he had heard testimonies from some who had found Christ through reading some portion of the Bible.

The Bishop of Bradford drew four pictures illustrating life and trends of the present time. In the ancient city of Kano, he had met three people sacrificially spending themselves in translation work. Recently, during a weekend at Cambridge, he had been impressed by the revived interest in Christianity among under-graduates. In contrast to this were the forces of paganism in his own diocese where people in general were entirely indifferent to Christianity. The fourth picture was of the menace of Communism which was working insidiously and often silently to eliminate religious consciousness, particularly in schools. In all four situations the Bible Society had an important part to play as it translated, produced, and circulated the Word of God.

* * *

"Volte Face!"—Italians Threaten to Turn Protestant.

Half of the inhabitants of a small village in the toe of the Italian boot are reported by the United Press to be ready to turn Protestant unless their archbishop ends his ban on toasting the statue of St. Joseph. One of the regional traditions is a procession in honour of the image in the course of which the people talk familiarly to the statue and offer it wine. They tell it that they needed a mild winter, and rain in the spring, and could he please see that grandfather recovered from rheumatism and daughter got married.

All this, the monsignor ruled, was definitely idolatrous. He said it was worship of the statue itself rather than honouring the saint. So he ordered this year's procession to stop short of the village of Pettogallica where the practises took place. It is reported that many of the people are talking of switching to Protestantism in rebellion against the archbishop.

Villagers admitted they did not know much about Protestantism in this traditionally Roman Catholic section of Italy, nor how Protestants feel about worshipping statues.

"But we know there are a lot of Protestant pastors at work here in Calabria and they are Christians like us," one villager said, "and they don't take orders from the archbishop."

The villagers will not find any comfort in Protestantism for their idolatry, although they would discover there that religion does not consist in obeying the hierarchy any more than

it consists in worshipping idols. In case the local archbishop is interested, we heartily agree with his ban on such crude manifestations of paganism as are above described. Notwithstanding, the simple and untaught people of his archdiocese are merely carrying out the logical conclusion of the use of images and statues in connection with prayers to the saints.

—Rev. W. G. Whitcombe in "Protestant Action," Toronto, Nov. 1957.

[The threat "to turn Protestant" is one occasionally heard in Ireland. Here it is

(Continued on p. 94.)

THE STRANGE TALE OF ST. PATRICK'S PURGATORY.

This tale is sometimes fathered upon St. Patrick, that Scot who became the apostle of the Irish and their patron saint. Others refer it to another Patrick, who was an abbot, and abbots were very important men in the Celtic Church of the time. This Patrick, whoever he was, if he was at all, was the means of bringing to Ireland, and through Ireland to many other countries, the knowledge of that intermediate state of purgation, which Roman Catholics assert and Protestants deny. The Romanist doctrine of purgatory follows quite logically from their idea of justification by works. Admit the one, which we do not, and the other naturally follows.

There are many versions given of visits to purgatory, and it may be of interest to mention one or two. The legend tells how, when Patrick returned to Ireland as a missionary, he was met from the beginning with blank unbelief. When the message of gentleness and love seemed to fail in its effect, he resorted to threatening, and warned them that they would meet pain and torment in the other world. This met with open mockery, and with demands to let them see the torments and then they would believe in them. On this Patrick resorted to prayer, and with a rumble the ground opened up and showed them the entrance to the place of punishment, from which flames came belching out. Doubt was now impossible and the heathens became Christians. Whereupon Patrick built an abbey near the place, put a gate on the cave, and handed the key to the abbot, so that the privilege of admitting pilgrims might be his. In this way St. Patrick's Purgatory became a place of pilgrimage.

The best known of the pilgrimages is called the Legend of the Knight, and it was written by Henry of Saltrey—a Benedictine monk,

who lived about the middle of the twelfth century. The hero of the story is an Irishman called Sir Owen, who had fought and distinguished himself in the army of King Stephen. Tired of the wars, he came home to his own land again, and, traversing the lonely mountains of Donegal, he came at last to a dreary lake with a little island in its midst. Here he was received by the abbot, and explained that sorrow for his many sins had brought him to this lonely isle, where he hoped to purge himself of all his guilt.

It was necessary, explained the abbot, to give oneself as a penitent to prayer and fasting for fifteen days, and on the next day, having received the sacrament, he would be escorted in solemn procession to the gate. There the abbot would open the gate, and then lock it behind him, and the pilgrim would be left to the darkness and the silence.

All happened as he had been told. He went on till he came to a spacious hall, where fifteen venerable men in white raiment received him, and gave him directions for his future conduct. It was well that they did so, for as they journeyed on they were assailed by troops of demons, who were only put to flight by earnest prayer. Then came the four "fields" of punishment, where the travellers are tormented by fire and ice and serpents, and so on. Next he climbed a very high mountain, from which he was blown by a rushing mighty wind, which landed him in a horribly dirty river. But we need not detail all the pains and penalties of the way. It will remind readers of Dante of the *Inferno*, and readers of Burns of Tam o' Shanter. For the knight comes at last to a narrow bridge, over which he escapes, leaving his malignant assailants behind. Through a wall clear as glass, he entered by a golden gate into the Garden of Eden and naturally wanted to stay there. But that was forbidden, for his life was not lived through to the end. There was, however, one consolation. He was for ever exempt from the punishment of purgatory. A short and pleasant way back to the world was shown him, and soon he found himself at the gate where the monks stood ready to receive him. This is the story, then, as Henry of Saltrey tells it, and it was soon a well-known story all over Europe. It was also taken by many as a true story. Lough Derg with its island is real enough, as were also the pilgrimages. The earliest reference that we have to the purgatory consists of letters from King Edward III granted in 1358 to two foreign noblemen, in proof that they had made the pilgrimage. In the episcopal

archives of Armagh there are similar documents of almost the same date.

Froissart records a talk he had once had with Sir William Lisle, who had been in the purgatory. "I asked him of what sort was the cave that is in Ireland, called St. Patrick's Purgatory, and if that were true which was related of it. He replied that there certainly was such a cave, for he and another English Knight had been there whilst the king was at Dublin, and said that they entered the cave, and were shut in as the sun set, and that they remained there all night, and left it next morning at sunrise. . . . Then he said that, when he and his companion had passed the gate of the Purgatory of St. Patrick, that they had descended as though into a cellar, and that a hot vapour rose towards them, and so affected their heads, that they were obliged to sit down on the stone steps. And after sitting there awhile they felt heavy with sleep, and so fell asleep and slept all night. Then I asked if they knew where they were in their sleep, and what sort of dreams they had had; he answered that they had been oppressed with many fancies and wonderful dreams, different from those they were accustomed to in their chambers; and in the morning when they went out, in a short while they had clean forgotten their dreams and visions; wherefore he concluded that the whole matter was fancy."

Shortly after, William Staunton of Durham tells us how he made the descent of the cave. He also fell asleep, and had a long and involved dream which I will not repeat for want of space. I think, for my own part, that if we could find out what the hot vapour was that rose towards them in the cave, we would have gone a long way towards explaining the nature of the dreams and visions which came to the visitors. Certainly the monks and some other people in authority seem to have made a good thing out of it, and "the learned Jesuit Bolandus" ascribes the suppression of the purgatory "to the inordinate greed of its custodians."

For the purgatory was suppressed in the year 1497. It "was destroyed about the festival of St. Patrick . . . by the guardian of Donegal and the representatives of the bishop in the deanery of Lough Erne, by authority of the Pope; the people in general having understood from the history of the knight, and other old books that this was not the purgatory which St. Patrick obtained from God, though the people in general were visiting it."

But the festival would not stay dead; the

annual pilgrimage was revived, and led to such scenes of licence and disorder that the Lords Justices ordered the demolition of all buildings on the island.

—"The Bulwark," May 1958.

THE CHURCH.

A study of the New Testament teaching on the Church of Christ can rarely be exhaustive. Incomplete as it must be, it is bound to interest Christians who seek comprehensive views of truth and not merely partial ones.

We think that our readers will agree that a great deal of popular "evangelical" religion pays little heed to the question of the Church. Interdenominational or undenominational religious gatherings, independent mission-halls, and other unaffiliated causes, as well as the unattached weekly religious publications, carry on their work with varying results, in comparative disregard of the thought of "the Church." To their adherents and patrons "the Church" tends to be either irrelevant, or suspect.

The result is 1. inadequate views of our religion, 2. ignorance of important aspects of Holy Scripture, 3. the substitution of mere likemindedness for the fellowship of the Body of Christ, 4. a self-willed attitude to our faith instead of a teachable one. Does this statement seem to be severe? Our long experience and the experience of many others shows that it is not.

We shall never deny the right of every man to think, to study, to enquire. But we shall deny the right to put a premium on ignorance, and the right to assume that truth of any kind is easily come by. Patient spiritual study, intellectual enlightenment, due appreciation of the knowledge and experience of previous generations, must jointly contribute to our religious understanding. The slowly accumulated burden of error in the Church may be realised and easily shaken off; but the slowly apprehended spiritual truths may not be as easily recognised, and men, having got rid of error may get rid of valuable things as well. Our experience of modern sects shows us that when they have, to their own satisfaction, discarded what they think is old error, they are not slow to replace it by new errors of their own invention. Christian science and the programme of Jehovah's Witnesses are cases in point which illustrate this.

* * *

It may be asked "Does this sort of reasoning not condemn the Reformation, or any

attempt to correct the wrong courses which have often been followed in religious matters?" We answer "No" for this reason, that the sixteenth century reformation plainly recalled the Church to the old truths once clear and unimpeded, but then by the accumulations of time overshadowed and encrusted. It appealed to the written tradition of the Church which is Holy Scripture (the New Testament), and also recovered the spiritual testimony of the best and purest days of antiquity. The responsible reformers did not discard belief in God, or the doctrine of the Holy Trinity. They did not deny the Incarnation or the Atonement. They honoured and bowed to the Word of God. They believed in the Church Spiritual, and rightly claimed that they had restored to its clarity, simplicity, and authority "the faith once for all delivered to the saints" (Jude).

It is obvious that they, and the Church they reformed, are not to be thrown into a common lot with Christian Scientists, Mormons, Jehovah's Witnesses, Christadelphians, Spiritists and so forth.

It is also obvious that they are to be looked to as men of sober standards of faith and judgment who taught the doctrine of the Church as part of the revealed truth of God's Word. They were not concerned with the merely practical organisation of sects as a matter of convenience. They had a Biblical view of the Church of Christ and also an appreciation of its manifestation in history. The teaching of John Calvin, for instance, would surprise many modern unattached evangelical Christians if they thought it worthwhile to examine it.

* * *

The desire for the company of the likeminded has brought together various groups of Christians at one period or another. Has it not been their experience that this desire has often been frustrated, and that divisions have arisen? Ought that not to lead us to see that there are other and stronger bonds of union than likemindedness? The fact is that none of us can have a total grasp of all aspects and degrees of spiritual truth, and that in fact unity is possible in diversity. We set aside the Roman Catholic Church's claim to have the total grasp of Christian truth: Why should we tend towards the same error? After nineteen centuries of Christian thought and life interwoven with human frailties of mind and sense, it ought to be clear that our fellowship must exist, if at all, in the unity of the Spirit, and in the bond of peace. Christ's Church is not stamped by a dead level of uniformity, but by

constant response to the manifold activity and gifts of the Holy Spirit.

* * *

Let us now look at some of the lessons God's Word in the New Testament teaches us about the Church of Christ.

We note the striking thought of St. Paul that Christians are a new kind of people, a sort of third race. St. Paul (1 Cor. 10, 2) distinguishes both Jew and Gentile from "the Church of God." Jew and Gentile may both be transformed into something in which all their differences are overcome, or reconciled. That sublimation of Judaism and Heathenism does not hinder either from bringing in its qualities and special gifts. It is a commonplace to distinguish in Christian thought and interpretation the elements contributed from Hebrew and Hellenic sources.

* * *

Then we note the special meaning of the N.T. word for "Church." It is "ecclesia," a word common in the Greek Old Testament for the assembly or congregation of Israel, and in its Greek etymology signifying a people "called-out." That means "separated" from Judaism and Heathenism alike. It means God's choice, and hence, in another N.T. phrase, "God's own possession." It is a body "called saints," and "called in Christ."

It is also a body composed of parts which have not lost their identity. We read, in Eph. 3, that "the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel." Personalities are not reduced to a single type, but cleansed, redeemed, sanctified, enriched.

It is a body which has acquired a new significance, and a new view of the essential meaning and purpose of life. Mere sons of earth have been gathered into a community which is now ideally "seated in the heavenly places in Christ." It is not the language of phantasy which tells us that "our citizenship is in heaven." This is not to be confused with eternal or future life. We are to remember that the true standing of the Church of God is the standing God has conferred upon it. Its true aspect is not earth-regarding, but heavenward.

* * *

We may also observe how the New Testament elaborates the idea of the Church as "a body." It is "the body of Christ." It has its head—the Head over all things to the Church, our glorified Lord Himself. The head of the body is traditionally thought of as the

source of direction, wisdom, energy, purpose, perception. Christ as the Head of His Church is all that, and more. He is the Bridegroom and His Church is the Bride. We know that this is symbolic language, but it illustrates a glorious principle of our faith, that the Bridegroom gave His life to purchase His Church for Himself. The union of the Heavenly Bridegroom and the Heavenly Bride is indissoluble.

* * *

The Church in its witness and warfare on earth (for often we speak of the Church on earth as if it were the whole Church, and not only a part of the whole Church) derives life and power through the Holy Spirit. It is not only the individual believer who is dwelt in by the Holy Spirit: the Church, "a holy temple in the Lord" is "built together for a habitation of God in the Spirit."

* * *

A good deal of space is taken up in the New Testament writings in describing the different aspects of the Church, or in considering it in various relationships.

We are "a forgiven people" (Jeremiah 31, 34; Heb. 10, 17); "a cleansed people" (Eph. 5, 26); "a sanctified people" (Heb. 10, 10).

These impose great responsibilities, for our call as the Church is to be "fellow-workers with God." Hence we are described as "a confessing people" (Heb. 11, 13-16); an alternate expression is found in 1 Pet. 2, 9-12 "a witnessing people."

You cannot confess Christ and witness for Him and to Him without the prospect, and in some circumstances the certainty, of reproach and trial. So the Church is called "a suffering people" (Phil. 1, 28). St. Paul in 2 Timothy emphasises this—"all that would live godly in Christ Jesus shall suffer persecution."

* * *

Our confidence as the Church is shown in the calm conviction that God is with us: never to leave us or forsake us—we are "a waiting people." We wait for God's Son from heaven—we wait for we know that the long patience is grounded upon God's will that "all should come to repentance" (2 Peter 3, 9).

Finally, there is the reward of faithful waiting and witnessing which the Church shall have—the reward for God's servants, the prophets and the saints, and those that fear His name—Rev. 11, 18.

The Church of Christ is no afterthought—or human figment. It is the appointed fellowship—the family of God on earth.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

CHURCH AND BIBLE.

We recently received by chance a copy of a "Catholic Truth Society" pamphlet by the Rev. F. J. Ripley entitled "What Do You Know About The Church and the Bible, The Brethren of the Lord, Indulgences." This is a large undertaking for a 16 page pamphlet, and one will be tempted to say that the treatment must be superficial and the argument merely assertive. Though that is true, the case stated in the first part, "The Church and the Bible," may well draw our attention. It is not to be denied that this subject is of real importance. It is, in fact, a major issue in the discussion of the claims of Rome. If we uncritically accept the statement that "the Church wrote the Bible" (i.e. the Church subject to the Pope) we undermine the whole system of evangelical truth. If we set the Church in a position of superiority over the Bible we are doing injustice to both. If we ignore the Church or consider it irrelevant; and hold that the Bible owes nothing to it, we are being equally unjust. The problem is to find the true relationship, and to understand what is meant by "the Church."

* * *

Fr. Ripley begins with statements we shall not dispute: that Our Lord "left His Church with no written books of His Words or Works: that He told His disciples to spread His Message by preaching: that the Holy

Spirit would guide them in this task: that He would preserve their teaching infallible for "the Spirit of Truth shall abide with you and be in you" (John 14, 16-17).

It is true that Our Lord left His Church no written Gospel, but of course His disciples had at all times at their disposal the Holy Scriptures of Israel, and of them Our Lord said "They Testify of Me." Is that not to the point? Can any man claim that of the fourteen hundred and twenty pages in the Revised Version Brevier 16 mo. reference Bible of Oxford University Press, more than 328 pages (the N.T.) owe their authorship to the Christian Church? Moreover, if we add, as the Roman Catholic Church does, the Books of the Apocrypha of the Old Testament, the portion of the entire volume which has Christian antecedents is made even smaller.

This is something very much to the point. The Christian Church (however we explain the term) never had any control over the Scriptures we call the Old Testament. The Hebrew Scriptures were authoritative for Our Lord's Apostles and for all believers in the Gospel by virtue of the fact that they were "the Word of God." They are still authoritative for the Church of Christ for the same reason. Our Lord Himself freely quoted them and appealed to them—that itself would confer authority upon them if they had not possessed it already.

The testimony of the New Testament to the Old Testament is not ambiguous or patronising—"whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope" (Romans 15, 4). So then, if we cannot claim that Our Lord left us a written record of His words and work, we must still hold that He endorsed for His people for all future days the Holy Scriptures which were His Father's Word to Israel, and to all who should believe in Him as the Incarnate Word.

An examination of the text in the better Reference Bibles will show us how much Our Lord used and quoted the Old Testament. It will also show, we believe, that He did not give the authority which would arise from "His" use of it to the books we call Apocrypha. We understand that He never quoted those works. This is in marked distinction from His use of nearly all the books of canonical Old Testament Scripture.

* * *

Next we may take note of the fact that the New Testament describes the Old as "God-breathed." Without entering upon any study of the nature of inspiration we may extend the

use of the word "God-breathed" to the writings of the New Testament since we accept the guidance and safeguarding of its writers by the Spirit of Truth. Here we repeat what we have said on other occasions, that if the Holy Spirit is the Author, that fact was bound to impose itself on the attention and mind of the Christians. Recognition of divinely inspired writings is not at all the same as "authorising" or "sanctioning" them. The early Christian writings which the Holy Spirit meant to be authoritative Scripture, and the Rule of Faith for believers within the Church, easily distinguished themselves from other valuable though "uninspired" writings. It was in a sense "the survival of the fittest"—those which bore the seal and purpose of the Spirit inevitably declared themselves, and the Church could not have set them aside or arbitrated upon them.

The books of the New Testament were written "within the Church." This is, we believe, a sounder way of putting it than to say they were written "by the Church." Further, there is no difficulty in holding that the Holy Spirit took care of His own. If He inspired the Sacred writers (and such writers only, in the real sense of inspiration), then the Church was bound to bow to them, not to make choice and trust to its own sense of fitness to make up its mind about what are, or are not, "canonical."

* * *

In the early centuries of Christianity the Church apparently came near to disregarding the Epistle to the Hebrews. But the Epistle to the Hebrews prevailed—why? Because the Church eventually accepted it? It was inspired Scripture from the day its penman wrote it, whether "the Church" hesitated for a century or more about it or not. As inspired Scripture it was of such character as to compel recognition and acceptance. It did not become inspired Scripture because the Church adopted it: the Church inevitably accepted it because it could not do otherwise. In the same age there was a fairly widely read "Epistle of Barnabas." Many thought it was the work of St. Paul's companion from Cyprus. No doubt numerous Christians here and there thought it was an inspired Apostolic writing. At length it dropped out of circulation. Why? Because it could not maintain itself and endure the scrutiny of all who studied it in the light of the spiritual truth they had from other sources. Its own intrinsic qualities or defects defeated it.

There was also a work called "The Shepherd of Hermas." This was valued for long enough

in certain quarters, and was read with interest as if it shared the same quality as other Christian books. But it too faded out of use and memory because it had no "staying power." Why had it no power to be permanent? Because it lacked that inner spiritual quality which we may find hard to define, but which made itself felt in the early Church in the case of those writings which exclusively form the New Testament.

Recognition by the Church did not confer any qualities or character upon the writings: it was an admission of those qualities which were there from the beginning.

* * *

We write thus with no intention of disparaging the Church. We are firm and convinced men of the Church. But we are not prepared to take the view that the Church brought any collective, deliberative, or organisational activity to bear upon the formation of the New Testament. The first evidence of any action which might be called "official" is so late in point of time (after Christianity had been a going concern for more than three centuries) that it could have had no effective influence in settling the question of canonicity. Suffice it to say that the New Testament was written within the Church and enshrines the Church's message, faith, and witness. We know what the message, faith, and witness of Christianity at the outset were, because they are set down for us in the sacred writings. Hence these sacred writings became a standard of judgment and a court of appeal in all doctrinal conflicts. Little wonder then that the Church of Ireland and the Church of England and all other Reformed Churches agree in this sentiment that "Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" (Articles of the Church of England).

* * *

We are also bound to note that "the Church" of the first, second, third, and fourth centuries was very different in language, outlook, organisation, atmosphere, and law from the Western Latin Church of the late Middle Ages, or the Roman Catholic Church of the centuries subsequent to the Council of Trent in the sixteenth century, or of to-day. In early days it was a fellowship rather than an institution. It was "the Body of Christ" rather than "the Kingdom of Christ." It was collectively the holy and royal priesthood,

rather than an hierarchical organisation. Its clergy and bishops and laity were united as brethren rather than as subjects of a supreme Pontiff. It had not yet learned to deny Our Lord's declaration "My Kingdom is not of this World."

So, when we speak of the "the Church" in those early days we must keep in mind its real simplicity of arrangement, and its immediate and still urgent awareness of its primary purpose—to preach salvation in Christ, and to declare the existence of the new and living way into the Holiest. It was not then an ecclesiastical imitation of Imperial Rome. The Emperor Constantine, "equal of the apostles," had not yet made the Church part of the empire; the doctrine of "the Two Swords" had not so far seized upon men's imaginations and desire for power.

* * *

To return to Fr. Ripley. He writes "In a sense it would be true to say that there is only one source of revelation, divine tradition, that is, the body of revealed truth handed down from the Apostles. However, a great and important part of that tradition was put into writing and is to be found in the Bible."

We agree that there is but one source of revelation—God. Tradition means "something handed down from one generation to another." Let us call Tradition "God's revelation as it has been given to men." Fr. Ripley says that a great and important part has been written as "the Bible." That may imply that an equally great and equally (or more) important part has remained unwritten, and is nevertheless available to teach us. This part is commonly called "Tradition." Here is our question—"Can we say that any necessary truth was left out of the written part of tradition?" It seems to us that what was written down must obviously be the necessary part, the requisite for Salvation, and therefore the truths which it was essential to record in exact words and undeviating form. What remained unwritten could contain nothing of comparable importance. It might, and did, contain much of interest—practical usages and customs, methods of procedure, rudimentary liturgical forms, and the like. All of this might be memories and survivals of practices of the Christians of the last half of the first century, and of the century following. The traditions of different large centres of Christian life were bound to vary a good deal. Only gradually they were partly assimilated. Let us be clear and definite that no essential truth of our

religion has been omitted from the New Testament.

* * *

Fr. Ripley calls Tradition "that body of revealed truth which was not committed to writings under the inspiration of the Holy Ghost, but has been handed down by the living authority of the Catholic Church."

This is far too great a claim to make for Tradition. We pose a simple question—"Why has the Orthodox Eastern Church, which continues the unbroken tradition from the Apostles, never added a new dogma to the faith of Christendom or taken into its Creed the additions of the Creed of Pope Pius or the Vatican Council?" Eastern Orthodoxy claims to be "the Christian Church," untouched by Roman or Protestant influence, and its testimony on the subject of Tradition will be very different from Fr. Ripley's. From Tradition Orthodoxy has gathered many pious opinions, but unlike Rome it has not declared these pious opinions to be dogmas necessary to salvation. Members of Reformed Churches may always validly contrast Orthodoxy's use of Tradition with Rome's.

Fr. Ripley's view seems to lead to the conclusion that a doctrine drawn from unwritten tradition may be just as true, just as vital, just as necessary to salvation, as any to be learned from the New Testament. This is, we think, borne out by the fact that in the new Creed of the Council of Trent the Scriptures and unwritten Tradition are *equally* the sources of Christian truth.

* * *

Fr. Ripley claims that "it is only by this living tradition that we know the contents of the Bible." He says that in the time of the Apostles the Jews had no definite list of the books of the Old Testament. But it must be observed that this way of speaking is misleading. The first-century Jews had a reasonably clear idea of their sacred books—we read in Matthew 21, 42 "Jesus saith unto them, Did ye never read in the Scriptures 'The stone which the builders rejected is become the head of the corner'?" Here Our Lord obviously refers to a well recognised body of writings collectively called "the Scriptures." In John 5, 29 Our Lord says "search the Scriptures." Surely He did not mean a vague uncertain number of writings, but a co-ordinated group called in that day by a recognised title.

In Acts 17, 11 the people of Berea "searched the Scriptures daily" to confirm or confute the appeal made to the Scriptures by St. Paul

regarding Jesus as the Messiah. Here again we are bound to assume a recognised group of writings of unique character. "This usage is all the more significant when we remember that the fourteen Apocryphal books receive no direct recognition" (W. G. Jordan in "A New Standard Bible Dictionary," 1926).

"It is safe to say that the Jews never have recognised as belonging to the Canon of Scriptures any other books than those which now constitute our Old Testament" (i.e. the "Protestant" O.T.). "The Apostles held to the same Canon as their Jewish brethren" (J. S. Riggs and W. G. Jordan in above dictionary). The Canon of the O.T. is the Palestinian Canon, and the Greek Apocryphal books (some with Hebrew background), though read by the Jews of Alexandria, had no equal status with the Palestinian Canon which is accepted among us.

It came about that Gentile Christians (unable to read Hebrew) early acquired Greek translations of the O.T. from Alexandria, and as these volumes often contained the Greek Apocryphal books they sometimes quoted them as Scripture. But when Christians studied Hebrew they realised the difference. The greatest Biblical scholar of the early Church, St. Jerome who made the "Vulgate" Latin Bible now held in the highest honour as authentic Scripture by Rome, declared that these Greek Apocryphal books were not to be taken as canonical. Fr. Ripley can tell us that "the fact that Julius Africanus objected to the story of Susanna (in the Apocrypha) is so unique that it only serves to prove how strong the Church's tradition was on this point," but he does not tell us about St. Jerome and how he, with learning unheard of by the negligible Julius Africanus, broke down "the Church's tradition" on this point.

* * *

Fr. Ripley adds "The one and only way in which any man can be sure that the books of the Bible are true and inspired is through the infallible authority of the Catholic Church." Can any reader tell us how we are to be sure of the "infallible authority of the Church"? We must have proof of that before we can accept the Bible on the basis of the claim.

* * *

We are told also that "to argue that the Bible is the only rule of faith is to contradict the Bible itself, which clearly teaches the opposite." We confess that we cannot recall any place in the Bible in which the Bible declares that it is not the only rule of faith. We

do not maintain that it asserts that it is the only rule of faith, but explicit words are not called for. The simple fact remains that the faith necessary to Salvation is plainly set out in the New Testament. All the rest of Christian tradition which remained unwritten is secondary and subordinate. It may be instructive and edifying, but it is not essential to man's eternal welfare.

We have traversed familiar ground, but true explanations must be repeated often.

COMMENT.

(Roman Catholic Lourdes Celebration in Belfast).

"The witness of three centuries confirms the 'fact, as the learned Cardinal Newman 'pointedly observes that 'Catholics who have 'honoured the Mother still Worship the Son; 'while those who now have ceased to confess 'the Son began by scoffing at the Mother'."

This quotation is from the Sermon on the occasion of the Lourdes Centenary Celebration at St. Mary's Roman Catholic Church, Belfast. We take our information from "The Irish News," of Belfast, 23rd June, 1958.

The preacher was the Very Rev. J. J. Gorey, C.S.S.R. His reference to Cardinal Newman followed upon a rejection of the view that devotion to the Mother is something distracting us from devotion to the Sacred Person of Jesus. Now the evangelical Protestant is not one who scoffs at the Mother of Our Lord, for he accepts her own prediction "all generations shall call me 'blessed'" (Luke II). But the evangelical Protestant does not desire to go beyond (nor to fall short of) the teaching of Holy Scripture; and Holy Scripture does not contain any indication whatever that Our Lord's Apostles and first followers used any devotion to Our Lord's Mother. The silence of the sacred writers is remarkable in contrast with the modern growth of devotion to the Blessed Virgin. It is also remarkable that the New Testament contains nothing which is even the shadow of a dogma about Our Lord's Mother (the Virgin Birth concerns Our Lord, and is, in any case derived from the Old Testament). When we consider the dogmatic decisions and definitions of our own time, i.e. the dogma of the Immaculate Conception, and the dogma of the Corporal Assumption we find a different situation.

Note that the quotation from Cardinal Newman does not bear upon evangelical Christianity at all. Evangelical Christians still Worship the Son, and always have done so.

They honour the Mother, but know that it would be contrary to the Spirit of God's Word to consider her a more potent and effective, or even more approachable, mediator or intercessor than the Saviour who is "the one mediator between God and men."

The lapses from the Christian faith referred to by Cardinal Newman must be those occurring in non-Protestant lands. The free-thinking and atheism of countries in which there is little or no evangelical witness are well-known. It is plain that the rebuke of Cardinal Newman or of Fr. Gorey is not addressed to people like us.

PASSING EVENTS—*cont'd. from p. 86.*

usually provoked by annoyance at not getting alms from the clergy. It is plain that in Italy an evangelical witness to Christian truth is sorely needed. Pray for the Waldensian Church in its witness.]

* * *

Bible Reading — Increase Among Roman Catholics.

The spring issue of the United Bible Societies' "Bulletin" says that the modern study of the Bible has not yet "penetrated very deeply into the masses of the Roman Catholic Church except perhaps in France and Belgium, where large sections of the intellectual middle classes and a number of the industrial workers have been touched." One of the centres of the movement in Europe is the Benedictine abbey of Maredsous, in Belgium, where a modern translation of the Bible has been issued in large numbers, and in France the "Ligue Catholique de l'Evangile" has recently sold 250,000 copies of its translation.

In Rome itself the Papal Bible Institute has over 250 students from 30 countries, and in Paris a team of Roman Catholic scholars has begun work on preparing a complete Bible concordance in French based on Roman Catholic translations. In Spain, under the leadership of the Benedictines of Montserrat a new translation of the Bible in Spanish is also being prepared. In Spain, too, a society for the development of Bible studies has in the last three years circulated 60,000 testaments and 200,000 Gospels and Acts of the Apostles.

One of the leading features of the Vatican pavilion at the Brussels exhibition is to be a display of Bible and biblical documents.

—"Manchester Guardian," 19/4/58.

[We must welcome any evidence of serious appreciation of Holy Scripture, wherever it is

found. The information above is a sign that the disregard of the Bible which was acquiesced in till recently may be passing. Still, what is needed is not merely the availability of the sacred volume in convenient and cheap editions, but a definite policy to foster Bible reading. When this is promoted by the highest Roman Catholic authorities as a duty upon all the faithful, a great blessing will follow.]

* * *

Light and Shade in Colombia.

It is encouraging to learn that a recent change in the regime in Colombia has brought about a decrease in cases of violence against Protestants, but the repressive decrees of the former dictatorship remain. As so often, violence and persecution, involving destruction of property, injury and death, have been over-ruled to spread the Gospel as well as to strengthen the spiritual life of the churches. Evangelical Christianity has continued to grow in Colombia, and its members and adherents are now estimated to number 60,000. A sign of the times is that the Roman Catholic authorities now propose an objective inquiry into the persecution. It is to be hoped that as a result there will be remedial action, including a repeal of the decrees which deny religious freedom in the republic.

—"The Christian," 9th May, 1958.

* * *

Ban On Graham Ignored by Latins.

Although "The Catholic Almanac" claims that Guatemala is more than 91 per cent Roman Catholic, the efforts of the Catholic hierarchy to boycott the recent mass meeting of Billy Graham in that country completely failed. About 25,000 people turned out to hear the American evangelist at Guatemala Stadium, in spite of the publication of Catholic advertisements in the newspapers warning the faithful not to offer any kind of "collaboration." Guatemala with only 3 million people, has an archbishop, a papal nuncio and an ambassador at the Vatican.

Another tiny Central American republic, Costa Rica, with less than one million people, an archbishop and a papal nuncio, defied the pronouncement of its archbishop that listening to Billy Graham would be a sin, and gave him a giant reception. The attendance at Graham mass meetings in Latin America is significant chiefly because it indicates the increasing opposition of the people to clerical censorship. Although all Roman Catholics are forbidden by canon law to attend Protestant services, this prohibition is being defied in many Latin countries.

A survey by Father Albert J. Nevins, summarized in "The Catholic Almanac," 1957, indicates that although the church claims 93 per

cent of the population in Latin American countries, "only about 10 per cent actually practice the faith." The survey indicates that the church is "dying" in Bolivia, Ecuador, Paraguay and the rural sections of Brazil, Panama, Honduras, Haiti and the Dominican Republic. According to Methodist Bishop Barbiéri more than 100 million Latin Americans are outside any Christian church. In many of the countries where the church is "dying" or "standing still," the Vatican has achieved partial union of church and state, with contributions of public revenue to its schools and clergy. Far from vitalizing the church in these areas the subsidies seem to be hastening its decadence.

A prominent Protestant layman recently made this observation: "In view of the fact that the U.S. has spent more than \$6 billion in Italy to defend freedom there, it would be interesting to know whether Billy Graham would be free to preach in Rome."—"Church and State."

[Quoted in "Protestant Action," Toronto, May, 1958].

* * *

More Churches In Russia—500,000 Baptists.

While it is generally agreed that the number of churches in Russia is far less than it was before the Bolshevik Revolution, the number to-day is probably six times as large as twenty years ago. This estimate, based on recent visitor's observations, shows that the Orthodox Church has some 25,000 churches, 30,000 priests and 69 monasteries and convents, eight theological seminaries, and two academies. Thirty-three of the churches are in Moscow itself, and nearly fifty miles from the capital is the thriving religious centre of Zagorsk with its collection of ornate cathedrals and churches and its learned academies. Zagorsk is doing a thriving business in pilgrimages and the sight of thousands of people queueing outside the religious building is a common one.

The Baptists form the largest non-Orthodox group, with more than half a million baptised members and five thousand chapels and three thousand pastors. They have been more successful than most religious groups in Russia in maintaining contacts with the West, and have had two young pastors in training at Spurgeon's College, in London, during the last twelve months. The "Old Believers"—an unreformed Orthodox group which elects its priests by free choice of the congregations—have five hundred churches, while the Byelokrinitsa Congregations have four hundred. Each of these groups has a well attended Moscow cathedral.

The Moscow Roman Catholic Church now has a thousand regular worshippers as compared

with the 150 in 1949. Adventist groups—which practise the washing of feet as a sacrament additional to Baptism and holy communion—number 25,000 members in some three hundred congregations.

The control of religious publications by the State is still a strict one, but the Synod of the Orthodox Church now has its own publishing house for bibles and religious calendars and is said to be printing and selling bibles at the rate of half a million a year.

—"Manchester Guardian," 30th May, 1958.

* * *

Most U.S. Adults Are Protestants, Survey Suggests.

Two out of three adult Americans class themselves as Protestants and one in four as Roman Catholics, the U.S. Census Bureau reported in February, "Newsweek" reported recently. A question on religion will not be included in the 1960 census, the bureau said the question had been asked in a sample survey last March, in which answers were voluntary.

The tabulation indicates that 96 per cent of Americans of age 14 and older had a religion, 3 per cent had none, and 1 per cent gave no report.

Some 79,000,000 persons regard themselves as Protestant, 30,700,000 as Roman Catholic, 3,900,000 as Jewish, 1,500,000 as having some other religion, and 3,200,000 as having no religion the report revealed.

Among the Protestants, 23,500,000 consider themselves Baptists, 16,700,000 Methodists, 8,400,000 Lutherans, and 6,700,000 Presbyterians. The 23,700,000 other Protestants of 14 and over "were distributed," the bureau said, and were shown separately in the report.

—"The Sentinel," Toronto, May, 1958.

* * *

Anti-Clericalism In Europe.

A Swiss subscriber writes to "Protestant Action," Toronto, May '58.

We must not forget that Switzerland is faced with a situation in some ways different from that in Canada: Whilst officially 41.6 per cent. of the total population are Roman Catholic (up from 40.7 per cent. in 1860, due to bigger families in R.C. areas of the country), less than one third of the votes are cast for the (Roman) Catholic Conservative Party, or "Christian Democrats" as they prefer to call themselves these days (what's in a name!).

In other words, a sizeable number of R.C.'s prefer other party principles than those advocated by their own church. Not a few of those Catholics, especially those who give their votes to the Socialists who form one of the

three major parties, all about equal in strength: the Liberals, the Socialists and the "Christian Democrats."

The rest of the Catholics who do not vote for their own party mostly support the Liberals. You will know that Liberalism on the Continent differs considerably from Liberalism in the U.K. and even more from Liberalism in Canada. On the Continent the Liberals played an important historic role by advocating and fighting for the civil-rights which we take for granted in our age: freedom of religion, freedom of the press and free speech, separation of Church and State; separation of legislative, executive and judicial powers, etc. In fighting for the realization of these principles, they were strongly opposed by the Conservatives, notably and to this very day by the Catholic Conservatives who still stand for their "ultramontane" ideals.

Surprisingly enough, there are a considerable number of Catholics who adhere to their faith, but at the same time dislike to see their church meddling in politics. This is where the complication comes in. Those liberal Catholics are tolerant in their beliefs, but they are equally sensitive towards attacks on their own; this despite the fact that the priests vilify Liberal Catholics almost as badly as they do Protestants.

* * *

Place Window In Church To Mark Wesley's Decision.

John Wesley, as an unsuccessful young clergyman, attended a meeting of an obscure religious society in a little room near Aldersgate in London. A humble layman read Martin Luther's preface to the Epistle to the Romans and to quote Wesley's own words:

"While he was describing the change God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins."

No longer depending upon his own strength and wisdom but upon the power of the Holy Spirit, he resumed his ministry with such effect upon the nation that his experience has been described as: "The turning point in English history."

To mark this crucial change in Wesley, a new stained-glass window, depicting him preaching in the open to the people, was recently dedicated by the Bishop of London in the Church of St. Botolph-without-Aldersgate, now restored after bombing.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Civil Marriage In Spain.—New "Burden of Proof."

A further modification in the Spanish civil code now make it compulsory for non-Roman Catholics in Spain to prove that they do not belong to the Catholic Church before a civil marriage licence is issued. This fresh obstacle to complete religious liberty in Spain follows various measures which have been used to strengthen the Church-State control of marriage and to prevent the growth of civil marriages which would lighten the burdens of the small Evangelical groups in Spain.

The local bishop still has the power to withhold a civil marriage licence, and may excommunicate parties to a marriage if they are baptised Catholics. In some cases persons who act as "witnesses" in furnishing proof of the non-Catholic belief of parties to a civil marriage have also been excommunicated. It is not yet clear whether the evidence of Protestant ministers or laymen will be accepted by the courts as sufficient proof that a party to a civil marriage is a non-Catholic.

This insertion of "burden of proof" into the law codifies recent administrative regulations in Spain. While simplifying various practices, it subtly strengthens the bias against civil marriages and blocks the freedom of the Evangelical groups.

—"Manchester Guardian," 30th May, 1958.

Missionary Societies Still Needed.

In his presidential address at the annual meeting of members of the Church Missionary Society, Sir Kenneth Grubb, who a few months ago attended the centenary celebrations of the Niger Mission, had some timely things to say about missionary societies. He had particularly in mind people who think that the day of the missionary society, as such, is past. In other words, that whatever justification there was for voluntary societies to carry the Gospel overseas in years gone by, special societies are now otiose, because the Church (and he had the Church of England specially in mind) today is awake to its missionary obligation. But Sir Kenneth firmly challenged this complacent view. He declared that he found it hard to believe that the Church is ready to be its own missionary society. "I doubt if it could call forth the necessary enthusiasm and support, or if it contains within itself the necessary oneness of outlook and purpose." He went on to express a fear that the missionary enterprise might also be smothered by patronage. He believed that every age needed its challengers, "every army its skirmishers, every church its protestants," for in both Church and State the tendency to centralise seems inevitable. It becomes, with some people a kind of bureaucratic obsession . . . It is easier to administer than to create, and the bureaucrat tends to supersede the pioneer. But a society conceived and brought forth for the preaching of the Gospel must have an inexhaustible capacity for breaking bounds; if it ceases to have this it is ready to perish." That is well said, and it applies to other denominations besides the Church of England.

—"The Christian," 9th May, 1958.

* * *

Trinitarian Bible Society.

At the annual meeting of the Trinitarian Bible Society at the Caxton Hall, Rev. W. Dodgson Sykes, presiding, it was reported that the total circulation during the year amounted to 233,644 Bibles, Testaments and portions of Scriptures. Large supplies of Bibles had been distributed in Spain. Polish New Testaments were being asked for, and Gospels had been sent to Cyprus and Greece.

Communism and Roman Catholicism the Secretary, Rev. R. Chambers, stated, placed every obstacle in the way of Scripture circulation. Although this year the Society's income exceeded its expenditure the increasing cost of printing and binding was a constant anxiety. Mr. Chambers also mentioned his impending retirement, and his appreciation of the loyal help given to him during the years.

Mr. H. T. Haynes, Secretary of the Committee of Management, spoke in warm terms of Mr. Chambers' service to the Society. He added that Rev. T. H. Brown, who was following him, had all the qualifications for his work.

Rev. C. T. M. Browne, Vicar of St. James', Clerkenwell, spoke of the help given him by the Society when he distributed Bibles, Testaments and Gospels to people in the mining and industrial areas in the north. Rev. Donald Hill thanked God for His goodness to the Society during the year and Pastor J. D. Turner spoke from the words, "Go, stand in the Temple and speak to the people all the words of this life."

* * *

Unesco and Bible Translations

The Press Service of the World Council of Churches has called attention to misleading figures about Bible translations published in the journal of Unesco (the United Nations Educational Scientific and Cultural Organisation). According to the figures given, the Bible came sixth on the list of "the world's most translated authors in 1956." The figures showed Lenin, Jules Verne, Tolstoy, Maxim Gorky, and Micky Spillane in front of the Bible, in that order. Representatives of the Bible societies have examined the Unesco figures, and say that their publications in some countries have been overlooked. Britain and the United States, where the Scriptures are being issued in many languages, were among the omissions. The societies have told inquirers that almost certainly the Bible, in whole or in part, remains the most translated book in the world, appearing in more editions and more languages than any other.

—"The Christian," 13/6/'58.

* * *

Latin America Evangelising South American Indians.

Speed of Evangelism

The speed of evangelism in many parts of Latin America is breathtaking. The facilities for proclaiming the Good News to every creature are being multiplied. From the southernmost tip of Patagonia to the northernmost border of Mexico, the Gospel is being preached to a growing constituency by voice and pen, by personal witness and Scripture colportage, by evangelistic campaigns and literature distribution, and is being hastened on by Gospel broadcasting and missionary aviation.

Some of the most vigorous evangelistic work is undertaken by those who are popularly known as Pentecostals. Much of it has been

quite spontaneous. In Chile, for example, the movement began nearly 50 years ago by a remarkable revival in a local church. To-day, there are almost half a million Pentecostals in Chile, forming the fastest-growing and most influential Evangelical body in the country. Similar growth is to be found, in varying degrees, in Brazil, Mexico, Puerto Rico and Argentina. They are remarkable for their fervour in witness, adaptability in method, and sacrificial giving.

An illustration of this may be taken from the rebuilding of the large Pentecostal chapel in Rio de Janeiro after the original building had been destroyed by fire. Groups throughout the land set aside a Lord's day to bring special offerings. Between them, they gave several million cruzeiros in one day. Tithing is a feature of Evangelical work in Brazil, and Pentecostals have distinguished themselves by the demands they make from their members.

Uncultivated Fields

While reports of evangelization in Latin America are impressive, it must not be forgotten that there remain many uncultivated fields among aboriginal peoples, among rural populations on the vast plains, in industrial areas, among immigrants, students, and other special classes of people.

One of the challenges in Latin America is to reach the inaccessible and oft unapproachable nomadic Indians. Statistically, they appear to be an insignificant minority amounting to something less than a million all told. Nevertheless, they are souls for whom Christ died, distributed among some 300 tribes or more, pitiful remnants of peoples who once roamed from the Atlantic to the Andean foothills, from the Caribbean to Patagonia. No Indian now remains in the bleak region where Allen Gardiner laid down his life to reach them in 1851. A Spanish-speaking population has taken their place, among whom the Evangelical Union of South America is pioneering in what must surely be the southernmost mission field in the world. And the South American Missionary Society, which came into being to reach the Indians which have since disappeared from that field, are now concentrating on the tribes in the Chaco and Araucania.

Another major challenge is the effective evangelization of the Quechua-speaking and Aymara-speaking Indians of the High Andes. The former are found largely in Bolivia, Peru and Ecuador, constituting a language block of some six to seven million strong, with

regional dialects, while there are reckoned to be about a million Aymara-speaking Indians around Lake Titicaca. This is a rugged field for tough men, men who can endure hardness for Christ. The two Missions which have worked longest among them are the Bolivian Indian Mission and the Evangelical Union of South America. Both are working among a predominantly Quechua-speaking Indian population in their respective countries.

* * *

A Glorious Ideal and A Promising Work.

A notable development is that of the Wycliffe Bible Translators who are focussing their endeavours on reaching the remaining tribes, reducing their languages to writing, translating the Scriptures, and teaching the Indians. The new organisation came into being in 1942 as the result of tackling such work in Mexico. After successful labours in that country, Dr. Townsend, the leader, went to Peru in 1945, opening the way for a team of twenty translators and their supporting personnel to follow him in 1946. The team in Peru has grown to 175 during the past eleven years, reaching twenty-nine different language groups in that space of time. There are now believers in the Lord Jesus Christ in seventeen of these tribes. The Wycliffe Bible Translators are also moving ahead in Mexico, Guatemala, Ecuador, Bolivia and Brazil. They do not claim to be a mission and do not aim at establishing churches. They specialise in linguistics and spearhead the way for others. Their goal is the Word of God in every language on the face of the earth in this generation.

* * *

New Evangelism in South America.

Literature Evangelism

As for the remaining challenges, it is impossible to over-estimate the hunger of a growingly-literate Spanish-speaking and Portuguese-speaking people for reading matter. South America is plastered with paper. The visitor is impressed with the multiplicity of books, magazines, and papers which are made available to him on almost every street corner. A fine opportunity is afforded for evangelism at a book counter. Evangelical bookshops are among the finest fishing nets for catching thinking men alive. The production of essential books in Spanish proceeds apace. An organization known as *Literature Evangélica para América Latina* is doing a magnificent job of co-ordinating the movement. The Evangelical Union of South America regards it an

honour that two of its missionaries, Messrs. Glass and Harrison, should have been appointed as two out of six to serve the first three-year term on the Directorate of L.E.A.L.

While British missionaries pioneered in establishing Evangelical bookshops in South America—to mention as an example, the Liberia “El Inca” in Peru, founded over 50 years ago by Messrs. Ritchie and Millham—North American organisations are entering the field increasingly. Nevertheless, the remarkable development of the *Livaria Evangélica* in Brazil, under the leadership of Mr. Glass, shows that the British contribution is still much needed.

Two advances of great significance during 1957 were the publishing of “Verbo” for a potential Spanish-speaking public of over 100

(Continued on p. 107.)

THE CHURCH OF ROME AND FREEDOM OF THOUGHT.

By Archdeacon T. C. Hammond, M.A., Th.D.

It is now agreed that there is need for the presentation of different points of view in order that the general public may be able to form a sound judgment on particular issues. But demagoguery is the bane of democracy. We have to be careful that we do not declaim when we should reason. “Trifles light as air are to the jealous confirmations strong as proofs of Holy Writ.” That is the fact that makes discussion so difficult and substitutes the demagogue for the reasoner in popular acclaim. It makes the path of the propagandist easy and the way of the reasoner hard. People are looking for what they want and are impatient if it comes to them by the long route of patient investigation. But it would be false to the best interests of the community to yield to the temptation and supply cheap assertion where serious proof is demanded. We can only claim the indulgence of listeners and go on in the right course. Our task is to support the Protestant doctrine of the right of private judgment against what we think are serious assaults on it made by the Church of Rome.

We shall take the positive side first. Then we shall show how the principles positively laid down are imperilled. For centuries the great mass of mankind has been regimented. It has followed leaders often not wisely but too well. We have not altogether escaped from the influence of these centuries of domination

by the few. We thought we had and slept easy. But now we have experienced a rude awakening in the political world. Some of our dearly bought and cherished liberties are being filched from us. The movement is not wholly in one direction: Nazism and Fascism represented one phase.

* * *

Intellectual Marxism represents another. And in our judgment the arbitrary demands of the Roman Catholic Church represent another. What then is the essence of the right of private judgment? It is the declaration that a man's conscience is the final court to which he can appeal. Where it speaks neither state nor Church, Trades Union, Employers' Federation nor any other creation can validly oppose its dictates. And yet just here cannot he get down to his subject?" That is only natural, but really I am on my subject. There is a limit to the extent to which a citizen in a State can be allowed to follow his private judgment. If everyone were to be free to do exactly what he chooses, government would soon become impossible. That is the condition into which some are drifting in relation to morals. They think that morals are not made for man, but man for morals. They think that circumstances alter cases and take the "not" out of the Ten Commandments. That is very dangerous. But the question is how are we to overcome this mistake. There are two ways that have been adopted. One is to make the will of a few people supreme. Force is used when persuasion fails. But persuasion and a careful system of teaching as the base of it is widely and cunningly employed. That is the German way. Give the multitude a slogan and see that they act upon it. If they do not, fall back upon the concentration camp and elimination by the firing squad or the lethal chamber. The rulers must bend or break the spirit of the mass. It cannot be denied that up to a point it is a successful way. Great bodies of people have persuaded themselves that their leaders have a heaven-sent mission for them and have placed pathetic confidence in them. Why then do we call it a final failure? Because it does not make men. It turns God-given conscience into a mere recording machine of an external will. It leaves men helpless apart from leadership. In the true sense of a much-abused word it feeds men on dope. And just because men will remain men and can never be machines there will always be the stirrings of revolt. We will never get rid of the need of "purges." Hence the ambitious schemes for getting hold of all

means of production and of all educational systems to make the control absolute. The Nazi and the Communist alike dislike private enterprise. The other way we believe to be the truly Christian way. It consists in developing man's power of correct thinking, of eliminating self-seeking and the baser motives and training the individual to see that he has an obligation to God and to his neighbour which is indefeasible. The Christian way consists in teaching men to do the will of God from the heart. It lays great stress upon the right of the individual conscience but it points out that finally it is a "judgment" that is sought from it. In order to form a judgment the individual must have accurate knowledge. The highest knowledge is knowledge of the will of God. It is not an accident that the sturdiest upholders of the right of private judgment are foremost in the claim that education should be in the reach of all. The following facts concerning the percentage of illiterates in various countries that appeared recently in an article in the magazine "World Dominion" will illustrate this: Italy 19, Spain 31, Portugal 31, Brazil 67, Mexico 59, Denmark 16, Sweden 3, England 5.8, U.S.A. 7.7. I have added England and U.S.A. for purposes of comparison. The two ideals are in conflict. The Nazi theory is to devise a scheme amongst the enlightened and force the mass to conformity by education where possible, by violent methods where education fails. The true Christian ideal is to train the individual conscience by sound teachings, above all by the preaching of the Gospel so that the individual chooses freely the good and the true way and the mass of individuals reflect it in the government of their country. Both methods experience difficulty, but the Christian way gives man his inalienable right as a distinct moral being, answerable finally to God. The truly Christian method gives the widest possible freedom to the individual. Every State has to secure suitable conditions for its continued existence. This sets bounds to individual freedom. But the State that recognises that the conscience of free minds in the development of nation-hood is the highest achievement that it can attain, will be slow to check free expression. It will recognise that unless the freedom claimed threatens its stability at the base it is better to endure minor inconveniences than to check the expressions of spontaneous loyalty. Certainly it is not possible to have both. A regimented people may have a passionate devotion to a dominant cult but it is the product of regimentation and will perish under a new system

dictated from above. A free people are much more difficult to manage but much harder to dislodge from their loyalties which are born of direct personal conviction. Our Roman Catholic friends who talk so much of a divided Protestantism might take note of that fact. Protestants are divided because they are free.

* * *

They are passionately devoted to great principles because their freedom is the expression of inner convictions. An old Irishman who was a bit of a philosopher expressed it once rather quaintly: "Them Protestants are quare people. If you touch wan of 'em they're out like bees. Mind ye I admire them for it." Now it is our convinced opinion that the elaborate ecclesiastical system devised by the Church of Rome does not finally favour this independent spirit of judgment which is the base of all true liberty. Let us put some accurate facts before you in support of this contention. The law of the Church of Rome, often ignored in practice, is that no one can publish a religious book without the approval of the recognised authority. The Council of Trent had not time to examine the list of "books either suspected or pernicious" drawn up by the Fathers to whom that work was committed, but it enjoined that the work should be laid before the Pope, and "by his judgment and authority terminated and made public." What other churches did when as yet there was a vast amount of ignorance, the Roman Church continues to do unto this day. We have dropped the leading strings, believing that where there is no sordidness or direct incitement to treason the best method is to permit publication and depend on the common sense of the people. The Church of Rome has not taken this view and most important books which could not be called obscene or treasonable have been placed on the Index. All Bibles printed or circulated by Protestants come under this category. Strictly speaking, this is a restriction on freedom of expression, as our thoughts are our own and no machinery has yet been devised to read thoughts. But, like Nazism, it re-acts on thought itself. Being persuaded, sometimes by force, that a certain view is dangerous, the mind is closed against it and progress is hindered. Then the tendency to prevarication arises in a new form. An illustration of this is found in a comparatively recent defence of the condemnation of Galileo. The Rev. Sydney F. Smith, in the "Month" for March, 1890, defends that decision on the ground that it was not the doctrine that the sun went around the earth that

was in question. On the contrary, according to Mr. Smith, "The absolute insistency was throughout on the irrefragable authority of Holy Scripture, and only extended to the Pythagorean Theory on the supposition that this was necessarily involved in the Biblical statements." That looks very like an evasion. The Pope condemned Galileo on an interpretation of Scripture that every Roman Catholic now holds to be false. The condemnation was regarded at the time and long afterwards as authoritatively being the meaning of the Bible. That is a warning against repression which we need to heed. To say that the decree merely insisted on the authority of Holy Scripture is to block the issue. It insisted on a certain interpretation and it was in force up to 1828. The pitiable shift of mathematical teachers to conform to recognised scientific research and remain free from heresy is well-known. The so-called Jesuit edition of Newton's *Principia* offers startling evidence. The preface reads: "Newton in this third book supposes the motion of the earth. We could not explain the author's propositions otherwise than by making the same supposition. We are therefore forced to sustain a character which is not our own, but we profess to pay the obsequious reverence which is due to Decrees pronounced by the sovereign Pontiffs against the motion of the earth."

Here is evidence alike of the danger of repressing serious thought and of the incapacity of the Roman Church competently to guide research. So long as the principle remains which demands obedience to an external power in matters of the mind and soul, so long the power claiming such obedience is in grave danger of being a clog upon progress. But we are sometimes told—all this belongs to the past. Everyone now teaches the mobility of the earth. That is so, but it is a case of the triumph of truth over authority. If the Church of Rome had the power equal to her will this truth would have lingered long before it found expression. Would it not be better to say that the right of private judgment conquered and we should acknowledge its right.

* * *

If the Church of Rome apologises for her mistakes; if she withdraws her claims to decree, declare and define what men should believe; if she is content to press her views like every other religious body in the great forum of the market place—well and good. Until she is so prepared, we must contend she is a menace to free thought at least so far as its expression is concerned.

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THE CATHOLIC.

DUBLIN, SEPTEMBER, 1958.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE CHURCH AND ST. PETER.

Our Lord said to Simon His disciple "Thou art Peter, and upon this rock I will build My Church; and the gates of Hades shall not prevail against it" (Matt. 16, 18). These are very well known words. They have been argued about for centuries, and by constant iteration many people have been persuaded to accept a particular meaning for them. The official creed of the Roman Catholic Church requires us to promise that "we shall never take or interpret the Holy Scriptures otherwise than according to the unanimous consent of the Fathers." But when we look for "the unanimous consent" of the Fathers of the Church (i.e. the broadly Orthodox Christian writers of the early centuries and the early and accepted General Councils), we are not able to discover it. Not only is there a want of unanimity in minor matters, but there is a want of it in the very explanation of Our Lord's Words quoted above. For instance, early writers disapproved of images. They did not hesitate to deny the status of canonical Scripture to many writings now in the Roman Catholic version of the Bible, and at least one bishop of Rome thought that the title "universal bishop" was anti-Christian. The fact is that the idea of a standardised view of everything was wisely ignored by early Christians. Of course they thought to avoid false doctrine, but they did not think it neces-

sary to have a single view about everything relating to religion—that came long after. So it appears that the Fathers laid down no single explanation of our text. If some understood it to mean Peter in person, others took a different sense out of the words. Dr. Blakeney in his Manual (page 219) gives a long extract from St. Augustine who paraphrases the text thus "I say unto you, thou art Peter, because I am Petra, a rock, thou art Petrus, Peter; for Petra the rock is not from Petrus, but Petrus is from Petra the rock: for Christ is not so called from the Christian, but the Christian from Christ. 'And upon this rock I will build My Church': not upon Peter, whom thou art, but upon the rock whom thou has confessed." This may serve to show the absence of a settled interpretation among the Fathers of a crucial point in the claim that Peter is the foundation of the Church of God.

* * *

That St. Augustine is giving a reasonable exposition of the saying of Jesus is plain enough, for the contrast between "Thou art . . ." and "upon this . . ." is clear. Our Lord did not say "upon thee I will build My Church." When He spoke directly to Peter it was to say "I will give unto thee the Keys of the Kingdom of Heaven." "This Rock" refers to something which was present, but was not St. Peter, and that something was the confession of faith which Peter had just made as expressing the faith of his companions. The Rock is the basic conviction, divinely revealed, that Christ is "the Son of the living God." He is the expected Messiah. Upon that faith, and on it alone the Church can be built.

* * *

But it may be said, "are not the words about the Keys of the Kingdom decisive?" They are, but of what opinion are they decisive? The Church is one thing, and the Kingdom is another. There is always need to distinguish them clearly. Oddly enough, we do not recall seeing the claim that Peter is the foundation of God's Kingdom. When we read a little farther we find (Matt. 18) that the disciples wanted to know who is greatest in the Kingdom of heaven—plainly the promise of the Keys to Peter did not suggest to the others that as a consequence, Peter must be the greatest. Neither did their understanding of the words they had recently heard about "this Rock" convey to them the impression that Peter's spiritual and temporal supremacy were now established.

The answer to their question was "Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven"—that instruction applied to Peter as much as to any one else.

* * *

But how shall we react to the other saying of Our Lord—"Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren," (Luke 22, 31)?

We note that Our Lord immediately after this told Peter that he would deny that very day that he knew Him. Peter's instability (a bad example to the others whose natural spokesman he appeared to be) needed to be shown as a temptation of Satan, and the unstable man's realisation that Our Lord had foreseen his downfall, and had prayed that he might have divine aid to rise again, must have been a potent instrument in his recovery of faith (courage, we mark, did not come until Pentecost).

What more effective way was there for Peter to "stablish" his brethren than to be frank and open about his cowardice, and later heroism? The weak made strong are better examples for all of us than the strong who have never yielded to weakness. Peter was not directed to "stablish" his brethren because of any spiritual superiority conferred upon him, but because of the experience he had had of failure and recovery. If we were to set up a statue of St. Peter in a Protestant place of Worship we could pick out no more fitting text to engrave upon it than the words of Revelation—"To him that overcometh . . . I will give . . . a new name."

Yet once more we may be confronted with the words in the Gospel of St. John—"Simon, lovest thou Me more than these?" In answer Simon Peter made no such claim: he said simply "Lord, Thou knowest that I love Thee." The Risen Lord said to him "Feed My lambs." Did Our Lord there and then transfer to Peter His own function "I am the good shepherd"? we cannot think so. Peter has never been known as "the good shepherd" even among those who consider that he was Christ's Vicar. Indeed the thought cannot have been in Peter's mind when, years after, he wrote to his fellow-elect "ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls." For him, still, Christ was "the Shepherd."

If "Feed My Lambs" conveyed unique responsibility to Peter, permanently distinguishing him above all the rest of the Apostles, the New Testament should give us unmistakeable evidence of it. But that is just what it does not do. Could St. Paul's secretary St. Luke have recorded St. Paul's words to the presbyters of Ephesus had he been aware of any privilege or duty restricting Christ's pastorate to St. Peter? Those words are "Take heed unto yourselves and to all the flock in the which the Holy Ghost hath made you bishops, to feed the Church of God" (Acts 20, 28). Every minister of the Church, be he bishop, presbyter, or deacon, must "Feed My Lambs" Every Christian must do the same—St. Paul said that to the Romans—"I am persuaded of you, my brethren, that ye are full of goodness, filled with all knowledge, able to admonish one another." He said it also to the Colossians—"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs."

Peter himself sought no monopoly either of status or pastoral control. He wrote to fellow Christians in the presbyterate (or eldership) "The elders I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: tend the flock of God which is among you, exercising the oversight, according unto God; making yourselves examples to the flock. And when the chief shepherd shall be manifested, ye shall receive the crown of Glory that fadeth not away" (1 Peter 5. 1-4).

* * *

The New Testament contains no evidence of any significance beyond what we have considered here. It shows us Peter in Samaria, in Antioch, in Babylon. Some say that Babylon is a name for Rome, but there does not appear to be any real evidence that this is so, or that Peter cannot have been in the real Babylon on the river Euphrates. We do not deny that there is old and pervasive tradition that Peter was in imperial Rome. We dismiss as mere fancy the old story that he was for twenty-five years Bishop of Rome. He may have visited Rome: he may have been put to death there. Nothing is in fact gained or lost by saying that he was in Rome, for the matter is incapable of proof.

We are of course aware that it is believed that Peter's remains were interred in ground where later was built a shrine and later still a great Church. We have read of the recent excavations beneath St. Peter's, Rome to

locate the burial place, but we do not believe that the identity of place or remains can be absolutely established. But even if they were completely demonstrated we would not be able to deduce from it that the so-called privileges and prerogatives of St. Peter descended as a matter of divine appointment upon each and all of the men who have been bishops of Rome since the second century. Rome is not the most ancient Christian bishopric, and even if it were, it might be entitled to veneration, and its occupants to respect, without according to it the status of "mother and mistress of all churches," or to them "supremacy and infallibility." Rome ecclesiastical twined like a strong-growing ivy round Rome imperial, and drew from Rome imperial prestige, standing, system, and security. As Rome imperial died Rome ecclesiastical continued to stand in its place. The remarkable fusion of things Christian and Secular in that city whose name and reputation have proved inextinguishable must go a long way to explain the undeniable importance in European history of the Papacy.

* * *

Since the temporal power collapsed ninety years ago (to be precise eighty-eight), the claims of Rome have been largely based on Petrine considerations, and on the Papacy as God's present vicegerency on earth. What really began with the Frankish Kings of a thousand years ago now rests on the divine right derived from St. Peter. That seems to be the claim. Orthodox Protestantism, relying on 1. Holy Scripture, and 2. the history of the Christian Church, must refuse the claim. It does not do so merely in self-defence, or for pride and obstinacy. It refuses it in the interests of truth.

* * *

If it is said that "Our Lord gave Peter authority over the Church, which was going to last till the end of the world" and therefore that Peter's "living voice, his authority, would remain in the Church, otherwise it would not be Christ's Church," the next step is to accept the Papal authority over all Christians. But is the issue as simple as that? How can we assume that "the living voice" is essential to perpetuate the authority? What is the record in history of the supposed "living voice," i.e. the successors of St. Peter? Have they faithfully discharged the apostolic, the Petrine, the Christ-ordered task "Feed My Lambs"? We deny the perpetual succession of the living voice of Peter because of the very contradiction between the real Peter's teaching and admonition, and the

teaching or example of the very mixed multitude of bishops who have occupied the See of Rome. The theory of "the living voice" breaks down lamentably when the facts of history are brought forward. Had Peter's "successors" honestly and consistently fulfilled their course from then till now the record would have convinced us. But while through the centuries there have been some worthy men, and some eminent scholars, and some saints, the general level has been disappointing, and in the Dark Ages often disillusioning. The position has been no guarantee of learning, or holiness, or goodness. In modern times we gladly recognise much improvement, an elevated tone, earnestness, and devotion. But our point remains, that "the living voice" is but a phrase. History here has the final word.

* * *

"The Pope does not get his powers (like Infallibility) from those who elect him: he gets them from his position as Bishop of Rome and head of the Church. Our Lord created that position and made it permanent" (The Catholic Truth Society pamphlet "What do you know about St. Peter and his successors?" Rev. F. J. Ripley). This is a statement for which we are given no evidence. Our Lord is Himself the Head of the Church. He said "All authority hath been given unto Me in heaven and on earth." He did not say "I therefore give My authority on earth to Simon Peter." He said to Peter and the rest "Go therefore and make disciples of all the nations." That was the command of the living and reigning Head to His subordinates. How could any man become head of the Church without transference of power from Christ to him? Where is the proof of this to be found? Not certainly in Holy Scripture. Is it in tradition? This is doubtful since Pope Gregory the Great thought it sinful to be called "universal bishop." He was bishop of Rome towards the close of the sixth century.

* * *

These powers are said to devolve upon the one who is validly elected (since the twelfth century this election is made by the Cardinals). But what real meaning can be attached to the words "validly elected"? In many periods it can have meant no more than successful occupancy of the See. In others, not even that, but the support of some of the Cardinals and a powerful prince or two. In a disputed election there might be, two popes—one was called "anti-pope" if he failed to hold on, or to buy enough support. At least once both popes were

thrust out and a third was installed, and he was reckoned "valid". The word lost any significance. With such facts in view (Milman, Creighton, and other historians of Western Christianity will supply details), we may securely set aside the claim to divinely constituted headships.

* * *

"The basic truth emerges as the constant belief of the Church: where the Bishop of Rome is, there is Peter: where Peter is, there is Christ; therefore, where the Bishop of Rome is, there is Christ" (op. cit.). We wish it were all as simple as this! What is left out of consideration is that "the constant belief of the Church" is in fact only the belief of a part of the Church; just its western extension. The Eastern part of the Church to which the Christians of Rome originally belonged, (and they were subject to the Emperors who reigned in the East as well as the West, for a thousand years) never took the view that the "successors" of Peter in Rome were exercising Christ's Headship. When Pope Leo the Great once pronounced a strongly orthodox opinion on a controverted point, an enthusiastic group cried out "Peter has spoken by Leo"! That cry may have been organised of set purpose, but at best the sentiment is rhetoric. We cannot conscientiously believe that there is either divine purpose (unless in common with all events) or necessity in the papal supremacy. Considered as the patriarchal and most ancient see of the West the Roman bishopric is a historic fact. Considered as the bishopric of the capital of the great Empire it is also a fact of great distinction. But considered spiritually, we decline its jurisdiction and humbly yield our loyalty to Christ Himself, the Church's sole and ever-present Head (Matt. 28. 20).

"THE STORY OF A PRIEST."

THE PEOPLE'S PADRE

I should like to invite our readers to study the story of the Rev. Father Emmett McLaughlin, O.F.M. It is to be had as an autobiography, published in 1955, entitled "The People's Padre," and can be had from the Sabbath School Society, Belfast, or any other good book shop, at 15/-. A friend put it into my hands some months ago and it is interesting indeed. It gives us an inside view of the Franciscan Order.

Father McLaughlin is the eldest son of two Irish emigrants from Co. Sligo. Barney McLaughlin, his father, found his way to the

home of a wealthy New York magnate, and got work there. Barney's sweetheart made her way to San Francisco on the same errand. The terrible earthquake which destroyed a large part of San Francisco in 1907 brought the two together again. Barney made his way across the U.S.A. and with the help of what Father McLaughlin calls "the Irish Grapevine" in the police force, he discovered his lass living in a tent in the Golden Gate Park. He had no great difficulty in persuading her to marry him. Their eldest son was born, and baptised John Patrick, in due course. He was later to be known as "The People's Padre."

He tells us that there were four children of the marriage, two boys and two girls. Both the boys became priests. He tells us also of his early efforts to supplement the family income, first by selling newspapers, and later by caddying on a golf course. He tells us further of the prejudices which were instilled into him as a lad: of the boys who were supposed to be "laying for" Roman Catholic lads. How he learned to carry stones in his pockets in self defence. He even joined in a plot to avenge the faith by throwing a "stink-bomb" into a Protestant Church after he and his friends had returned from Mass. Fortunately his father overheard the plotting and gave them a stern lecture on fair play, and the American way of life, and freedom of religion.

Presently he entered the Seminary to prepare for his lifework. It was the obvious course for him. His ancestors had been Irish Roman Catholics for 1,000 years. Thus family pride was involved, for it meant almost as much to his friends that one of the family should become a priest, as if he were to become President of the United States.

He points out that a boy of between 11 and 15 years is not old enough to make such a choice as this involved. Yet at 15 he entered the Seminary of the Franciscan Order at Santa Barbara, California. When a lad does that he begins 12 years of the most thorough indoctrination the world knows. It ends 12 years later "with a mental rigidity and acceptance of mediaeval superstitions as archaic as those of the Buddhist Monks in Tibet."

During the junior years a boy may leave the Seminary if he so desires. Many do, and others are dismissed as being too worldly, or intellectually unqualified for the indoctrination ahead. Finally there comes Ordination. Of that he gives us a vivid description. He received it at the age of 26, and in connection with it he received a new name in token of the new life now opening before him. He had been baptised John Patrick, as we have seen. He was now called Emantus, or Emmett, in memory of an Irish

Saint, he tells us, but it also savours of the leader of the attempted Irish Revolution of 1803. He was ordained with the words of Hebrews 5, 6: "Thou art a priest forever after the order of Melchisedec." Thirteen young priests were ordained together. The Provincial Authorities scattered them over the Western States to help to do the work of turning America Roman Catholic. His own assignment was at St. Mary's Church, Phoenix, Arizona. In 1934 he arrived there and found six priests ministering to about 1,000 parishioners.

There too he found a fringe area of south-west Phoenix, a shack district, premeated with most offensive odours, very badly provided in the vital matters of water and sanitation; an area which helped Arizona to attain the highest infant death rate in the nation. Officials of the government awarded it the distinction of being the worst slum area in the United States. The town of Phoenix pretended not to know that it had such slums. In them lived Negroes, Mexicans and "white trash." There too in 1935 were criminals, and people who suffered the consequences of criminal conduct in diseases of all sorts. It was one certainly in great need of Christlike leadership.

He was called into the district to minister to a lad who was dying of tuberculosis. In the same family thirteen children had already died of the same disease. The lad had been baptised by a Baptist pastor. His neighbours were Baptists, as his parents were. Father McLaughlin received hearty encouragement to win him and his friends from the Baptists—a denomination, as he points out which has done more for the Negro than any other in America.

In the midst of this district was a grocer's store which had been robbed so often that its owners had put it up for sale. He set his heart on securing it as a centre for his work in the neighbourhood. It became the centre for far more than social work. "Medical clinics, paved streets, three housing projects and one of the largest hospitals in Arizona" sprang out of it, and finally "MY RENUNCIATION OF MY PRIESTHOOD AND ROMAN CATHOLICISM."

He bought the store with the support of the wealthier Roman Catholics of Phoenix. He thanked them for their missionary zeal, but later he was to discover that their interest was not so disinterested as it seemed. In spite of the words of St. Paul—oft quoted by the Roman Catholic Hierarchy and priests—"One Lord, one faith, one baptism, one God and Father of all" (Eph. 4: 5), there was a strong wish for a separate Negro institution lest the community might have to worship at one common altar. When he proposed that these Negroes should be

received into the Order of the Knights of Columbus, the parish societies, local school, or into a Catholic school of nursing, the opposition came from priests and nuns and from some of the laity. In order to secure fair hospital treatment for the Negroes he asked the nun who was head of the school of nursing to receive negresses for training. She refused. The argument grew so hot that he came away declaring that he would start a nursing school for the purpose. The next day she rang him up to find out if he had changed his mind. Later the Bishop asked him to withdraw the statement and apologise to the nun. But by that time his resolution was fixed, he refused the Bishop.

Meantime the Second World War was stirring the whole world to action and Phoenix became a centre of Air Force Training, and further hospital accommodation became necessary. The Latham Act provided funds to build sewage disposal works, schools and hospitals, etc. So Father McLaughlin got his chance. He took it, and secured the placing of a hospital in his district. Then he had to take an action in Court to secure recognition for it as a nursing school. There also he was successful.

Finally on February 14, 1944, at a ceremony which included State Officials, Bishop Gerke of Tucson, and representatives of the U.S. Public Health Services, St. Monica's Hospital began its proud history.

The People's Padre, as he had come to be called, is very proud of the cosmopolitan nature of the staff. A Negro girl became the office posting machine operator; a Japanese girl was his secretary; a Mexican girl looked after the switchboard; an ambitious Negro janitor became a fully-qualified X-ray technician, he is now employed by the U.S. Indian Service as supervising X-ray Technician for the Western States.

Los Angeles "Catholic Sentinel," of 19th June, 1947, stated: "Standing as a beacon light in the sea of racial intolerance, prejudice and bigotry and as a monument to the courage, vision and loyalty of its founder to the principles of brotherly love, is St. Monica's Hospital School of Nursing in Phoenix."

Meantime Father Emmett had been told that he might look out for trouble. "You will be forced out by your superiors in the hierarchy."

When at length the test of strength came—four years later—thirteen of the sixteen men on the Board of Directors were Masons.

In his efforts to get the Hospital started he had appealed to an hierarchial superior for funds. He knew that in spite of the vow of poverty by which the Franciscan Order was bound they had recently gained a Will case in court involving a large income from California Oil Wells.

This Bishop not only refused his plea, but denounced him as being too worldly, UnFranciscan, and embarrassing to the Sisters' hospital. Finally the Bishop added, "The Catholic Church has no responsibility to these people. As far as I am concerned they can die in the streets. They are the responsibility of the city."

"A tree is known by its fruits," Father Emmett quotes the words of Jesus. He goes on to add the words of Paul (1 Cor. xiii), "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

Then his superiors called him up. He had to go to one of the most luxurious buildings on the Milibu Beach—a building as ornate as the Waldorf-Astoria, to see the men who claimed to be the chief representatives of St. Francis of Assisi—whose great text was, "Sell all that thou hast and give it to the poor, and come and follow me." When he had seen the Provincial Council and heard the charges he was given an ultimatum. He must give up his work at the hospital and submit himself to the orders of his superior.

He came away to think. He had heard of about 100 priests who had left the Roman Catholic Church. Some had turned Protestant. Others had gone into business. He estimated that about **ONE THIRD OF THOSE ORDAINED WITH HIM HAD LEFT THE CHURCH.**

He thought that average might hold over the whole of the U.S.A. Of the 45,000 priests who serve the Roman Catholic Church there probably one third would turn back. At length on December 1, 1948, he sent in his resignation to his Principal, and retired from the priesthood and from the Franciscan Order.

He received congratulations from many Roman Catholics, including Mr. Dudley Field Malone who said, "If every priest in the U.S.A. did what you have done, it might bring the hierarchy to their senses."

He points out "the poverty, disease and backwardness of the countries where the Roman Catholic 'mind' prevails in education and politics." What he asks will happen to America if the Hierarchy's drive should succeed in making America Roman Catholic?

His book has many very interesting facts which would enlighten our people in Ireland. I commend it to our readers. I trust that the day is not far off when the truth will be more fully known throughout our land and that Christ's Kingdom will stretch from shore to shore and bring true freedom to our people. I hope to add a little more to the same point in your next issue.

—Rev W. P. Young, B.D. in "The Christian Irishman," May 1958.

PASSING EVENTS—*cont'd. from p. 99.*

millions and "Caribbean Challenge" for English-speaking people in the West Indies. Both magazines are the kind of thing which may be offered with confidence to the doctor or bank manager, neighbour or friend, knowing that the Gospel will be presented in an attractive way. Mr. Glass returned to Brazil from furlough early this year fired with the desire to see a similar magazine brought out for a Portuguese-speaking population of over 55 millions in his vast country.

[These South American notes are from a recent article by the Rev. John Savage in "The Christian." They give us much for which to pray, and to thank God.]

* * *

Cardinal's Warning On Education—Should Not Merge Universities.

He hoped that the happy relations which existed between Maynooth College and the National University of Ireland and the President and professors of University College, Dublin, would not be impaired by any "ill-considered experiment in the educational field," said Cardinal D'Alton, Archbishop of Armagh and Primate of All Ireland, at St. Patrick's College, Maynooth, recently.

The Cardinal was addressing the students in the Aula Maxima during the annual prize-giving, at which he presided. Most of the Hierarchy were present.

Looking back on almost fifty years of close connection with Maynooth, he said, he had seen important developments in its academic life. When he joined the staff in 1910, the College was in the process of integrating itself as a Recognised College of the recently founded National University.

"I cherish as one of my most pleasant memories during my years on the staff, the kindness and considerateness shown to Maynooth of the Senate of the National University and the unfailing help we received from the President and Professors of University College, Dublin.

Melting Pot

He hoped that these happy relations would not be impaired by any ill-considered experiment in the educational field. He had recently seen reference to the possibility of such experiments.

His memory went back to the time when Catholics were struggling desperately to obtain facilities for higher education which would not violate their consciences. The National Uni-

versity was established as a solution of the problem. It was not a wholly ideal solution, but it placed in their hands an instrument that could be shaped into harmony with their national and Catholic ideals.

"Now there seems to be a desire on the part of some to throw the university question once more into the melting pot, and to aim at some kind of merger between the existing universities. That, as I see it, would be an attempt at a union of incompatibles.

—"Irish Press," 24/6/'58.

[We hope that we shall not see a re-opening of the old controversies of the "Irish Universities question" which harrassed the whole problem of higher education here for sixty years till the settlement of some fifty years ago. A merging of the National University of Ireland and Dublin University may alarm the Cardinal who is concerned about the effect on Maynooth College. We on the other hand would be alarmed over the effect upon Dublin University. Dublin University (otherwise Trinity College, Dublin) is, since its foundation in 1591 a Protestant institution. That fact has governed all its work and worth. Learning has been pursued in a free atmosphere. Were it merged in its great younger contemporary (for which we have both admiration and respect) it would no longer be the "T.C.D." of Usher, Bedell, Swift, Berkeley, Stokes, Salmon, Joly and a host of great liberal thinkers.]

* * *

Rights Of India's Minorities.

The Supreme Court of India has decided that clauses in the Kerala State Education Bill are contrary to the Indian Constitution. The Bill has been referred back to the Kerala Government for alteration. The Government of the State, which is Communist in character, sought to control schools run by minority groups, and its provisions were strongly opposed by both Roman Catholic and Protestant churches. The Supreme Court has ruled that several provisions in the Bill violate guarantees in the Indian Constitution giving minorities the right to establish and administer their own schools. Those minorities include Christians, Moslems, and Anglo-Indians. Kerala is a predominantly Hindu State. The court's decision is widely regarded as favourable for the future of minority schools throughout India.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Double-thinking Is Criticised—Advantages For Eire in Partition.

Industrial competition from the North, a clash of opinions on education, divorce and other moral questions and heavier taxation on the middle classes for increased social services were listed by Professor Desmond Williams in Dublin as the main disadvantages for the Republic "if the Border were to be removed to-morrow."

Professor Williams, who holds the chair of Modern History at University College, Dublin, was speaking during the annual congress of the Irish Association of Catholic University Students.

He said their political tradition in the South in contemporary times was "depressingly utilitarian" and the charge was made that modern Irishmen often indulged in what was known as "double thinking."

That involved speaking on one level of thought and thinking on another. There were two recent examples.

The Government in 1949 refused to join the Atlantic Pact on the grounds that the treaty allegedly committed the parties to the maintenance of the territorial status quo.

Bantry Incident

This was an absurd explanation for a policy that could otherwise be defended reasonably. The small nations were wise to remain out of all great wars for as long as they could—but the decision was publicly discussed in terms of the existence of partition, which had nothing to do with the case.

Double-thinking, continued Professor Williams, was also seen in the Bantry incident. The refusal of permission for the British naval cadets to hold a regatta was justified in terms of the effect it would have on partition.

But the real reason that might have been advanced against it was the existence of I.R.A. and Sinn Féin elements in the affected areas.

"If one judges policies by the formal reason publicly advanced in their justification one may easily be misled into misunderstanding the real determinants of Irish political life," said Professor Williams.

The role and repute of Ireland in the world was primarily associated with Roman Catholicism.

The political ideology of modern Ireland, however, had been largely the product of Protestant thinkers since 1789.

—"Belfast Weekly Telegraph," 11/8/'58.

[More honest and out-spoken thought along these lines would enable all of us in Ireland to reach clearer and more intelligent convictions. In a world which is menaced by total destruction, or by the spread of atheistic materialism, Ireland ought not to hide in its illusions, and pretend that small strifes, religious or political, are of cosmic importance.]

* * *

Religious Liberty In Italy.

Since the end of the war the Protestant bodies in Italy have attempted, with some success, to prove that administrative restrictions on religious freedom, which operated under Mussolini's Fascist régime, are unconstitutional and therefore invalid. Now the Italian Federation of Evangelical Churches has issued a statement calling on the newly-elected Italian Government to take steps to enforce the parts of Italy's post-war Constitution that guarantee religious liberty. The Federation's executive says: "Italian Protestants, after waiting patiently for ten years, expect the new Government and legislature—whatever form it may take after the recent elections—to apply the Constitution fully and faithfully, more especially the parts dealing with religious liberty, which is now again threatened by the old restrictive provisions dating from the former régime." The declaration goes on to

assure Italian Protestants that the Federation will take all necessary steps to obtain the full implementation of the rights guaranteed to them by the Constitution, so that arbitrary acts, such as have recently again taken place, may not be repeated.

* * *

Roman Catholic Clergyman and Irish Protestantism.

We take the following from a report in "The Irish Press" of 7th August, 1958.

"Catholics could not be expected to display wholehearted enthusiasm for the Health Service when the Mater Hospital in Belfast was unjustly excluded, said Rev. Michael P. Kelly, Dean of Residence at Queen's University, Belfast, speaking at the Social Study conference being held in St. MacNissis College, Garron Tower, Co. Antrim.

"If something was not done about this soon, those who at the moment refused to regard the position of the Mater Hospital as a political issue would be forced to the conclusion that it was regarded by others as a political matter, and that the participation of Catholics in the Health Service was not welcomed, because it too had become a matter of politics and jobbery, said Father Kelly.

Religious Motives

"Father Kelly said the planners of the health service gave little indication that religious consideration and spiritual motives weighed heavily with them. The one religious influence, he said, that might have been exerted with any value was Catholic, for religious Protestantism (as distinct from political Protestantism) was dying.

"The percentage of Catholics nominated to serve on boards, authorities and committees was relatively insignificant, said Father Kelly. By their enforced absence, the Health Services were deprived of a contribution that would be based primarily on spiritual and religious convictions. Their absence, if continued indefinitely, could only be interpreted as official policy to exclude Catholic influence, Catholic teaching, as well as Catholic personnel, from a service that claimed to be for the good of all.

"The insinuation that we are not to be trusted in these matters and cannot be invested with any authority is a continuing source of frustration," he added."

[We cannot enter upon a general discussion of the several points made by the Rev. M. P. Kelly, unless to say that they may be reasonably answered. But what we take exception to is the statement that "religious Protestantism is dying.

If Fr. Kelly had paused to think, he might have asked why in the North the Protestants are building new churches, and establishing new parishes and congregations. Are these buildings in which the Orthodox Worship of God goes on week by week merely political? If new Protestant Churches are political edifices, what are new Roman Catholic ones?

The fact is that there is abounding religious life among Northern Protestants, as indeed throughout Ireland, and no useful purpose is served by a belittling or derogatory reference. Protestants believe in the Holy Trinity, in God's Word, in the Sacraments of the Gospel, in the Precious Blood, in the spiritual nature of man, in eternal life through Christ. An appreciation of these facts rather than an ignoring of them would be beneficial to all of us.]

* * *

Methodist Synod and Ireland—Synod Discussed "Disease in Soul of Ireland."

"God gave to every Church a specific problem in each generation; in South Africa, for example, it was apartheid," the Rev. F. B. Rea, principal of Epworth Theological College, Southern Rhodesia, said at the Dublin Methodist Synod in Rathgar. The subject under discussion was "Ourselves and our mission in Ireland."

Mr. Rea stated that the distinctive problem in the South was that for a long time Ireland had hated England. In earlier days, England was part of an arrogant empire and our national pride and righteous anger rebelled at the memories of deep injustices. Now, however, England was a fallen power, and, with the passing of her pre-eminence much good was lost. In the main, in recent years, Britain had been generous, but our people remained embittered. There was a disease in the soul of Ireland; she was using England as a scapegoat for her own failures; and she was using England as a way of escapism.

Air of Unreality

There was, said Mr. Rea, an air of unreality in public utterances and discussions. This was a danger point in the soul of the people. The result of that loose talking amongst the majority led young and romantic elements to take up methods of violence; they were taking the logical step and putting into action what others were saying.

The complementary truth was that, in Northern Ireland, the extreme Nationalists and the Roman Catholics were associated in the public mind; consequently, the Northerner

was negative in his attitude towards the Roman Catholic Church. "We could not let it rest there, as that Church although infected, no doubt, has much that is glorious and beautiful and is part of the living Church. Further, the 'unchanging' Church is changing and being influenced more than it knows. In the Roman Catholic libraries are the Biblical works of the great Protestant scholars. Seminary studies are centred on Scripture, if not here, at least on the Continent. In the liturgical movement, the winds of the Spirit are blowing. For ourselves, it is a day of small things and we must occupy a holding position with patience and tenacity."

One of the questions which confronted them, he said, was that of union with other reformed Churches. They must seek to promote evangelism, cultivate holiness and create fellowship with others. The spirit of Methodism was more important than the Methodist Church.

—"Irish Times," 12/9/'58.

[The Rev. F. B. Rea, with experience of the wider world, is probably far better informed than we are about the changing situation in "the unchanging church." But we confess that when we reflect on the vast development of Mariology (to give a simple instance), or study the Encyclical "Humani Generis," we are not as impressed as Mr. Rea is by movements such as he refers to. Such movements, interests, and studies have always been features of that church.]

* * *

Fulton-street Prayer Meeting.

Memories of the 1859 Revival will be stirred at the forthcoming 101st anniversary of the Fulton-street Prayer Meeting in New York, which will be celebrated on September 23rd. To mark the occasion a series of meetings will be held during that week and the speakers will include Mr. LeRoy Swift, Superintendent of the McAuley Mission; Dr. Daniel A. Poling, Editor of the American "Christian Herald"; and Dr. David J. Fant, President of the New York Bible Society. Visitors are expected from many lands. The meeting is now under the leadership of Mr. Warren Buehholz.

(Continued on p. 119.)

Archdeacon T. C. Hammond on "SALVATION AND THE CHURCH."

Father Johnstone in "A Critic Looks at the Catholic Church" constitutes himself an advocate for the prisoner at the bar and enters a plea of "not guilty" against the charge that the Church of Rome asserts that there is no

hope of salvation for those who do not acknowledge themselves the subjects of the Church of Rome. Father Johnstone acknowledges the seriousness of the assertion. He admits that in the words of Canon Maynard "Millions of humble and devoted lovers of Jesus" are shut off from His New Covenant. Father Johnstone enters a plea of "not guilty" and we are glad he does. He asserts quite unequivocally that in the world to-day many Anglicans, Presbyterians and Methodists—to go no further—love our Lord more truly and serve Him more faithfully than many Catholics. A generous tribute from a Roman Catholic priest which it would be churlish to repudiate. Yet we have to say, with regret, that Father Johnstone has in our judgment entirely missed the point of the accusation.

He is a disciple of his distinguished brother Jesuit, Cardinal Bellarmine, and believes with him that some belong to the soul of the Church who do not belong to the body, just as some belong to the body who do not belong to the soul. It is certainly necessary to keep that distinction in mind. We confess it relieves the situation somewhat. But it does not meet the ground of our objection. I warn my hearers that the development of the argument will tax their powers of reflection. But it is silly to imagine that great problems can be solved by the turn of a few happy phrases.

* * *

One curious fact strikes us at the outset. Father Johnstone complains that Canon Maynard is content with a mere assertion that those outside the borders of the Roman Church are cut off from Christ and salvation. He roundly declares that "mere assertion is taken for proof." Yet when we turn to the reply it is noticeable that Father Johnstone himself enters the plea of "not guilty" instead of advising his client to do so. It is the prisoner who enters the plea usually and supplies his advocate with the evidence in support of his pleading. But this might only be a mere slip on Father Johnstone's part were it not that no evidence is really supplied. We can retort to him "He does not cite any decision of her doctors or theologians. His defence occupies three and a half pages. We have five lines on the victims of Mwanga's persecution in Uganda which express the hope that, as the victims died for the truth of Christianity and in no way for the defence of a specifically Protestant doctrine, there is every reason to agree that they laid down their lives with the special assistance of divine grace." We have four lines from Newman declaring that "Con-

science is the aboriginal Vicar of Christ." We have two lines from Pope Leo XIII praising the Christian virtues of the English people, and three more paying the same tribute to the Scottish people who do not agree with Roman Catholics in faith. That is the full list of the witnesses for the defence. Is it not fair to say again "Father Johnstone takes his own medicine in very small doses"? The whole defence reduces itself to the plea that the doctrine of "invincible ignorance" relieves the Church of Rome from the painful position of teaching that all outside her borders are definitely lost.

* * *

Everybody believes that there is such a thing as invincible ignorance. The secrets of all hearts belong to God. We cannot be sure that a conscientious person who is ill-instructed may not have mistaken error for truth and, in a sincere effort to follow God, may deny an important fact of His revelation? It is scarcely correct to say, however, as does Father Johnstone that "The man who says—and means it—'To hell with the Pope'" might conceivably (according to Catholic doctrine) be performing a meritorious act. He might be simply expressing in a forcible way his detestation of everything evil. That carries the doctrine of "invincible ignorance" to an absurd length. It obliterates the distinction between truth and error altogether and makes a man's motive the final and only test of the worthiness of his action. That may be a certain form of Jesuit theology developed in the bitter contest with the Jansenists, but it is not sound Roman Catholic theology.

We prefer Bishop Milner's way of putting the matter. Referring to the Blanchardists of France who accused Pope Pius VII of violating the canons of the General Councils and the Divine right of Bishops. Dr. Milner wrote, "Hundreds, if not thousands of the emigrant French . . . died in acknowledged schism, without any other chance for eternity, but that which invincible ignorance afforded." To Dr. Milner invincible ignorance offered a chance; he regarded it evidently as a slender chance of a happy eternity, but, safety and security were found in conscious communion with the Roman Catholic Church. The Roman soldiers who crucified our Lord came under the wide mercy of invincible ignorance. For them our Lord prayed. "Father, forgive them they know not what they do"! To suggest that therefore their act was meritorious even if they believed sincerely that our Lord had been justly condemned is to make a subjective

feeling the touchstone of reality and truth. Father Johnstone, like the lady, doth protest too much. But Father Johnstone seems to fail in applying his own argument.

* * *

The conclusion to which we are driven when we recognise that a man may be misled and, while doing evil, may honestly believe that he is doing good, is that in matters of the soul God alone must be the judge. The State is concerned with maintaining civil order and takes steps accordingly. It may press upon conscience in so doing but there is an appeal finally from the State to God. Into that region the State does not pretend to enter.

The Protestant view is that the same restraint ought to bind the Church. Beyond fixing the conditions of membership she cannot go; she can exclude from her communion those who refuse her interpretation of scripture but she can employ no force to compel their allegiance. A man who is not honestly convinced that the Roman Church is the mother and mistress of all churches can not only refuse to submit to her claims but can repudiate her claims once they seem to him untenable. The Church can do nothing to him but entreat him to return to the fold and dare not declare that he is outside the Church of God in its deepest spiritual reality. If that is the Roman doctrine there is no more to be said. The Church which ministers salvation is the true Church of Christ and every sincere follower of truth is numbered in that Church whether he knows it or not. But that means that the only weapon that can be employed against the heretic is the weapon of argument and persuasion. Where these fail he must be left alone.

If there are any privileges in the Communion of the faithful he must forfeit these just as a trades unionist must forego his rights in a trades union if he refuses to abide by its rules. But there the matter must end.

* * *

That is certainly not the doctrine of the Roman Catholic Church. It might have been thought that Father Johnstone would have introduced to the notice of his hearers the famous Bull of Boniface VIII: "Wherefore we declare, affirm, define and pronounce it to be altogether necessary for salvation for every human creature to be subject to the Roman Pontiff." This Bull has been confirmed by the Fifth Lateran Council held under Leo X in 1525. Cardinal Manning declared: "It is infallible and beyond all doubt an Act *ex cathedra* (Vatican Decrees, pp. 14, 35.)

We may admit that a man who never heard of the Roman Pontiff may be blameless in not

rendering him obedience just as we may admit that a man who never heard of our Lord Jesus Christ may be blameless in not believing in Him. But in both cases the real obligation rests on the soul, though it has not been and could not be perceived. Such a one is materially a rebel, though formally at least, a potential subject of the Pope. But it might reasonably be expected that having opened the problem of "invincible ignorance," Father Johnstone would have assisted his hearers by outlining at least in brief the attitude taken by leading divines on this subject. This was the more to be expected because of his complaint directed against Canon Maynard. Father Johnstone might have assisted inquirers by pointing out that the theory of invincible ignorance is not employed in the matter of dealing with heretics.

* * *

Thomas Aquinas distinctly points out that here is a matter in which the Church is compelled to act differently from Almighty God. God knows the heart and judges directly of the sincerity or insincerity of the individual. The Church does not know the heart and must therefore be judged by general considerations. Answering the question: "Whether the Church should receive those who return from heresy?" Aquinas writes: "In God's tribunal, those who return are always received because God is a searcher of hearts, and knows who return in sincerity. But the Church cannot imitate God in this, for she assumes that those who relapse after being once received, are not sincere in their return; hence she does not debar them from the way of salvation, but neither does she protect them from the sentence of death." (*Summa Secunda Secundae* Q. XII.) So then the Church claims to be the appointed way of salvation with such definiteness that she regards admission to her fold as the only hope of the relapsed heretic.

If he happens to be sincere he must be given the chance at least of dying in the true fold. How does that square with Father Johnstone's ingenious theory about the man who says "To hell with the Pope" sincerely? In fact, Father Johnstone assumes that the prosecution has much less to say than it has. He never touches on the subtle distinction made by Aquinas between the unbelief of heretics as contrasted with the unbelief of Jews. He regards the unbelief of heretics as greater because "they confess their belief in the Gospel and resist that faith by corrupting it," while Jews "accept the figure of that faith . . . which they corrupt by their false interpretations." Hence

Jews should not be compelled to accept the faith, but heretics, such as Protestants, "should be submitted even to bodily compulsion that they may fulfil what they have promised, and hold what they at one time received." Again, "The rites of heretics are not to be tolerated, except to avoid disturbance and scandal, or because to do so would hinder their conversion."

* * *

We have an illuminating example of the modern working out of this medieval theory in the case of Franco's treatment of the Protestant Churches in Spain. Further, Father Johnstone does not help us very much in determining what is the final canon of authority. If as he must, he believes that the Roman Church has been appointed by God as the normal way of salvation he must sooner or later come to grips with the question, "Is the individual conscience the test of truth?"

His colleague, Father Walker, in his interesting discussion with Dr. Coulton assailed very stoutly the idea which Newman appears to advocate. Father Walker said, "If . . . the sole authority in religion as in scientific belief, is an appeal to reason, or to the spiritual faculties of the individual, and if . . . this authority must always be ready to submit to correction, it follows that we can never be quite sure that our religious beliefs are true beliefs . . . It is . . . to the widespread acceptance of this doctrine that the indifference of the Protestant multitude is due." (*Medieval Studies* 17, p. 37). But if there is an independent ability who defines truth as Father Walker implies and that arbiter is the Roman Catholic Church, then it must follow that it belongs to the Church to determine at what stage truth has been adequately presented and mere ignorance has degenerated into pertinacious adherence to error. Once this stage is reached, "invincible ignorance" no longer offers its slender chance to the pertinacious. For in the judgment of the Church he knows and obstinately refuses to accept the truth. Give me six months' coaching from Father Johnstone and if I still continue to broadcast opinions contrary to the received Roman faith I place myself outside the Church by a perverse act of will, and unless I repent before I die I have forfeited all claim to salvation. The more I know the graver my danger.

And, as I am also a menace to others, it would be well if disturbance and scandal could be avoided to remove me. It cannot be denied that I have an interest in keeping Australia Protestant.

Registered at Stationer's Hall.

THE CATHOLIC.

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All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE BISHOPS AND THE BIBLE.

On two occasions recently we wrote about the efforts of certain theological leaders in Great Britain to create a "problem" of the conservative evangelical attitude to Holy Scripture. We objected to the use of the emotional word "Fundamentalism," and to its being applied to the conservative view because it is intended to create at the outset an atmosphere of prejudice. The attempt is often made to alienate interest and support from evangelicalism by suggesting that it is intellectually disreputable. "Fundamentalism" is supposed to shut its eyes and ears to sound learning, so the young man or woman starting University or other literate career is led to think that a positive faith in the Bible is hardly compatible with higher education or aspirations after an honours degree.

In spite of this, it appears that a very substantial proportion of average and above average students hold to a conservative view; and believe that the expansion of the sciences relating to the Bible (i.e. ancient history, archaeology, philology) have transformed the situation to-day as contrasted with say, forty years ago.

We believe that it is not an exaggeration to say that the Biblical studies of the past forty years have tended to strengthen the conserva-

tive approach, and to make a positive, constructive, affirmative Biblical faith reasonable. Of course the new conservative view is not identical with the old. A hundred and fifty years ago the then Regius Professor of Divinity in Dublin, Dr. Graves, published a book on the Pentateuch. In it he considered the problem of the non-mosaic parts of the Five Books as set out by another scholar, le Clerc. He enumerated sixteen separate verses, and, in addition, the last (34th) chapter of Deuteronomy, Dr. Graves refers to these as "all the passages which the ingenuity and diligence of le Clerc, a most acute critic, could discover in the Pentateuch, calculated to raise a doubt whether it was not composed by some writer later than Moses; which in a hasty view of the subject he maintained as a fact. On maturer consideration he distinctly said and candidly acknowledged that these passages did not bear him out in this opinion; which he accordingly publicly retracted." Dr. Graves further adds that he himself has adduced "a mass of direct proofs that the entire Pentateuch was the work of Moses himself."

Now we are inclined to think that a man might be a present-day conservative evangelical in his view of the Bible without holding, as Dr. Graves seemed to do, that Moses was the original author of the entire contents of the Pentateuch. As we no longer deny Mosaic authorship on the ground that writing was unknown in the time of Moses, so we can affirm, if we will, that Moses incorporated in his writings much older writings, and also that some later elements may be there.

We do not think that a believing attitude to God's word to-day compels us to ignore the advance in knowledge of the past hundred years: only, we ask that it shall be knowledge and not conjecture. We also ask that the Bible as a source of historical evidence shall not be regarded as inferior to non-scriptural sources; and that what is said in the Bible shall not be hesitated over until we can confirm it from outside sources.

* * *

As we say, we have noted that some people want to treat the conservative view of the Bible as though it were a dangerous heresy. Others appear to think it the only menace to advancing Christian thought, and therefore the one issue over which they may wax indignant. We have already said that we know that there are problems and dangers in the world which threaten to engulf not only the Bible, but civilisation itself. If we are set

"in the midst of so many and great dangers" (to quote a phrase from the collect of the fourth Sunday after the Epiphany), it seems plain that we ought to be mindful of Our Saviour's words—"He that is not against us is for us" (Mark 9. 40). To quarrel with one's friends is to encourage one's enemies, and it is surely wisdom to realise who are our friends.

Further, the censures against conservative views which were common among the liberals and modernists of thirty years ago are being issued to-day by many who would hotly deny that they are either liberal or modernistic. They too consider themselves conservative; or better, they like the designation "neo-conservative." We believe that they have approximated so closely to those they try to combat that their opposition is merely a hindrance. It cannot be a really worthwhile duty they owe to the practical development of Christ's Kingdom.

* * *

Perhaps it should be said, at this point, that some conservative evangelicals tend to isolate themselves from all except the like-minded. Spiritual aloofness, we may frankly admit, is not a Christian virtue—"Be ye separate" is not a behest which has any relevance whatever in this context though it is often misapplied to it. What we need is to meet on the common ground of discipleship (on the Gospel basis), and in discipleship to welcome all who want to serve Christ's Kingdom.

* * *

All this is preliminary to the information given to us (whose accuracy we do not vouch for, but are inclined to accept) that a good deal of pressure and persuasion was brought to bear upon the Anglican bishops (or those of them immediately concerned), that in their Conference deliberations they should condemn (or express disapproval of) "Fundamentalism."

It was known long ahead of course that the Lambeth Conference programme contained a section on "The Holy Bible: Its Authority and Message." Some people hoped that the Conference would express at least surprise and regret that "old-fashioned" views of the Bible still lingered in Universities and similar places—if not among the staffs (though by no means unknown there), at least among students. It may indeed be kept in mind that where conservative evangelical views are attacked, it is the intention of certain people to attack the evangelical rather than the conservative. If conservative views of the Bible

are really to be deplored: if they are to be thought inimical to true spirituality and enlightenment, why are they not challenged in the case of Rome, and made a weighty accusation against the Roman Catholic system?

If conservatism is impossible for the intelligent man we may well enquire how it became possible for the late Monsignor Ronald Knox. Mgr. Knox was a remarkably well-informed Bible student. As a Roman Catholic he was bound to hold a very conservative outlook on the Bible. Need we suppose that Mgr. Knox only pretended to hold the conservative view? Such a supposition would reflect more on us than on him.

The fact is, that those who deride the conservative evangelical for his Biblical "obscurantism" do not say anything about Rome's views which are more or less identical. We are free to ask why? We cannot compel an answer.

* * *

What did the Lambeth Conference say on this important subject? The bishops say:

"This present age urgently needs the Divine Message of the Bible if its predicament is to be met. Our Lord Jesus Christ is God's ultimate Word to man. In his light all Scripture is to be interpreted, the Old Testament in terms of promise, the New in terms of fulfilment. Though our understanding of the Bible has been greatly assisted by those scholars who have taught us to see more clearly the varied ways in which the human factor has contributed to the books we call the Bible, the great realities—life and death, sin and righteousness, war and peace, famine and plenty, good and evil—remain always the same, and the Bible speaks to these situations as it did when its various books were written."

"... there may be before us a new experience of the living power of the Bible in the worship of the Church and in the hearts of Christian people. We are coming to see once more that the Bible has a deep underlying unity in spite of many different facets."

"Church people everywhere must join in the great rediscovery of the Bible as a means of grace to the individual and as the inspiration of corporate worship and witness." These are brief quotations from the Lambeth Encyclical Letter.

* * *

The Resolution of the Conference convey the same faith and emphasis.

"The Bible discloses the truths about the relation of God and Man which are the key to the world's predicament, and is therefore deeply relevant to the modern world."

"The Conference gratefully acknowledges our debt to the most of devoted scholars who, worshipping the God of Truth, have enriched and deepened our understanding of the Bible, not least by facing with intellectual integrity the questions raised by modern knowledge and modern criticism."

"The Conference . . . calls all church people to re-establish the habit of Bible-reading at home, and commends the practise of group Bible study."

"The Conference calls upon Christian people . . . to bear witness to the Biblical message of a God and Saviour apart from whom no gift can be rightly used."

The Conference also urges increased support for all Bible Societies.

In these summarised resolutions regarding Holy Scripture the work of Biblical scholars is commended without distinguishing them one from another. The over-all consideration is the deepening and enriching of our understanding of the Bible. We think we can honestly say that this must openly welcome the contributions of definitely conservative scholars as well as those of somewhat more "liberal" views.

* * *

We note thankfully that the centrality and primacy of Holy Scripture are firmly asserted. This has ecclesiastical as well as critical significance. Further, the Old Testament is declared to be the key to the New Testament, since it is spoken of as prophetic of Our Lord.

* * *

Many people reading the Conference resolutions may wish that they had said more on the Bible: many also may wish that they had said less.

* * *

In the Committee report (a department of the Conference spent much time in considering "The Holy Bible; Its Authority and Message") the Bible is described as "possessing an urgent message for the modern world, probing deeply to the roots of its distress and bringing God's own remedy to it."

"The Church is not 'over' the Holy Scriptures, but 'under' them, in the sense that the process of canonisation was not one whereby the Church conferred authority on the books, but one whereby the Church acknowledged them to possess authority." Readers of our pages over the last year or two may recall that we have often made this very point.

The committee report goes on to describe the characteristics of the work of Biblical criticism in the usual terms, and asks the question "How has it affected our attitude to the Bible

as the revealed Word of God?" The report sets aside the attitude of "evolutionary liberalism," and lays emphasis upon "belief in the living God who is active in history." "The Bible has its origin in the unique action of God in Israel and in Jesus Christ." This, it is said, is the point of view powerfully represented at the present day under the name of "Biblical Theology." It is pointed out that "while subjecting the records about Jesus Christ, no less than those of the Old Testament, to a criticism which does not accept every detail of the narratives as historical, 'Biblical Theology' is able none the less to affirm that Jesus Christ is the Divine Son of God, whose life and death and resurrection is not understood apart from the Apostles' own interpretation of them as a Gospel of divine salvation."

We think that at this point it might have been emphasised that the Gospel of divine salvation rests much more on the words of Christ Himself than on "the Apostles' own interpretation." But we must regard "Biblical Theology" in our day as subject to the limitations of "Biblical Theology" which arise at all times from the fact that it is a varying human interpretation of the Divine Message.

* * *

On "the Word of the Lord" right emphasis is laid on Our Lord as the key to the word in the Old Testament, and to the Word in the New Testament, for in Him "the Word became flesh."

"If we are to understand the way in which the Bible is the Word of God we need to take as our central thought the fact that Jesus Christ is the Word of God . . . It is because of their connection with Jesus Christ that the books have authority."

"In the light of the relation of the Bible to Jesus Christ we can affirm that the Bible possesses the authority of God's truth and is the work of God's inspiration, without ascribing inerrancy to every statement which the Bible contains." The last clause here can refer only to the existing text of the Bible, transmitted through generations of human agents. Opinions can be expressed about the text we have, not about what that text may have been originally.

"Inspiration means that the spirit of God has been at work in a writer; and just as the Bible as a whole is the record of God's revelation of Himself in Israel and in Jesus, so we believe that as a whole it is inspired by God . . . Correlative with the divine revelation in

the whole is the belief that His Spirit was at work in all the books which serve that revelation."

"The Church must live by the Bible."

* * *

We can say now that the Lambeth Conference has declared the very positive and believing approach to the Bible as integral to Anglicanism as to all Orthodox churches. There is no place for dilettantism or scepticism now. For that we may thank God Himself.

REVIEWS.

H. R. Trevor-Roper, "Historical Essays". Macmillan & Co., London, 1957. Pp. 297.

This most interesting book is a reprint of forty-two short essays or reviews. The subjects are mainly English, but there is a fair proportion of non-English topics, ranging from the Holy Land in ancient times to Karl Marx. Among these we may name essays on Homer, the mediaeval Italian capitalists, Barbary, Erasmus, and Machiavelli.

Of the non-English subjects we were most interested in "the mediaeval Italian capitalists," for Mr. Trevor-Roper shows (as, indeed, others have done) that capitalism is not to be thought of as a consequence of the Reformation. Vapid writers have often put up a pretentious case for capitalism as the child of Calvinism: this is plainly shown not only to be wrong, but absurd. Italy is the mother-land of capitalism, and many of the technical terms of financial dealing are still Italian. We have only to think of the significance of the word "Lombard" to realise that North Italy rather than Geneva is the home of high finance. The fact is that polemical theology is not the master-key to economic history. Those who write as if it is are neither theologians nor historians.

The essay on Erasmus, a man whose interest for the thinking world is perennial, is one of the very best. We can never afford to neglect the testimony of Erasmus—the Christian man who was simply Christian without feeling: the compulsion to be either Lutheran or Roman—the man whose name still signifies the scholar; the student of truth first and always.

Mr. Trevor-Roper gives us a just appreciation of Machiavelli. That name suggests to the uninformed the more disreputable and unprincipled aspects of statecraft and diplomacy. Mr. Trevor-Roper suggests that this view is exaggerated, and no doubt it is. The man-

oeuvres of statesmen are often no more devious than those of average respectable persons apart from the consideration that the scale in which they operate and the effects of their schemes must be far greater. Yet Machiavelli is regarded as making "reasons of state" the justification for many actions which, by ethical standards, are reprehensible.

It might seem that these essays are too short—forty-two in a volume of two hundred and ninety-seven pages—to be more than mere sketches. That is not so. The author has the splendid ability to give us a great deal of solid information and sound judgment without padding, or moralising, or irrelevancies. He is a Professor of history at Oxford and well maintains the high standards of scholarship and skillful presentation of result which were set by his predecessors in the last century.

* * *

The essays on English history are of course the ones which readers must turn to with eagerness. So much "history" is written as though the people involved had never lived and thought and felt and believed; as though they had been puppets and marionettes, or actors in a historical play, that it is a relief to find that the men Mr. Trevor-Roper writes about are recognised as living sentient personalities and the author can hold and express very decided opinions and estimates of them.

Further, Mr. Trevor-Roper does not ignore, belittle, or apologise for, the Protestantism of many of his subjects. He does not surrender to the fashionable (if contemptible) policy of siding with Rome on the presentation of counter-Reformation events. Some may emphasise the Machiavellian statecraft of Elizabeth's advisers, Cecil and the rest: but Mr. Trevor-Roper reminds us that an English Roman Catholic, a Jesuit, was at the Spanish Court, constantly advising the Spanish King how to conquer England. Is it Satanic criminality to take steps to defend one's country? Did not Jesuit policy practically force English Roman Catholics into a situation in which they were inevitably suspect as "fifth-columnists"? Did not the spectacle of what the Dutch Protestants were enduring under the same Spanish King tell plainly what England might count on experiencing if Jesuit policy succeeded?

An essay on "Fuller's Worthies" reminds us that the bishops of the Church of England in the time of Elizabeth and James I were noted for their charities—mere greed is not the whole explanation of the Anglican settlement!

A very provocative essay contrasts the French Huguenots and the English Roman Catholics. These two minority groups in the post-Reformation period may very fairly be considered together. Of course the sufferings of English Roman Catholics were negligible as compared with the sufferings of the French Protestants. But the Protestants of France, in spite of everything, became the elite of the nation, and made great contributions to public life from the time of Napoleon onward. English Roman Catholics made no such record.

We can describe Mr. Trevor-Roper's book as comprehensive, intelligent, and courageous. He is never ungenerous, and while we know nothing of his ecclesiastical allegiance or Christian convictions, we can say that he is Protestant in a broad sense. He does not, unlike many supposedly dispassionate "historians," take the view that the Protestant standpoint may be dismissed.

J. Van der Ploeg, "The Excavations at Qumran." Longmans, London, 1958. Pp. 233.

This is a translation from the Dutch made by the Rev. Kevin Smyth, S.J. of Dublin. Dr. J. Van der Ploeg is Professor of Old Testament and Hebrew in the University of Nijmegen, Holland, and has studied in Palestine and for the last ten years has been much interested in "the Dead Sea Scrolls." He is obviously a competent scholar, and therefore his statement (in the preface) regarding the Scrolls "a large number of publications appeared which succeeded in misleading a portion of the public in an irresponsible fashion. Efforts were even made to bring discredit upon scholars who were devoting themselves seriously and dispassionately to the study of the texts, simply because they refused to subscribe to certain views," is important. As a Roman Catholic teacher Dr. Van der Ploeg is naturally conservative, and rightly so, for he shows plainly the stupidities foisted upon the public by some writers who never had the equipment to justify them in publishing anything. He also protests against the views of certain scholars, who while possessed of much first-hand knowledge of the Scrolls have given conflicting interpretations.

In our May number we had a review of "The Message of the Scrolls" by Yigael Yadin, the Israeli archaeologist and military leader. That book was probably published after the original Dutch edition of Dr. Van der Ploeg's book. We have consequently no comment on it in the survey of accounts of the

Scrolls, but we think that Dr. Van der Ploeg would agree with General Yadin that "research on the Scrolls is still in its initial stages."

In our review of Yadin's book we referred to a popular book by an American Unitarian, a Dr. Davies, which Dr. Rowley of Manchester properly criticised for groundless assumptions and innuendoes. Van der Ploeg in surveying the competing theories (many now discredited) of expositors of the Scrolls says "others have claimed that the Dead Sea texts clearly demand a radical rethinking of some doctrinal positions of Christianity. With a few strange exceptions, no one who knows the texts well agrees with this. What matter, answers another, anyone who does not agree is thereby branded as a theologian who sees his position endangered and therefore prefers not to recognise the truth, or at least refuses to impart it clearly and unambiguously to the layman! So A. P. Davies."

In that review we also made reference to the short book by the American literary man Edmund Wilson. Dr. Van der Ploeg says that Wilson "made up the matter very creditably," saw the important people, visited the Dead Sea, and wrote his book. "It was, in his opinion, an incontrovertible fact that the characteristic doctrines of Christianity had gradually evolved from a dissident sect of Judaism, the community of Qumran. And he came to the conclusion that scholars were deeply disturbed by this discovery. They were, he pointed out, mostly Catholic or Anglican clergymen or Protestant ministers, brought up on the idea that Christianity is a revealed religion or at least a very distinctive and exceptional one, whose origin cannot be explained by the adoption and development of the doctrines of a Jewish sect till then little known, that of Qumran. He thought that pious Jews were also upset at finding that Christianity was historically so closely connected with Judaism as now appeared. He concluded that only persons with no religious affiliations at all are capable of forming an objective judgment about the significance of the Dead Sea finds."

Wilson's view seemingly is that only the non-religious can be honest. This conceited assumption, made by a journalist, belongs to the world of entertainment, not to the world of scholarship.

Dr. Van der Ploeg also criticises Dr. Allegro of Manchester who published in the Pelican Books his views on the Scrolls. He criticises however, a broadcast talk by Allegro rather than his book, and quotes a letter in the

London "Times," 16th March, 1956 in which Allegro's colleagues disagreed with Allegro's assertions on the ground that nothing in the Scrolls supported them.

The lamentable effect of hasty, partisan, and unscholarly dogmatism about the effect of the non-Scriptural Scrolls on the Christian faith is, as Dr. Van der Ploeg points out, to create the impression that the Scrolls have shaken the foundations of Christianity. He carefully states the original principles of Christianity as found in the New Testament and compares them with the known principles of the Qumran sect. It is plain that the Qumran sect had none of the universalism of Christianity, and none of the ideal spirit of love. For it the law of Moses was fundamental.

These are, necessarily, superficial resemblances, for Christianity had its roots in Judaism, and especially in the Old Testament.

But the feature of the Qumran sect which has attracted great attention is the existence in it of "The Teacher of Righteousness." Certain interpreters of the Scrolls have elaborated the parallels of resemblances between Our Lord's life, teaching, and death, and the life, teaching, and death of the Qumran leader—Dupont-Sommer and Allegro have been outstanding in this. Dr. Van der Ploeg writes "Dupont-Sommer said of his series of parallels that they were 'almost hallucinating.' No one but himself and an odd disciple of his has been able to see them in the text of the Sérolls, and practically nothing of them survives a dispassionate consideration of them. A general protest has been entered against them by students of the texts, but in the meantime they have made their way into radio, television and popular writing where they have created an unwholesome atmosphere, and caused doubts or even disturbance among the non-experts, who cannot tell who is right and who is wrong."

Dr. Van der Ploeg carefully sets out the facts in both sides and demonstrates that the supposed identity of Jesus and the Teacher of the Qumran sect is untenable. His study of "Qumran and Christianity" (chapter 7 of the book) seems to us conclusive. His final word is "Qumran and the New Testament speak each their own language."

We recommend this book to all who are seriously interested in this new subject. It's author, a Dominican priest, has written with knowledge and good sense.

PASSING EVENTS—*cont'd. from p. 111.*

[The Ulster Revival of 1859 is often traced to the influence of the Fulton St., New York prayer-meeting of a century ago. It was linked up with the North America Revival which gave the human impetus to the awakening in Ulster. In 1959, if God will, we shall be hearing and reading a great deal about the events of 1859 and their influence.]

* * *

"Religion Is Above The Courts"—District Justice.

District Justice Gordon Hurley said in Killaloe recently: "Religion is above the courts, the main business of which is to preserve peace. When men come into the Irish village and provoke the people by foisting their views on them, they are abusing whatever rights they have under the Constitution, which guarantees freedom of religious worship. Such action is bound to draw down the rod of the people whose hospitality they have received."

He applied the Probation Act in a case which Michael Boland and John (Christy) McKenna of Ballyloughnane, Killaloe, and Patrick Daly, Killestry, Killaloe, were charged with unlawfully assaulting Robert Glen Lindsay, Samuel Glen Lindsay and Christopher Rowe on June 26th at Killaloe, thereby causing them actual bodily harm.

The defendants, who pleaded guilty, were represented by Mr. I. M. Houlihan, solicitor, and Inspector E. McDonnell prosecuted.

Mr. Houlihan said his clients were under great provocation. They were respectable farmers and had been attending a fair in Killaloe when they were confronted by three young men "vending Christianity." His clients took offence, as it was the wrong time and place for these men—two of whom, he understood, came from Limerick, and a friend of theirs from England—to go foisting their special brand of Christianity on a people steeped in Christianity.

Furthermore, the position was aggravated by the fact that some time before, leaflets had been left in the confessional of the Catholic church in the parish from which his clients came, and the parish priest had protested from the altar and asked for more vigilance from his parishioners.

Not First Time

Mr. Houlihan said that he did not want to associate the complainants with circulating these leaflets, for the simple reason that it had not been proved, but it was not the first time that "pseudo-evangelists" had visited the area.

"The judiciary in England have described these people as a sect of canting humbugs," went on Mr. Houlihan, who added that it was fantastic for these young men from Limerick to come into Clare vending the Bible and Christianity on a people who were steeped in it. To say they were preaching Christianity to a people ignorant of it was only adding to the blaze. The Irish had Christianity since the time of St. Patrick, and had spread it all over the world.

Another of his clients, Mr. Boland, he said, was highly commended for coming to the rescue of a member of the Civic Guards when there was trouble before between members of some sect or other and the people.

Inspector E. McDonnell said the men came to Killaloe to hold a religious meeting on the steps of the church. Mr. Rowe held the Bible in his hand and this was taken from him by Mr. Boland, who gave it a couple of kicks down the street. The guards then had a conversation with the men, and they went to their car, but the defendants got around by another street, intercepted them and hit them with fists and sticks.

One of the Lindsays fell from a blow on the forehead and lost two teeth. He was unconscious for about 20 minutes. He was treated by his family doctor and taken to hospital next day. There were no serious injuries, but Lindsay had concussion for some time.

District Justice Hurley said he recalled a similar case in Limerick some time ago. He had gone into the matter very deeply then, and he still held the same views. As he saw it, that case was a precedent for future findings of the court. No costs were allowed.

—"Irish Times," 16/9/58.

[A correspondent in "The Irish Times" after this report appeared, wrote that if the young men disliked the words of the street preachers all they had need to do was to walk away and not listen. Kicking a Bible about the street may be an emotional release, but is not seemly treatment for those writings which, as the Roman Catholic faith holds "have God for their Author." Is this action evidence of "being steeped in Christianity?" Does Christianity not say "Turn the other cheek?"]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Lambeth Conference Report.

The Report of the Lambeth Conference published this week, is a volume of over 100,000 words. Perhaps the first impression that will strike most people is the wide range of subjects covered during the five and a half weeks of discussion. No fewer than 131 resolutions were adopted. Many of these dealt with Church Unity in relation to the Universal Church. It is evident that definite progress has been made here, and it is reported that many parts of the Anglican Communion are now in limited intercommunion with the South Indian Church, which is an amalgamation of episcopal and non-episcopal bodies. Evangelicals in the Church of England, however, will not join in the expressed hope of "the healing of the breach between ourselves and the Church of Rome." It cannot be affirmed too emphatically that while the Roman Church refuses to abandon the heretical doctrines of Transubstantiation, a Sacrificing Priesthood, the Worship of the Virgin Mary, and Salvation by Works, there can be no healing of the breach. Union with an unreformed Roman Church would not be union but surrender. One is glad to note, however, that the Report states that "no Anglican need entertain any doubt concerning the orthodoxy of the Faith of the resulting

Churches." This is with direct reference to the proposals for a United Church of North India, Pakistan, and Ceylon, especially as provision is made for non-episcopally ordained ministers to celebrate Holy Communion in a United Church. If we mistake not, this proposal is far from gaining the assent of the Anglo-Catholic section of the Anglican Church. Many will question a claim that "there is now a larger measure of agreement on the formerly controversial subject of the Eucharistic Sacrifice." The employment of the words "Eucharistic Sacrifice," instead of the "Lord's Supper," is itself provocative.

—"The Christian," 29/9/'58.

* * *

Lambeth and The Bible.

The resolution of the Lambeth Conference on the Bible will, with one or two slight reservations, be welcomed by Evangelical Christians. The Conference affirmed its belief that the Bible discloses the truths about the revelation of God and Man which are the key to the world's predicament and is therefore deeply relevant to the modern world. Equally unambiguous was the affirmation that the Lord Jesus Christ is God's final Word to man, and that in His light all Holy Scripture must be seen and interpreted, the Old Testament in terms of Promise and the New Testament in terms of Fulfilment. It is in the relation of the Church to Scripture that there is one of the fundamental differences between Rome and the Reformed Churches. In regard to this the Conference is on the side of the Reformers in affirming that "Jesus Christ lives in His Church through the Holy Spirit according to His promise, and that the Church is therefore both guardian and interpreter of Holy Scripture; nevertheless the Church may teach nothing as 'necessary for eternal salvation but what may be concluded and proved by the Scripture'". The resolution acknowledged the debt to "the host of devoted scholars who, worshipping the God of truth (we are glad this distinction was emphasized) have enriched and deepened our understanding of the Bible." The Conference also welcomed every sign of the revival of Bible study within the common life of the Church, but called for the re-establishment of the habit of Bible-reading at home, and commended the practice of group study. It stressed the importance of evangelistic and expository preaching "by men who have experienced the power of the Gospel in their own lives." Welcome was also given to new translations of the Scriptures in many languages.—"The Christian," 5/9/'58.

[These two excerpts are, we think, worth special attention. The first has much to commend it, but the hope of healing "the breach with Rome" may in effect be the hope that Rome will reform its dogmas. That is a hope however tenuous that we ought not to give up. We regret the current use of the phrase "Eucharistic Sacrifice" because it is inevitably misunderstood, and for that reason alone ought to be discontinued.]

The second excerpt is close to what we have written elsewhere, and so we welcome it.]

* * *

Religious Communities in Israel.

According to the latest figures there are nearly 50,000 Christians in Israel to-day, 15,000 more than ten years ago. They belong to differing Churches and therefore to differing communities. A community is an ethnic and also a religious entity. It is described as "almost a little nation constituted as and moulded by a Church." Some of their supreme leaders are called Patriarchs. None of these has his seat in Israel but all are free to enter and leave the country at will, and to exercise there pastoral and other functions. The rulings of their courts are recognised by Israeli law. The most ancient Community is the Greek Orthodox headed by an archbishop. In close touch with this is the Russian Orthodox Mission, but the largest Christian Group in the country is the Greek Catholic Community, which is making considerable progress. In addition are the Menonite, Armenian, Coptic and Ethiopian Communities. Protestantism and Evangelical Groups are not strong comparatively but these are freely practising their faith. It is hoped that their witness will gradually make for support and success. In its Ministry for Religious Affairs there is a Government Department for Christian Communities. There are 50 Christian schools in the country with about 10,000 pupils. May continued and increasing freedom to preach and teach be granted!

—"The Christian," 8/8/'58.

* * *

KILLALOE.

Last month we printed some particulars of proceedings in Court arising out of an assault upon some lay-preachers in the town of Killaloe, Co. Clare, Eire. Since then the "Irish Times" has published in its columns many letters on the subject of freedom of speech under the Constitution of Eire. The Bishop of Limerick (Church of Ireland) the Rt. Revd. Dr. E. C. Hodges addressed the following charge to the

clergyman of his diocese and it appeared in the "Irish Times."

"In this charge, I bring before you an important incident with serious and sinister implications. It is not the wisdom or the consideration of the would-be preacher; it is not the vigour or the brutality of the attackers which offers serious and sinister implications. These are matters of sportsmanship. It is the pronouncement of the district justice appointed by the Government, maintained from public funds, speaking in his official capacity, ignoring the injuries of citizens and defining the rights of freedom and protection belonging to those who profess a minority religion in the Republic.

Recent Events

Dr. Hodges said: The subject of this charge has been thrust upon me by recent events. An Irishman, a citizen of Limerick, within the past few months, has suffered damage to his person and his property, and more recently has received no redress from the official responsible for the administration of justice in the area concerned. According to the account in the public press, the individuals in question came to the village of Killaloe to hold a religious meeting on the steps of the church. The Bible which one of them held in his hand, was taken from him and given a couple of kicks down the street. After a conversation with the guards the young men went to their car, but the attackers got round by another street and intercepted them, and hit them with fists and sticks. One of them fell from a blow on the forehead and lost two teeth. He was unconscious for about twenty minutes, and kept spitting and vomiting blood. He had concussion.

No Penalty

The district justice, before whom the police inspector brought the case, inflicted no penalty on the attackers, expressed no criticism of their action, administered no rebuke, and gave no advice to desist from similar actions in future.

The question at issue is the right of the citizen to the protection of the law. The words spoken were not seditious or treasonable. Many members of the community will agree that street preaching is undesirable. Many will question the adequacy and accuracy of the preaching proposed. These are side issues. The main question is: Can the citizens of Ireland depend upon the protection of the law to preserve him from bodily harm if he expresses what are thought to be views unacceptable to the religious loyalties of persons who happen to be present in the public street when the words are used. Apparently not! He can be mobbed and battered with impunity by anyone who is "provoked" by the words used. Such at least is the ruling of the district justice involved.

Just As Before

He reacted according to precedent. Some time ago, also in the neighbourhood of Limerick, this same official did not rebuke ten or twelve men who attacked two men whose views had provoked them. In that case, the views were those of the Jehovah's Witnesses. In the present case, the provoking views were basically Christian.

The district justice stated that he had gone into the matter very deeply then, and he still held the same views as on the previous occasion. These views included the doctrine "that religion is above the courts, the main business of which is to preserve peace."

Neither clause seems applicable. Certainly, the absence of any penalty will not discourage similar breaches of the peace in future unless, indirectly, by the intimidation of free speech.

"Free For All"

As regards the first part of the pronouncement, it does not make sense unless religion means the Roman Catholic form of faith. Alternatively, the judge may mean that when religion of any kind is involved the courts must not interfere even to protect from bodily harm. It is an ecclesiastical "free for all." In a country where the Roman Catholic religion claims in the Republic about 95% of the population such an affray could only have one result unless some miraculous intervention took place—a possibility probably not envisaged by the district justice.

His second pronouncement was that the injured parties had provoked their assailants by foisting their views on them. But this is exactly what is done by the Legion of Mary—a branch of the Roman Catholic Church's propaganda—when it displays its books and pictures on hand-carts in the public street and moreover, invades the houses and homes of private citizens who are not members of that Church, thrusting their views in at the very doors and demanding access so that they may expound their particular form of Christianity.

Double Standard?

Has the district justice one law for one group and another law for another? Does justice depend upon the religious loyalty of the citizen? Can it be that the Church of Rome has one policy for England, another for Dublin, and yet another for Co. Clare.

The district justice's next remark is more serious—"the Constitution which guarantees freedom of religious worship." The Constitution guarantees something much more—recognition of the various branches of the Christian faith. Surely this involves the right of expression and of propagation? In Soviet Russia and in China, rumour states, that religious worship is allowed.

A similar situation, we are told, exists in Spain and in the more bigoted of the South American States. To worship behind closed doors is one thing; to be recognised as belonging to a Christian body whose right of faith is guaranteed is quite another. The right to move out of the

(Continued on p. 130.)

ARCHDEACON HAMMOND VERSUS THE REV. H. A. JOHNSTONE, S.J. ON UNITY.

I find myself in complete agreement with the position laid down by Father Johnstone as to the proper way to reach a solution of the disunity of Christendom. That does not mean, of course, that I am in agreement with Father Johnstone's position. He will be relieved to know that. He is quite safe, so far, from the inquisition of his superior in the Order. I find myself at the very outset both puzzled and disturbed by the chapters entitled "Witnesses for the Prosecution" and "Proof by Quotation," and I believe it is important to draw attention to the curious procedure therein adopted. The opening paragraph in "Witnesses for the Prosecution" fairly puzzled me. Here it is: "Most people will admit the fairness of the principle: 'Hear the other side.' An adjudicator does not give his decision when he has heard one side of a debate; the jury does not give its verdict when the case for the prosecution has been completed."

* * *

We ought to hear the other side. But I respectfully suggest to my hearers that it is best for them to hear the other side from Dr. Rumble and Father Johnstone and not from me. With native conceit, I claim that I do give the other side. Have I not quoted the Council of Trent, Thomas Aquinas, Bernadine of Sienna and even Pope Clement XIV on the Jesuits? But Father Johnstone would not be satisfied, least of all with the dictum of a Pope who was infallible in spots. He would contend earnestly that I had the misfortune to strike a fallible spot. I am afraid the metaphor is greatly in my favour. And so we come to the important distinction which the quotation ignores: the distinction between an advocate and a judge. I pay an advocate to present my case, but he tells the judge all about the other fellow's grievance. When I remonstrate he replies, "Most people will admit the fairness of the principle: 'Hear the other side'." I am afraid I could reply

in the words of a famous historic character, "We are not amused." The joke would seem all the poorer if I lost my case. Father Johnstone contends that many who are unfavourably disposed towards what he regards as the Catholic Church "base their judgments entirely on the evidence of hostile witnesses."

* * *

He complains that in Canon Maynard's book "There is not a single Catholic author, nor even what might be called a neutral author." This opens the ball in rare fashion. I am to divide my authorities into hostile, neutral and favourable. I give both sides of a question by a judicious sprinkling of authorities. This has become such a common fallacy that Roman Catholic Apologists get away with it.

Look at the absurdity of it. Every man with a burning conviction becomes suspect. A certain type of Baptist becomes the best authority on the conflict between Presbyterians, and Episcopalians, and a Mohammedan can speak impartially on the vestarian controversy. Apart from the fact that an advocate is always at liberty to choose his own authorities, the underlying principle would make the colourless latitudinarian the best exemplar of sound judgments on matters that have divided the world. Do we get the rights and wrongs of the international quarrel when Moscow, Washington and London have spoken? The answer that a sensible man gives is that we may or we may not. If we can show that Berlin and Tokio are both governed by a wrong principle, it is true they present the other side, but it is the wrong side. What we have to look for is evidence, not emotional reactions. Where the evidence is established, the conclusion ought to be assured.

* * *

Father Johnstone has a different and I believe a fallacious method of valuing authorities. He complains that Canon Maynard gives a list of stock Anglican writers and controversialists. That surely is not an offence. What would you expect him to do? "But," says his critic, "There is nothing whatever to suggest—what is really true—that both the facts and the conclusions of several of these authors have been questioned by competent authority." This is a style of evaluation that would make any book worthless. You have only to make up an opposing competent authority and heigh-presto, all credit disappears.

That is not the way to meet a writer's objections. If his facts are wrong the facts

should be stated and the point of departure from truth clearly indicated. A man may be wrong on nine facts and right on the tenth. If it is the tenth that is cited his nine errors do not in the least diminish his authority. A man may be wrong in details and yet right in the main. In such circumstances he is a competent witness notwithstanding the fact that critics have disparaged his work. Again the attitude of a writer does not invalidate his testimony. Denny's Papalism is described by Foakes-Jackson, so we are told, as "very hostile." There is an economy of quotation here that strikes the reader as surprising. We are given no reference which might enable us to locate two words in a voluminous record. But a hostile attitude, even a very hostile attitude, may be the result of close inquiry. The Germans could wipe out the whole testimony of the Bryce commission by describing it as "very hostile." They would be right, but the facts justify the attitude.

* * *

Then we have an amusing interlude. Dom Chapman replies to Bishop Gore. Not unnaturally Father Johnstone thinks that Gore does not appear quite as convincing when studied side by side with Dom Chapman. But the testimony he adduces provokes a smile. There is a simplicity about it that is not associated in the popular mind with Jesuitry. Father Johnstone writes: "Here, at any rate, is what one Anglican clergyman thought after reading both! 'When I had finished Dom John Chapman, I simply said to myself: 'Poor old Gore' Chapman has completely demolished every one of his arguments. He has not left him a leg to stand on.'" The funny thing is that a footnote informs us "He ended by becoming a Catholic, so I suppose that will discount his testimony." My hearers will wonder if this is an editorial note or if it were duly registered over the air. And here there is nothing to suggest that the conclusion of this author has been questioned. Father Johnstone takes his own medicine in very small doses. Father Johnstone makes capital out of the fact that reviewers of Anglo-Catholic writers point out that in some instances such writers (he instances Mr. Milner-White and Mr. Knox) are not quite free from prejudices that their own arguments would explode. Here is an instance in which he is caught in his own net.

* * *

Father Johnstone insists on telling us that "The Church Times" does not like Dr. Coulton. To adopt his own method of reply

for a moment he does not tell us that Dr. Coulton returns the dislike with interest. Yet it is interesting to see how little reliance can be placed on extracts from journals supplied in scraps. Here is what "The Church Times" wrote about Dr. Coulton's controversy with Cardinal Gasquet: "His challenger is not an unimportant and irresponsible person; he is a scholar of real learning whose word on such a matter as this carries weight." (July 25th, 1921.) Dr. Coulton sums up rather neatly the consequences of following Father Johnstone's lead. He refers to "That consistent principle that Romanists have a right to regard nobody but the Romanist public and nothing but Romanist values." (Romanism and Truth p. 292.) Father Johnstone carries his principle or lack of principle so far that he makes personal attacks on the good faith of those who oppose the Christian presentation. Mr. Poynter is attacked with the assistance of "The Church Times" because "He has been a Roman, an Anglican . . . a Roman again and now he is a Rationalist." Hardly, says Father Johnstone, one would think, an author worthy of special recommendation. But were not Gardiner, Smith and Harding Romanists who became Anglicans and then became Romans again? Have they nothing of value to contribute? How many changes, assuming them to be all sincere, can be tolerated before a man's capacity to contribute useful matter to a controversy has been destroyed?

* * *

With reference to Professor J. B. Bury, who was an avowed agnostic, Father Johnstone allows himself to pen the calumnious line: "If I wanted to know the truth about the Jews should I go to Hitler?" It is not Hitler's hostility to the Jews that renders him an unsafe guide on Jewish matters; it is his proved mendacity. Of Bury, my friend, Rev. R. H. Murray, Litt. D., writes: "He was never oppressively serious, but it was impossible not to recognise his high standard of right, and his detestation of anything mean or base. He lived the life of a historian for the sake of truth and not for his own glorification." (The Papacy in The Nineteenth Century, p. LX). This is the man who is compared with Hitler. There is something radically wrong with the method which invites such a comparison.

* * *

Having treated us to long list of quotations and resting on "The Church Times" as pathetically as ever the Israelites leant on Pharaoh, the broken reed, Father Johnstone positively electrifies us by sententiously de-

claring: "Quotations of selected opinions then, may be a good way of confirming the reader in his settled convictions; it can hardly be regarded as the right method of enabling him to form an unbiased and useful judgment." Now if any of my hearers think I have misjudged Father Johnstone I appeal to his published work. I assert without fear of contradiction that Chapter I consists solely of an attempt by quotation to confirm Roman Catholics in their settled convictions. And it seems to me a very poor attempt at that. Chapter II is much more extravagant and runs on the same lines. Having complained that all the writers listed for further reading by Canon Maynard are hostile witnesses and therefore should not be heard, the actual quotations come next under review. Here is a strange sentence: "I must not seem to imply that none of the quotations given in this book is trustworthy. Lingard, for example, is referred to frequently, and Pastor occasionally, on points of fact. But whatever good such authors might have is ruined by the quotation of many others of quite a different type. A single line can put a drawing out of perspective, a single wrong note will spoil a harmony." So Father Johnstone wants us to paint his picture and play his tune.

* * *

Father Johnstone not unnaturally joins the army of detractors that assails Froude. But if a single line can put a drawing out of perspective, what are we to think of a controversialist who quotes the following statement, attributed to Professor A. F. Pollard (Froude's) History of England is an historical drama representing the triumph of the Reformation over the powers of darkness typified by Philip of Spain and the Pope of Rome, and Froude himself admits that the dramatic poet is not bound, when it is inconvenient to what may be called the "accidents of facts." At the same time this pleader for hearing both sides ignores the following testimony from the same writer: "The general modern histories, such as Lingard's and Froude's, are too well known to need further description, but it may be remarked that there is inadequate justification for the systematic detraction of Froude's History which has become the fashion. He held strong views, and he made some mistakes, but his mistakes were no greater than those of other historians, and there are not half a dozen histories in the English language which have been based on so exhaustive a survey of original materials" (Thomas Cranmer, p. VIII.)

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

THE PATHS OF LIFE.

One of the oldest views of the life of man, considered from the standpoint of conduct, is to picture it as the choice of one of two paths: the upward path, or the downward; the broad path or the narrow; the easy path to destruction or the hard path to safety. This view emphasises the human possibilities, and reminds us constantly of our own wills and their responsibilities. Ancient wisdom spoke of the easy descent to Avernus, and also gave us the familiar precept "*per ardua ad astra*." There is nothing new in the employment of this thought in Christian teaching. What is new is, we think, the far fuller sense of the right path, and of the assistance available to us in our effort to follow it.

* * *

Our Lord said "*Follow Me*" two simple words of inexhaustible meaning. We cannot set out their entire application, but we can illustrate them. We once followed a guide across the face of a rocky slope overhanging a deep lake. The guide, creeping forward, directed us to each hand-hold and foot-hold: it was completely safe provided that we did what we were told to do without hesitation or debate. To "*trust and obey*" removed all danger, and took away all uneasiness and tension. We felt as secure above the precipice as on level ground. In the spiritual onward march there will be awkward places, dangerous

turns, insecure surfaces—"follow Me" is Christ's command, and if we obey the goal will be safely reached.

Suppose the path of life is not dangerous in the usual sense: that the temptations are not specially strong or in any way remarkable: that the enemies of the soul are not very alluring—the path may be merely uphill, monotonously rough, and mostly drudgery—in short, the sort of path through life most people must follow: what then? Can we be content to accept the verdict of Henry David Thoreau that "most men lead lives of quiet desperation"? Does that verdict not pin-point the sin that easily besets most of us—the sin of losing hope and surrendering to deadly routine? Plodding perseverance may get us to the end of the road, but it is worthwhile to remember that Our Lord had an observant eye for the things of earth, and could note those joys of God's creation which are ends in themselves, and at the same time enrich and cheer us. "Consider the lilies of the field": "Behold the birds of the heaven." Lessons may indeed be drawn from them, but they can remind us of the miracle of life in all its forms and of Him who "hath made everything beautiful in its time" (Eccl. 3. 11).

The sins which tempt the life of routine, of unavoidable toil, of struggle in adverse circumstance, are not the glittering sins of the senses, but the sins which dishearten. Losing the vision of God is a possibility if we lose the sense of serving Him. How well George Herbert understood this when he wrote in his hymn—

"All may of Thee partake;
"Nothing can be so mean,
"Which with this tincture 'for Thy sake,'
"Will not grow bright and clean."
"A servant with this clause
"Makes drudgery divine,
"Who sweeps a room, as for Thy laws,
"Makes that and the action fine."

* * *

The paths of life then are either Godward, or must end in sheer negation—the unending blank of blind purposeless existence. With Christ as Lord and Master, as Friend and Leader, all dangers may be overcome and all difficulties surmounted. Without Christ we can only lose ourselves in darkness, surrender to despair, or fool ourselves that defiance will accomplish anything.

* * *

St. Paul devoted a good deal of attention to the paths of life in the epistle to the Church in Ephesus. He described the course

followed by his readers before their enlightenment and rebirth through the Holy Spirit—"You did He quicken when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; amongst whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath even as the rest."

That is a faithful picture of the followers of the downhill path; that path which is broad because so many errant feet have walked its verges down. But some were recalled to the true path and to the infallible Guide upon it.

"But God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses and sins quickened us together with Christ, and raised us up with Him."

* * *

If St. Paul describes the former path we followed, and our recall to the right one, he also describes our progress upon it and the conditions of successful accomplishment.

1. "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." No Christian can despise or neglect good works, otherwise the claim to be Christ's follower is falsified, and the Gospel teaching flouted. Good works are not the means of salvation but are the fruits of faith.

2. "I beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love." To walk worthily is to illustrate our vocation with the proper qualities. Self-respect does not rule out meekness or forbearance. We need no aggressiveness to advertise our self-respect, and the Christian will proceed on his path with a constant desire to be a help to others who are on the same road.

* * *

3. "This I say . . . That ye no longer walk as the gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart." These words may be a reprimand to all who try to let the profession of the Gospel mean as little to them as possible, to all who suppose that the name "Christian" must convey to them all spiritual

and eternal realities. But they may be a rebuke to intellectual conceit, to learned ignorance, to the self-sufficiency which makes man "the measure of all things." "Vanity" is the error of those who think that man can always handle the situation. To abandon a false religion for no religion is not the wisest course—for what we loosely call "a false religion" is not likely to be totally false (e.g. Islam or Buddhism), and the good in it maintains a standard, whereas the negatives of "no religion" will, in a generation or less, produce a being who having lost the way to God, has lost the sense of being truly man. He has severed the family ties of humanity and turned the truth of God ("our Father") into a lie.

* * *

4. "Be imitators of God as beloved children; and walk in love, even as Christ loved us." In contrast with what has gone before; in opposition to the vanity or emptiness of soul which makes men indifferent to suffering and the miseries of life, and even morbidly ready to intensify them, the Apostle sets before us the noblest and happiest of ideals for our pilgrimage—"walk in love"—this is not sentiment but solidarity; the realisation of the common lot, of brotherhood. But it is not merely for common advantage, but it is compassion—fellow-feeling. It is well illustrated by two passages in the Bible—in Ezekiel we read that the prophet went to his fellow-countrymen in their captivity in Babylon, and he says "I sat where they sat" (Ez. 2. 15). Only thus could Ezekiel understand what it meant to be a captive in a heathen land; only by sharing the exiles' experiences could the prophet feel for them. The other passage is in the epistle to the Hebrews (13. 3), the request "Remember them that are in bonds, as bound with them." It is not difficult to remember with pity the misfortunes of others, and behind our pity may be a strain of self-congratulation that their lot is not our lot. To remember "as bound with them" translates our pity from mere benevolence into genuine sharing. That is what "walking in love" means for ourselves and our fellow-travellers.

* * *

5. "Walk as children of light." The sons of light are those of the light of truth. In the epistle to the Hebrews the experience of conversion to the Christian faith is called "illumination" (Heb. 10. 32). Truth has dawned on the believer, and darkness, the condition of error and ignorance, has gone away. We are to live and travel in the light of all the truth. We can practise no economies with the

lessons of God, and have no right to choose spiritual twilight instead of the noonday blaze of the Son of Righteousness. For the Christian, even at eventide, it shall be light, for the Light of the World is with us.

* * *

6. "Look carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." "To redeem the time" may be a puzzling phrase, but it is "buying up the opportunity." Plainly, that means to neglect no opportunity of Christian service, and witness, and to behave prudently in doing so. We may well recall the fact that very often "actions speak louder than words," and the good Samaritan was not content with audible regrets and censure of the highwaymen—he wasted no time, and by prompt action redeemed the hours of distress which, if he had not been there, must have ended in death.

* * *

7. "Walk worthily of the Lord."

"As ye received Christ Jesus the Lord, so walk in Him."

"Walk in wisdom towards them that are without" (i.e. outside the Christian flock).

"Walk in newness of life." These four precepts, the first three from the epistle to the Colossians, and the fourth from Romans, may fitly sum up what we try to say about the paths of life. Add to them the discovery "all the paths of the Lord are loving kindness and truth unto such as keep His covenant" (Ps. 25).

THE STORY OF A PRIEST. THE REV. JOHN ARRIEN.

The Rev. John Arrien was born about sixty years ago in the Biscayan province of Spain. We do not hear much about the spiritual affairs of Spain to-day, beyond the well-authenticated reports which reach us from time to time of the hindrances put in the way of evangelical witness. Sixty years ago we suppose it was not easy to foster any sort of Protestant faith in most parts of that very large country, though we believe that round Barcelona and in Madrid there was a good deal of active evangelical religion.

John Arrien grew up as a devout child with an early interest in pious matters. He probably had access to Roman Catholic devotional books for he was much attracted by the lives of the Saints, which are mostly edifying stories in which miraculous elements have a large place. Like vast numbers of boys in the Roman Catholic world he became "an

altar boy," i.e. a server or acolyte. Thus brought into close contact with the sacraments and ceremonies of the Church, he developed a natural tendency to look forward to the fulfilment of his "vocation" in a convent or monastery. We have often heard good young men refer to the monastic life as "the 'number one way' to Heaven." It is by being persuaded that this is so that young men join religious orders. The ascetic system appears to be the great defence against the world, the flesh and the devil. We have no right to deny that many find the community life a useful one, but it appears from time to time that some do not, and we are inclined to think that the Orders which are engaged in active public duties are better suited to most people than the others. Teaching, tending the sick, and similar occupations provide a useful way of life for large numbers. But of course no system can ensure peace of mind and genuine spiritual contentment. The realities of the Christian faith and life cannot be mediated to us through organisations—they require the vivifying experience of the Holy Spirit—like the wind that blows where it lists.

This young man tried by every course he knew to attain spiritual renewal and control, but was never at peace within—"something evaded the heroism of my will." Four years were passed in making ready for the novitiate. They corresponded to our grammar school, or secondary school training. There followed the novitiate and then the solemn profession as a member of the Order. Then there was what corresponds to the undergraduate course in Arts (or as they call it in the seminaries "philosophy"). After that there was the long course of theological study, and the conferring of the various minor forms of clerical status. Later there was the diaconate, and at length the priesthood, in 1921. This ordination took place in Segovia on 21st May.

Fr. Arrien had longed for the joy and peace of soul promised as the reward of pursuing spiritual perfection in the monastic state. He believed with all the idealism of youth that the upward climb to the city of God would be an experience of spiritual victories and of the happiness of conquest. Instead, he found too often the darkness of despondency.

In spite of the high expectations and the spiritual exaltation implicit in the theory of the Conventual habit, and the imposition of the various Holy Orders, it must happen that the sense of vocation to the Service of God in that particular way rests dissatisfied. Inner peace is not always found, and greater per-

severance in the appointed observances does not bring nearer to the desired haven: rather, the goal eludes the seeker. Fr. Arrien says that he travelled these roads of supposed spiritual progress with energy and sincerity. "What I did, I did with all my might." Still, he found that he did not reach the state of holiness the recommended spiritual observances were expected to give. Some rigorists may say it was due to failure in himself, and that innumerable souls have succeeded where he did not succeed. The answer is that he did his best, and was disappointed—"If holiness were a building built brick by brick, heroic acts being the material for construction, my soul would be a Basilica capable of housing the God of my aspirations." Holiness is not like that however; it is allied to justifying and saving faith, and is the gift of God through the Holy Spirit. We must look to the Holy Spirit, not to duties and ascetic exercises to confer it.

Fr. Arrien at length ministered in churches in England, and in 1929 went to North America. He taught in a Seminary in California, and later worked in parishes in the South Western States where many are Spanish-speaking Mexicans in the main.

At length, feeling that his work was useless he retired from the priesthood, or ceased to exercise it. Shortly after, in the providence of God he entered upon a personal experience of the redeeming power of Christ. Then at last he realised that the path he had been trying to follow could never give him the conquest of the mystical ideal he sought. He found that we have to live with faith to obtain more faith, and that the only faith which truly satisfies is the faith which is surrender to God in Jesus Christ.

"After I went over the Scriptures, I felt something that was Spirit and Truth; something omnipotent that invaded my soul to materialise the longings of my childhood and I felt the warmth of the justice and peace that embraced me. Christ stretched out his hands on the Cross; one reached the Father and the other reached out to me and to you and reconciled us to the Father: "He is our Peace," Eph. 2: 14. When I accepted that peace the sluices of heaven opened and showers of blessings are falling on me ever since."

The date of this realisation of new life was 1945. Since then Mr. Arrien has travelled as an evangelist far and wide in U.S.A. and Canada. He spent much time preaching in South America and Cuba. The fact that Spanish is his native tongue makes him specially suitable for that sort of mission work.

In North America many men like Mr. Arrien are engaged in similar work, having passed through the same experience. We hope that their ministry will be remembered in prayer by all who know of it.

(Based on an article in the "Churchman's Magazine," 1958).

KILLALOE.

We have given our readers a great deal about the trouble in Killaloe; in fact, this issue is largely occupied with the affair. We believe that the Bishop of Limerick has given us a forthright and necessary warning that our right, legal and moral and constitutional, are not just "liberty of worship" (which Protestants in Spain have) but liberty of speech. None is compelled to listen, but any man has the right to declare "all the counsel of God." Further, we will not deny the right of public utterance to those we disagree with. If our present government were to try to prevent free speech on the part of opposition groups every honest man would be outraged (we need not worry over the possibility for the party in office is a democratic one); why should honest men not be outraged when free speech in a non-political matter is met by violence?

We have given a paragraph which summarises a statement of Fr. Burke Savage. We acknowledge his timely words of regret over the Killaloe outrage. It was scarcely necessary to emphasise that Irish Protestants are the children of the persecutors of Irish Roman Catholics, for Irish Protestants, the vast majority at all events, are very ordinary people, farmers, shopkeepers, professional men—no different from anybody else, and no grander. It is a long long time since Cromwell (three centuries), and we must not keep on reiterating these long dead grievances.

It may interest readers to know that in the past fortnight attempts were made to set fire to two Protestant churches in the suburbs of Dublin, in Sandford and Ranelagh. The attempt in Sandford was recorded in the Dublin "Evening Press," and the other in one of the daily papers. A week or two ago an open-air religious meeting in Dublin (a long established custom) was prevented by some young men. The promoters of the meeting were plain evangelical Christians, not Witnesses or Mormons or such-like.

PASSING EVENTS—cont'd. from p. 123.

church building and to speak, to expound, to teach, to train, and to develop—these are the privileges contained in recognition.

"Rod Of The People"

The final statement in the paragraph dealing with the district justice's views is the most amazing. This expression of their views by non-Roman Catholics is bound to draw down "the rod of the people whose hospitality they have received."

What does the district justice mean? Does he imply that non-Roman Catholics are only guests in this country? Does he say that those who have done as much and more for this country as any other group of citizens (and without reward), are only to live here on sufferance, behind closed doors, with shut mouths, and silenced pen? Are the great names of Protestants in Irish history to be expunged from the roll of honour and dubbed "useful visitors?"

In Strange Contrast

The district justice's remarks are in strange contrast to those of His Holiness the Pope and of political leaders. These authorities have frequently expressed the policy of "live and let live" as being part of Christian teaching. True living involves freedom of speech as well as freedom to breathe.

This word "freedom" is more often used in Ireland and of Ireland than in any other connection. Public speeches invariably include some reference to the servitude of the past and to the freedom of the present in the Republic of Ireland. If the district justice is correct, the word "freedom" must be used in a technical and restricted sense.

The trial at Killaloe was remarkable also for the speech made by the solicitor defending the attackers. Such phrases as "vending Christianity," "foisting their special brand of Christianity," "pseudo-evangelists," "canting humbugs," are hardly in the best legal or Christian tradition. However, the solicitor was acting on behalf of his clients and his language need not necessarily reveal his character or capacity. He was making an *ad hoc* or business speech.

Another Case

By a curious coincidence, the same paper contained an account of a trial in another court of justice. The scene changes from "holy" Ireland to "pagan" England. The clash is between colour, not creeds; the attackers are youths between 17 and 20; not "respectable farmers," as in Killaloe; the attackers are in a minority, though armed with weapons; the attacked are in a great majority. The voice of the judge rings

out with Christian clarity—"as far as the law is concerned, you are entitled to think what you like, to feel what you like, to say what you like, provided you do not infringe the rights of others and imperil the Queen's peace. But once you translate your dark thoughts and brutal feelings into savage acts, the law will be swift to punish you and to protect your victim."

In the London court there is an atmosphere of sportsmanship and commonsense justice which at once gives confidence and satisfaction.

Sinister Implications

In this charge, my brethren, I bring before you an important incident with serious and sinister implications. It is not the wisdom or the consideration of the would-be preacher; it is not the vigour or the brutality of the attackers which offer serious and sinister implications. These are matters of sportsmanship. It is the pronouncement of the district justice appointed by the Government, maintained from public funds, speaking in his official capacity, ignoring the injuries of citizens and defining the rights of freedom and protection belonging to those who profess a minority religion in the Republic.

Small wonder if this incident in a remote village will in many larger and more influential circles suggest the creaking of the ecclesiastical Iron Curtain closing down on thought and speech and action. Small wonder if freedom loving people everywhere, and not least in northern latitudes, will determine to keep the curtain up and the fresh air in and will listen with a doubting ear to the speeches promising this "freedom" in a united Ireland.

Threefold Reaction

The reaction of ourselves, my brethren, and those whom we represent must be threefold.

(1) A sense of thankfulness and pride in the freedom to think and speak and act at least within our Communion. Our differences are often disappointing yet they are a precious sign of life.

(2) A realisation that in matters even remotely connected with difference in religious belief a member of the non-Roman Catholic Church cannot be certain of justice. Our churches are protected, our schools are assisted, but ourselves must conform to the "tempo" of the majority if our persons and property are to be preserved in peace.

(3) A determination that the goodwill and friendliness which exists between us and our neighbours, not of our form of faith, shall be maintained by our Church to the uttermost; that no miscarriage of justice, no outbreak of religious zeal will break our faith in the innate kindness of the Irish people; that we shall continue to make

our contribution as far as our power and their permission allow, to the well-being of the country which belongs exclusively to no particular class or creed.

It is well to remember that the Christian faith was born in a background of opposition and persecution. Persecuted it is at its best; prosperous it is at its worst. Cushioned Christianity is a poor substitute for the faith of the Cross.

—"Irish Times," 30-9-1958.

* * *

A Word On Behalf of Goodwill.

The following paragraphs from a reported lecture by the Rev. R. Burke-Savage, S.J. show that the conduct of the aggressors at Killaloe is deplored by this eminent Jesuit, and no doubt by many of his co-religionists. Fr. Burke-Savage said:—

It was time the Irish people built into their ideal of patriotism the spiritual aspirations of a Catholic people. Only thus could we develop the energy of the single-minded.

"In saying this I am not unmindful of our fellow-citizens who do not share our faith. If they consider the matter dispassionately they will discover for themselves that the more Catholic-minded we are, the better fellow-citizens we will become. They have nothing to fear: the deeper our grasp of the supernatural principles of our belief, the more radiant will be our all-embracing charity."

Father Burke-Savage went on: "It is with sorrow that I have watched in recent years a growing readiness on the part of some to seize on occasional, isolated incidents, and, from the evidence of these incidents, to draw sweeping generalisations about the attitude of Catholics to Protestants in Ireland:

"As a priest I deplore the use of fisticuffs in religious differences because it means that emotion has got the better of reason. But emotion can also get the better of reason when men take up their pens in controversy. Mature men try not to allow a wave of emotional sympathy with individuals who may have had a raw deal so to upset their judgment that they lose all sense of proportion. Human nature being what it is, it is inevitable in the light of our unhappy history, that, on occasion, hurt feelings lead to hasty action. The wonder, surely, is not that there have been incidents but that they have been mercifully few. And, when you come to think of it calmly, is there any example in history of a people so severely persecuted over centuries who on regaining their independence, have treated the children of their persecutors with more magnanimity?"

—"Irish Times," 6/10/58.

Council of Association of Civil Liberties.

This Council issued the following letter to the Press—

Sir,—Immediately after the Killaloe case we wrote to the Minister for Justice expressing our deep concern at the conduct of the district justice. We stated that we regarded it "as calculated to cause serious harm to the reputation of the Republic abroad and also as affording extremely valuable material for the opponents of Irish union." For these reasons we urged the Government to lessen the damage District Justice Hurley had done by publicly repudiating his statement with the utmost speed and stating the true position under the Constitution.

We have received a formal acknowledgment, but have not yet had any response to our request. As the matter is one of grave urgency, we feel it is our duty to make our protest public.

The Council of this association consider that the pronouncements of the district justice, as reported, are a violation of the Constitution and run contrary to a principle fundamental to Irish nationality from the days of the United Irishmen to the Proclamation of 1916.

The Minister may be waiting for the Dail to reassemble before making his statement. We are asking the Minister to meet, in the meantime, a deputation from this association. Is it too much to hope that the Taoiseach himself may take appropriate action to allay the apprehension felt by many citizens and to repair the damage done to Ireland's good name?—Yours, etc.,

Roger McHugh, President.

Edgar M. Deale, Hon. Secretary.

Sybil Le Brocq, Hon. Treasurer.

R. M. Bell.

Castlemaine.

C. J. Gore-Grimes.

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John Murtagh.

Sean O Faolain.

W. Bedell Stanford.

Bethel Solomons.

Irish Association of Civil Liberty, Dublin.
October 1st, 1958.

—"Irish Times," 3/10/58.

* * *

KILLALOE.

In addition to the statements above the Methodist Council on Social Welfare sent a letter to the newspapers affirming the right to carry on open-air preaching as a normal

practice—the following is part of the statement—

"Normal Procedure"

"Christians, in all times and places, have engaged in open-air preaching as a normal procedure. It is merely incidental that the present scene is Irish and, as a rule, largely Roman Catholic. It is quite normal and natural for members of Reformed Churches to express their religious views in this open way in Ireland.

"As the Methodist Church, with over 200 years' tradition in this work, has many times seen its servants attacked by both Protestant and Roman Catholic crowds and brought before hostile magistrates, we have some reason to feel sympathy with the young evangelists who exalted Christ on this occasion, and some right to plead that they receive the protection of law.

"To those who feel outraged by street preaching it must be pointed out that the Roman Catholic Church and the Church of England use this means. In England and Wales, the Roman Catholics may perhaps number 8% of the population, many of them being of Austrian, Irish, Italian, and Polish origin. Yet, there is an open campaign to win an immediate million converts and restore 'Our Lady's Dowry.' Literature of the C.T.S. is sold and people are canvassed from door to door. Thousands of our Irish emigrants can testify with wonder that many Roman Catholic agencies are preaching controversially in Hyde Park, Birmingham, Newcastle-upon-Tyne, and, indeed, areas where Roman Catholic residents are few. In the U.S.A., in southern areas almost entirely Protestant, the Paulist Fathers are pressing open-air missionary work. They put their case. Sometimes people listen, sometimes they go away. These Roman Catholic preachers feel free to offer what they regard as valuable to the people, and are using the methods of St. Francis of Assisi and St. Francis Xavier. With much of their teaching their hearers do not agree, but their liberty to speak remains.

"Evangelical Christians have always made special use of the method of outdoor preaching, seeking men where ever they were. Their acts are patterned on those of the Apostles, who proclaimed the only Saviour of the world in the streets of the capital city and remote villages. Where did the Apostles learn this disorderly and unruly form of Christianity? From One who, on a mountain, from a boat, by a well, in the street, looked with compassion on His beloved land, and desired all the sons of men to turn and find life in Him.

—"Irish Times," 6/10/58.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

How Protestant is Ulster?

Under this title a Northern Ireland paper ("Ulster Protestant") published recently a article by the Rev. F. O. Gardner who has been a Congregational Minister in Belfast.

Mr. Gardner urges his readers to see the danger of drifting and spiritual indifference, and points to the Protestant situation in Eire as a warning. To illustrate this he refers to figures given for the Church of Ireland population of certain central parishes in the city of Dublin—in thirteen parishes the population had fallen from 29,000 in 1918 to 4,000 in 1956. We think he ought to have recognised that in all cities the central areas tend more and more to be depopulated. The Roman Catholic population of the central parts of Dublin has shrunk greatly. The cause of city decline is the movement of population to vast new suburbs.

Forty years ago Dublin was ringed by a circle of small desolate villages, each with a handful of Protestants. To-day, without exception, those villages are centres of great suburbs, and each Protestant Church has a very substantial congregation of young families.

The real decline of Eire Protestantism is in rural areas, and there it is serious. Ulster Protestants should be determined to remain on the land as their fathers did.

In Northern Ireland the Protestant population is 65 per cent, tending to be concentrated in the areas within fifty miles of Belfast.

Last census figures which are quoted by Mr. Gardner for the six counties of Northern Ireland are—Roman Catholic, 471,400; Presbyterian, 410,200; Church of Ireland, 353,200; Methodist, 74,900; Brethren, 18,000; Baptist, 12,000; Congregationalist, 9,300; Unitarian, 6,200.

In addition to these, there are groups representing modern American sects and some others.

Mr. Gardner wisely emphasises that the problems we ought to face are not those of ministeries and organisation, but materialism. "Christians of all denominations should be on their guard against this greatest of all perils of our century."

"We have four enemies within our own ranks: fear, indifference, compromise, ignorance."

"We are all in for a rude awakening if we do not bestir ourselves, appraise the situation, take careful and co-ordinated action, stand firm and together and sound the clarion call for the preservation of our faith and our democratic way of life."

* * *

The Giant.

Many long years ago, before two great wars had laid their blight upon the world, Mr. H. G. Wells wrote a book called if I am remembering rightly—"The Sleeper Awakes." Now I am reminded of that by seeing an article which bears the title "Brazil: Awakening Giant."

Just now, much is being read and written about Brazil, so much that it is impossible to read it all. But just as a boy's reflecting glass may show you heaven and earth on a small scale, so an essay may give you the concentrated essence of many books. Let us see what we can see in this essay.

Brazil is said to be the most interesting of the Latin American family of nations. It is the fourth largest country in the world, and in area is greater than the continental United States. It is a land of immense forests and great rivers, the greatest of all being, of course, the Amazon. The Rio Negro, a tributary of the Amazon, at a spot fourteen hundred miles from the sea, is yet wider than the English Channel at Dover, for it is twenty-six miles across. In the twenties the population of Brazil was reckoned to be about twenty-five millions, now it is reckoned to be about sixty millions. The death-rate is low. The author once asked a woman how many children she had and she answered, "Eleven, six living in heaven and five dying on earth." It is good to

know that these days are gone. The most rapidly growing city in the world is said to be Sao Paulo. There they tell you with pride that a new house is completed every three quarters of an hour. Brazil has had a peaceful development, free from the revolutions which plague other latin American countries. Even the break from Portugal was without bloodshed and Brazil still speaks Portuguese.

The dominant Church is Roman Catholic, but educated and progressive people are being widely alienated from the Church, and as in France this usually means a drift into secularism.

Protestantism is very rapidly growing in the country. It is not only Protestants who say this, but competent and serious Roman Catholic writers. Protestantism was introduced to Brazil about a century ago by British and American missionaries and their efforts were augmented by the coming of large numbers of Protestant immigrants. In Brazil, Protestants are usually called Evangelicals, and when this writer began to study the religious situation more than thirty years ago there were about a quarter of a million Evangelicals. Now there are about five millions. Indeed it is said that the Evangelicals are doubling their numbers about every eighteen years. What the future trend of religion will be no one can say. Defections from the dominant Church will probably continue.

—From "The Bulwark," November, 1958.

* * *

The Pre-marriage Pact—A Canadian View-point.

A most important question rises in the minds of many Protestants is that of the validity or force of the agreement which the Roman Church compels the Protestant partner in a "mixed" marriage to sign before the ceremony. This agreement demands that any children of the marriage be brought up as Roman Catholics and that no impediment be placed in the way of the Roman Catholic partner in fulfilling his or her religious duties. There is also the additional requirement that the R.C. party shall use every means of persuasion to convert the Protestant partner.

This is a serious question and in Toronto some months ago it was aggravated by the "Daily Star" in its question and answer column stating that this pact was binding, and presumably of-

(Continued on p. 141.)

"THERE IS BORN TO YOU THIS DAY A SAVIOUR."

Here we have a proclamation from Heaven. It was made close on two thousand years ago to the Shepherds of Bethlehem, the city of

David. They fed their flocks on stony pastures, and guarded them just as David had guarded Jesse's flock a thousand years before in the same place. Now they heard at last of the Advent of "great David's greater Son." The passage of time has never dimmed the radiance of that event. We can picture the scene—the frosty star-lit sky; the chilly wind; the shepherds, now drowsy, now grumbling, now a little overcome by the silence and solemnity of night. Then came the supernatural experience—the skies lit up with a glory before which Aurora pales to insignificance, the glory of the Lord; and among them stood God's messenger and in their ears sounded God's message "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you in the city of David a Saviour, which is Christ the Lord."

You and I, reader, can face all the changes and chances of this mortal life and be not afraid, if we realise our personal interest in the best of all tidings, that we have a Saviour, the Lord's Anointed One: His beloved Son in Whom He is well-pleased. St. Paul began his preaching with the words "we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same . . ." Here is assurance and reassurance: here is the message, that as the glory of God transformed for a moment the heavens and earth where the Shepherds were, and overcame the darkness of night so now the new light of the Incarnate Word is ours to dispel spiritual error, to display sin's true nature, and to guide our feet into the way of peace.

"Great joy" was promised, and through the centuries the people of God have been receiving it. It has been poured into countless hearts which otherwise would have yielded to suffering or despair. The presence of the living Christ our Emmanuel, has made all the difference between drifting through life in self-pity or futility, and facing the natural problems and difficulties (which few escape) in quiet perseverance and humble courage. The same presence, in others, has taught the strong to be pitiful, the hasty to be patient, the successful to be stewards, the proud to be modest, the callous to love their neighbours as themselves.

The joy of Christ's presence is indeed a discovery each of us has to make for himself: hearsay is necessary, for "how shall they hear without a preacher?" (Rom. 10), but hearsay, and other men's faith may challenge and encourage us, but cannot be a substitute

before God for the want of personal fellowship—"He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe in His Name: which were born . . . of God" (John 1). Let it be recollected that the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us" (Luke 2): they were not doubters, for they accepted that God had communicated to them the fact of Christ's Nativity, but they went to pay homage to the infant Jesus. The people of God do not simply hear the glad tidings and acquiesce in them—they realise that they must respond actively and thankfully and whole-heartedly.

We meet, in our daily round, many of our fellow-men and women whose attitude to our Redeemer is one of mere casual goodwill. We meet others who follow a conventional ecclesiastical observance. They are good people, but the glory of the Lord has not shone about them, and they have not gone in heart and mind and imagination to Bethlehem. If we do not meet Christ in personal fellowship as He humbled Himself in His incarnate life, and became obedient unto death for us, we will never say, as His two disciples did where He met them in His risen power "was not our heart burning within us while He spake to us in the way?"

The shadows deepen around our world, and nuclear power speaks more of total ruin than of the arts of peace. The time is very late, and the prospect grim indeed, and we refuse to acknowledge the power and the glory that might be ours if we took to ourselves the full truth, that once "the Word was made flesh and dwelt among us." How can we go on pretending to ourselves, or persuading ourselves that no utterly stupendous, unprecedented, and unique event took place in Nazareth when "the Angel Gabriel was sent from God into a city of Galilee named Nazareth to a virgin betrothed to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary"? The Annunciation and the Incarnation and the Nativity are a single Divine event which (as was intended) has changed the course of human history, recast all human values, restored the image of God in man, and pledged to us the gift of eternal life in Christ.

If this world recognised itself to be the sphere of God's redemptive work: if men would face the truth that they are both responsible,

and accountable, and that the One with whom our reckoning is (Heb. 4. 13, Gr.) is the God of eternal truth and changelessness, the lesson of Bethlehem which tells of the Father's love and the Son's obedience would count for something, and that something would be our salvation. We would abandon the hates, the cruelties, the self-will which make of men, the petty Satans who say with Milton's Lucifer "Evil, be thou my good." If we can envisage a transformed race in which good has control, and love is the mainspring of all conduct, and happiness is realised, we ought to be able to yield to God's terms which alone can make its fulfilment sure. May we all try harder to walk in the light that first shone on the hills of Judah; may the angel voices sound even clearer in teaching us to praise God for the gift of His Son—

"Of the Father's love begotten,
 "Ere the worlds began to be,
 "He is Alpha, He is Omega,
 "He the source, the ending He,
 "Of all things that are, that have been,
 "And that future years shall see."

A QUESTION ON THE ONE TRUE CHURCH.

By Archdeacon T. C. Hammond

I have received a question which says: "Will you explain as simply as you can the Protestant answer to the statement, 'Our Lord founded only one Church and the Church must be the Roman Catholic Church.' I will do my best.

Protestants believe that our Lord founded a Church. Some deny that, but I am not speaking about them. Protestants believe that when our Lord chose twelve Apostles, the twelve with our Lord as their Head and Leader formed the first Christian Church. We must get away from the idea that the Church is a stone building used for purposes of worship. We must get away from the idea that the Church is a body of bishops and priests. The Church that our Lord founded and of which the Apostles were the first members was a company of men who under His command followed Christ. Every true follower of our Lord Jesus Christ was a member of His Church now. The word for Church in the New Testament and in the Greek version of the Old Testament is "ecclesia." It means a company of people called out for a particular purpose. If you look up Acts XIX, verses 32 and 41, you find that the crowd collected by Demetrius in Ephesus

is called "the assembly." The word here is the same as the word translated Church. We have confined the word Church to those who are called out to serve God and our Lord Jesus Christ for the sake of convenience but we must not lose sight of its real meaning. When we say our Lord founded a Church we mean that our Lord called a number of people to follow Him and receive His teaching. The simpler we keep the early idea the better we can understand our Lord's work.

So we agree that our Lord founded one Church. We mean by that that our Lord invited people to follow Him and make Him Lord of their lives. Of course if the Church means those who follow the Lord, it must be a collection of people for one purpose and so be one Church. But did they all agree among themselves? You might think they all would. You might say, "These people had the example of our Lord and moreover they could refer any question to Him. His example would be enough to prevent envy and jealousy from arising and His word would keep them right in all questions. They could not be divided." Well! you can say that if you like but the facts are against you. They did not refer everything to our Lord. Also at times they quite misunderstood what He meant when He spoke to them. And in spite of His example they fought like Kilkenny cats. Over and over again we read, "There was a strife among the Apostles." That is the fact. Our Lord founded one Church and the members of it in the very early days fought among themselves. They fought over who should be the greatest. That is a cause of conflict that has come down through the ages. So there we are. Our Lord founded one Church and almost at once its members divided into parties and little petty jealousies sprang up. They had as little or as good a right as any modern Christian to sing. "We are not divided, all one body we." Now it seems to me that the question implies that if our Lord founded one Church there could not be divisions in it. If that is a correct interpretation of the meaning, the whole history of Christendom proves that it is false.

We can go a little further. The idea grew up in the minds of the apostles that anyone who did not belong to their company could not possibly be a Christian. They seemed to have proposed to themselves the notion, "Our Lord called us, to be His Church; anyone therefore that is not in our crowd cannot belong to the Lord." It was a very natural idea, as the question with which I am dealing shows. How did our Lord treat in practice the notion that all His followers must be in one company and,

as it were, take their orders from a little select committee? Let us look at the story. I am quoting from the Douay Testament. If you care to look it up you will find the passage in Mark IX, 37 38, 39, and you find the same story repeated in Luke IX, 49 and following verses. Here it is: "John answered Him saying, Master, we saw one casting out devils in Thy Name, who followeth not us and we forbade him. But Jesus said, Do not forbid him. For there is no man that doth a miracle in my Name, and can soon speak ill of Me. For he that is not against you is for you. For whosoever shall give you to drink a cup of water in my Name, Amen, I say to you, he shall not lose his reward." Our Lord rebuked the zeal of John and said plainly that there might be a true disciple who yet was not numbered with the twelve and did not follow them.

It is a very hard lesson to learn. It is made harder, I think, by those who go about saying Our Lord founded one Church and that Church is our Church. I am always a little amused at the note in the old Douay Testament, the one of which Gregory Martin was so proud. Evidently the annotator, whoever he was, perhaps Gregory Martin himself, felt that this was an awkward text for those who thought there was only one Church and all who did not belong to a certain visible organisation were certainly no true followers of our Lord. So he put in this curious note which, as I say, seems very funny to me—"Miracles are wrought sometimes by the name of Jesus, whosoever the men be, when it is for the proof of a truth or the glory of God. Insomuch that Julian the Apostate himself did drive away devils with the sign of the cross: as St. Gregory Nazianzen writeth. And so also heretics may do miracles among the Heathens, to prove any article of the Christian faith; but they never did nor ever shall work any miracle to prove any of their erroneous opinions; as, to prove that Christ is not really in the blessed sacrament." That indicates a certain uneasiness about admitting the truth of this text right off. You notice our Lord said, "Do not forbid him." He also said "he that is not against you is for you." Gregory Martin makes no comment on these words. And for a very good reason. Our Lord said, "Forbid him not." Gregory would say, "Burn him." He is quite clear on that. On the text in Revelation, "Drunk with the blood of the saints," we find the following note: "The Protestants foolishly expound it of Rome, for that they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of

saints, no more than the blood of thieves, man-killers and other malefactors: for the shedding of which, by order of justice, no common-wealth shall answer . . ."

So we see that the idea that Christ founded only one Church and that a certain visible organisation represents that Church led naturally to all the horrors of religious persecution. Is it not better to follow our Lord's teaching closely and to say, "Our Lord calls men to be His followers. Those who follow Him even imperfectly, are part of His Church even if they be so foolish as to differ from me"? Protestants complain that the Church of Rome robs men of this liberty and of this charity. So then our Lord founded one Church but just because men are ignorant and sinful, divisions occur in the Church He founded. It is right to try and stop divisions. It is wrong to say that those who do not follow us do not follow the Lord. Even error unless it extends to a denial of the essential doctrines of the Christian faith does not cut off a soul from Jesus Christ. If Christ still blesses the erring and sees the influence of His teaching notwithstanding all the mistakes and wrong actions, we should try also to see the good in those who do not follow with us.

But when we come to the second half of the question, which is really more of an assertion, Protestants believe they are on very secure ground. The only way we can establish the type of Church that our Lord founded is by asking: What instructions did He give to His apostles? The Church that most nearly carries out these instructions will be the Church that has the strongest claim to be founded by our Lord. Think back again to the meaning we gave to the word Church. The Church consists of a company of people who obey the command to follow our Lord Jesus Christ. He tells them what they should do and their claim to be His followers depends on the closeness with which they observe His teaching. But where is the teaching of our Lord to be found? It is of course to be found in the New Testament.

I have often taken this illustration. Suppose two sons of a good father act very differently. I go to one and say, "Why do you act in the way you are doing?" He replies, "I am carrying out my Father's will." I then go to the other and put the same question, "Why do you act in the way you are doing?" To my surprise he also says, "I am carrying out my Father's will." I get them together and say to both, "You are acting differently and yet you both say you are carrying out your Father's will. There must be something wrong. One

son pulls the will out of his pocket and says, "There you are—read it for yourself and you'll soon see that I am carrying out my Father's will." "No! No!" says the other, "you may mistake the words. I'll tell you what my Father's will is and then you'll see at once that I am carrying it out." Which son would you think was most likely carrying out his Father's will? You say, "Of course the son who offered it to me so that I could read it for myself."

We Protestants say, "If you want to find out what the Church founded by our Lord is like, read the New Testament for yourself." The Roman Catholic Church says, "No! No! You may take a wrong meaning out of it. I will tell you exactly what it means and then you will see that I am right." But does the Roman Catholic Church say that? Of course she does. Here is an extract from the preface to the Douay Bible to which I have referred so often of late: "Both just reason and highest authority of the Church judge it not absolutely necessary, nor always convenient, that holy Scripture should be in the vulgar tongue. For being as they are, hard to be understood, even by the learned, reason doth dictate to reasonable men, that they were not written, nor ordained to be read indifferently of all men . . . the careful Chief Pastors in God's Church have always moderated the reading of holy Scriptures, according to persons, times and other circumstances; prohibiting some, and permitting some, to have and read them in their mother tongue."

Protestants contend that this reluctance to place the Bible in the hands of the people so that they can compare the dogmas imposed on them with the direct teaching of Christ and His Apostles is evidence that the Roman Catholic Church has not observed Our Lord's teaching in every particular. The Church that does not teach the doctrine of Christ cannot be the Church founded by Him. Beer, bullets and bibles are licensed. Beer and bullets are licensed by the State because they may do mischief. The Bible is licensed by the Church of Rome because it may do her a mischief. If it is read, people will begin to say: "Is this really what our Lord taught?" Purgatory is not in the Bible. Seven sacraments are not taught in the Bible. Indulgences find no place in the Bible. Prayers to saints are not found in the Bible. Protestants say, "We got rid of these things in order to come back to the meaning of our Lord when He said, 'Follow Me.' Our action purified the Church and brought it back to what it was intended to be when founded by our Lord."

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, DECEMBER, 1958.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

"AFTER DEATH."

The dogmatic belief in the existence of a Purgatory (a state into which the dead who are ultimately destined for heaven must pass, and in which they endure torment) is accepted by the vast numbers of professing Christians who belong to the Roman Catholic faith. The practical consequences of this belief are pretty generally known—pious efforts may be made by their friends and other faithful to relieve the sufferings of those who are in Purgatory, and to shorten their stay there. These practical means are prayers, sacrifices of Masses, and other devout acts. The living also may, by their regard to sincere and persevering spiritual obligations secure merit and indulgence which will reduce the term of their severe punishment after death.

* * *

It is obvious that Purgatory is not to be confused with Hell, for Hell is the final state of the hardened and impenitent, whereas Purgatory is the temporary state of the penitent but sinful believer.

It is also obvious that the doctrine of Purgatory is different from belief in what is vaguely described as "the intermediate state." An intermediate state may be thought of according to one's own persuasion—either as purgative in the full Roman Catholic sense, or as simply the condition of the soul between death and the general judgment and general resur-

rection. Many shades of opinion exist as to the nature of the soul's experience when absent from the body and awaiting what St. Peter called "the times of restoration of all things." "Absent from the body" meant, for St. Paul, to be "present with the Lord." But "present with the Lord" prior to the general resurrection must be less intimate and perfect than the final state of the believer at "the consummation of the ages," for St. Paul (1 Thess. 4. 17), referring to the dead in Christ and those still on earth at the coming of the Lord says "we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." It has not been God's purpose to reveal in the Holy Scriptures a great deal about the state of the dead (so-called, for in fact "all live unto Him"), so that the temptation is there to exercise our false human ingenuities to fill in the details, and to substitute our conjectures for the divine silence.

* * *

It needs to be said also that it is very foolish indeed to solve the problem by denying the existence of the problem. There are some dubious sects which profess to settle the matter by denying any conscious existence after death. If we believe that the doctrine of Purgatory is wrong, we ought not to go to an opposite extreme and say that there is no meaning in the phrase of St. Paul "to depart and to be with Christ which is far better" (than life on earth).

We must answer what we hold to be error in a straightforward intelligent and Scriptural way. We must be faithful to the standard of the Orthodox evangelical truth which the Church has always had even though obscured by mistaken ideas. We must avoid the tendency to provide an answer to everything, for that tendency above all else has been most fruitful in introducing wrong beliefs into the Christian Church. Why can Churchmen (of all persuasions) not be content to say "we don't know," when in fact, they don't know for the sufficient reason that the Holy Spirit has not revealed everything?

* * *

We have known people who turned to Spiritism under the impression that it is able to supply definite proofs of survival, and clear indication of what goes on after death. This is an alternative to the denial that anything whatever goes on after death. It is but symptomatic of the uneasy craving which possesses those who have little positive Christian faith and knowledge. Some people simply

cannot endure the Christian hope that we and our fellow Christians may after death "rest in Him." They wish the New Testament was a travel book with maps to tell us about the highlands and lowlands of Heaven—a tourists' guide to "Summerland." As it is not what they think it ought to be, they find more to their task in the séance with the medium, or in clairvoyance or clairaudience or other psychic communication.

Here again we need to emphasise that "we walk by faith, not by sight," and that God's wisdom has measured for His people the amount of information about the Hereafter it is advisable for us to have. If we know the Son of Man "who loved us and gave Himself for us," we shall be more than satisfied with His promise "In My Father's house are many mansions: I go to prepare a place for you: I will come again and receive you unto Myself" (John 14).

* * *

Many believers will say, as to their belief about the dead, that the Souls of the righteous are at their death made perfect in holiness and immediately pass into the presence of God. That is in harmony with the word of God. But it is worth saying that to be made perfect in holiness is to receive *one* spiritual qualification, and to receive it by virtue of the sacrifice offered, once for all, by our Redeemer on Calvary. Perfected holiness is not perfected knowledge or perfected personality. We may therefore rightly hold that progress in the presence of God is likely. These matters are independent of sin, and sin is taken away, and the people of God are made holy in place of it. The theory of Purgatory is, we understand, altogether concerned with sin, and with getting rid of its effects, and paying our share of the price of sin.

* * *

Here, we are bound to say, is the great issue of the nature and effect of Calvary. Does the New Testament really distinguish between the temporal and eternal punishments of sin? Does it teach us that on the Cross our Saviour made atonement and took away the eternal consequences, and left us still to experience the temporal effects? We believe (in those words in the Book of Common Prayer which express the faith of evangelical Churches) that on the Cross our Saviour made "by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." The warrant for these words will be found everywhere in the New Testament, and conspicuously in the Epistle to the Hebrews. If the temporal

punishments for sins have to be endured in painful and protracted sufferings after death, it is remarkable that Holy Scripture does not tell us. Is God's forgiveness only partial? Is it not a small view of God which thinks of Him as calculating how much or how little He will forgive; or bargaining that while He will relieve us of the major consequence of sin (i.e. eternal death) He will exact from us a payment in torments (which may be just short of being eternal) for the minor consequence?

* * *

The Christian who is taught by God's Word, the source of spiritual truth, will not be in doubt about the comprehensiveness of our Lord's atonement: he knows that Christ has set him free from *all* the spiritual consequences of sin. At death we are at long last delivered from sin's realm and power, and at death the Precious Blood of the Redeemer achieves its destined purpose in that all stain and guilt of sin is for ever washed away. The artificial and fictitious distinctions of temporal and eternal effects are meaningless. It may be very difficult in a world of "nicely calculated less or more" to grasp the full significance of divine deliverance; and it may be very difficult to divest our minds of habits of thought associated with human systems of criminal law, but the Christian should not look to the Institutes of Justinian or of Gaius to see what God is like at the "Grand Assize." No, he should look rather to the Parable of the Prodigal Son, and mark the contrast between how sinful vengeful men think, and how the Incarnate Word of God thinks—the Prodigal returned with the penitent plea "make me as one of thy hired servants," but his father would have none of that. He engaged in no quick calculation as to temporary discipling and permanent relationships: he told his servants "bring forth *quickly* the *best* robe, and put it on him; and put a ring on his finger and shoes on his feet . . ." (Luke 15).

* * *

Is the wonder of a free and generous forgiveness too much for us to grasp? Must we replace it by a meaner notion of God's grace which we think more suitable to our base condition? Is the love of God too great for us? Is it God's truth or our own theorising which is decisive when we think about the unseen world? Have our friends preceded us into a world of darkness and pain, or can we say with Henry Vaughan

"They are all gone into the world of light"? We may read Vaughan's poem (of which this is the opening line), and find in it a view of what lies beyond the grave far more in har-

mony with Holy Scripture than the views current among those who have been brought up to believe in Purgatory.

* * *

We have lately glanced at a Catholic Truth Society pamphlet by the Rev. H. H. J. Crees, B.A. called "To Start You Thinking." It contains a passage on the subject of Purgatory. It did start us thinking, especially when we read "you can find the Scripture references to Purgatory in any manual of Christian doctrine." We are invited "to see that even if there were no revelation about it in Scripture, human reason alone would conclude that the state which we call Purgatory is nothing less than a necessity; a necessity which arises from the very nature of God." We are told that "in Purgatory we are given the opportunity of satisfying God's infinite justice." Two pages further on, under the heading "Thinking about our Lord Jesus Christ" we read "so great was the affront to God's justice that no man could make atonement to God." We accept this of course as requiring the Sacrifice of the Incarnate Son of God, but the previous statement about being given the opportunity of satisfying God's justice in Purgatory appears to us to involve the problem of either discarding the work of Christ on the Cross, or else of applying it to part only of our need. We know that the Roman Catholic faith like ours, sets supreme value on Calvary. But, unlike us, is involved in this mistake, that we must divide the responsibility for atonement between Christ and ourselves. In human affairs on earth the effects of sin may be inescapable—a murderer may serve a life sentence, yet may become a truly converted and Christian man. The law will take no account of his spiritual experience and progress—God has forgiven the sin but men have not, and the human society demands the punishment. But why carry these earthly ideas of temporal punishment beyond the grave into the world of spirit and into the unhampered unfrustrated love of God?

We firmly state that we do not hold that Purgatory is a necessity of reason; and we know that Holy Scripture does not warrant a belief in it. We know no ground in Holy Scripture for a related belief that the sacrifice of the Mass is efficacious "for those who are dead in the Lord, but whose sins have not yet been fully expiated" (Catechism of Council of Trent, ch. 4. and 77). We say that the sins of all who died "in the Lord" have been fully expiated—otherwise they could not be described as they are in Revelation—"Blessed are the dead which die in the Lord from hence-

forth; yea, saith the Spirit, that they may rest from their labours" (Rev. 14. 13)—otherwise indeed, it could not be said that Christ "hath been manifested to put away sin by the sacrifice of Himself" (Heb. 9. 26), or that "by one offering He hath perfected for ever them that are sanctified" (Heb. 10. 14).

* * *

Prayers for the dead may seem to many nowadays very genuine expressions of affection, concern, and duty. Two generations in this past half-century have been devastated by wars and pestilence, and the bereaved are innumerable. The desire to *do something* for those who are beyond the touch of our hands or the sound of our voices, and the longing to make up in some way for our failures in human relationships in their days with us on earth must explain much of the readiness to pray for the well-being of those who have gone. Affectionate remembrance, loving thought, and ardent hope may keep us close to them, as also the faith that we are one in Christ—but explicit prayer has no sound Scriptural foundation. Some will refer to 2 Maccabees in disproof of this, but 2 Maccabees, as we have pointed out more than once, is not Canonical. It is a secondary and derivative source of informative based on an uninspired and secular narrative. It tells us what the great Maccabee did (i.e. he prayed for dead comrades): it does not command that his example should be copied. Nowhere in Holy Scripture is such a type of prayer directed.

From time to time devout persons reason thus—Our Lord attended the synagogues of Palestine and heard prayers for the dead in them. If such prayers were contrary to the mind of God He would have said so—He uttered no condemnation, therefore such prayers have His approval. The criticism evoked by this reasoning is to ask the question—Did Our Lord really hear such prayers in Jewish Services? Long ago a Dean Luckock argued that Jewish prayers for the dead were used in Synagogues in Palestine in the first century—better scholars than he showed that the evidence of the use of such prayers is much later than Our Lord's day—which is true of the inscription of the like sort on Jewish tombs.

* * *

But our subject is not prayers for the dead which, as private devotions, may commend themselves to devout people for reasons of sentiment or emotion; it is Purgatory, and the Catechism of the Council of Trent says that there is a fire of Purgatory, and that prayer for the dead may liberate them from the fire of Purgatory. Thus the nature of the

suffering of the people in Purgatory is explicit. In the nineteenth century the well-known Fr. Furniss in his missions to Roman Catholic children and adults spoke and wrote a great deal about the torments of fire, and must have induced a state of terror of God rather than love for Him in many. "The Middle State" is nowadays, we believe, described in less frightening terms than formerly—for example in Fr. Ryan's "Catholic Doctrines Explained" we read (p. 133) "The Church does not bind us to believe that the punishment is material fire." Fr. Ryan's evidence from Holy Scripture is extremely inconclusive. More up-to-date colleagues have been content to rest on Tradition.

* * *

We have said nothing about indulgences or privileged altars or other modes of assisting the souls in Purgatory, for these are subordinate to the belief in Purgatory and its sufferings. It is a long step from the simple wish expressed on an early Christian tombstone, that "the light may shine" upon the deceased relative, to the belief that certain observances on particular Fidays will release souls from Purgatory, or the belief that certain Scapulars will have similar effect. The fact is that we all need to correct and regulate our doctrinal thinking and our spiritual thought and conduct by the safe and inerrant standard of God's Word, just as we may safely and accurately set our watches by the Greenwich time signal.

* * *

What do we say in conclusion, on the positive side? What does Orthodox Protestantism teach about the soul's submission to God for time and eternity? Simply this, that being justified by faith we are freely accepted by God in the Beloved Son "by whose stripes we are healed" for "the Lord laid on Him the iniquity of us all."

PASSING EVENTS—*con'd. from p. 134.*

fenders could be charged under the Frauds Act. We challenged this contention at once for, so far as could be disclosed, there has been no law enacted in Ontario on this particular issue, and so far as we can ascertain, there has never been any attempt on the part of the Roman Church to force Protestants who have discarded the agreement after marriage to abide by it, by bringing them before the courts.

But the issue has been the subject of litigation in the United States, where a little while ago the Court of Appeals of New York State in a judg-

ment sustained the right of a child of 12 years or over to choose his own religion regardless of a pre-marital agreement made by the parents. The effect of the action was to set aside an earlier order of a lower court that the boy should be reared in the Roman Catholic faith because of an agreement signed by his parents before marriage.

We have often asserted that this iniquitous custom of the Roman Church in forcing the Protestant partner in a mixed marriage to sign this agreement had no legal force whatever in a court of law. The very act of force in the signing of the pact (for no Protestant, no matter how weak his faith may be, ever could sign such an agreement willingly and gladly) would destroy it in any court of law.

But the principal reason why the agreement is not valid and can be ignored by the parents at any time is, as we have stated that in this and every other civilised country the law has not been enacted that would make the agreement legally binding. It is purely a Roman Catholic arrangement or artifice to try and secure any children resulting from the marriage. How any church or people could claim the authority to fix the religion of unborn children, as the Roman Church attempts to do in forcing the signing of its pre-marriage pacts, is something difficult to understand. But the decision of the New York Court makes it clear that the children will have the same religious freedom as other citizens of the Country.

We feel the widest possible publicity should be given to the fact that Rome's pre-marital pact in a mixed marriage is not legally binding.

—"The Sentinel," Toronto, Sept. 1958.

* * *

"In the Centre of the Earth."

In Ezekiel 38, 12 the people of Israel, returned from exile, are described as "dwelling in the midst of the land." But the Revised Standard Version renders this, "the people that dwell at the centre of the earth." A bulletin giving news and views from Israel draws attention to the geographical evidence in support of the Biblical statement. It points out that Israel occupies the historic "land bridge" between the three continents of Europe, Asia, and Africa. It has direct sea outlets to the Western, Eastern, and Southern oceans, and trade routes in that region of the world where they meet. It lies exactly midway between the coast of U.S.A. to the West, China to the East, and South Africa to the South. The capital cities of countries with more than half the world's total population are within a circle having a radius of little more than 2,000 miles of Jerusalem. The early Church used to speak of Jerusalem as the centre of the world. The thought was, no doubt, that it was from Jerusalem that

repentance and remission of sins would be preached in Jesus' name unto all nations. At present the city is, religiously, a "house left desolate." God grant that the day is not far off when the people shall say, "Blessed is He that cometh in the name of the Lord."

—"The Christian," 26/9/1958.

* * *

Broadcasting.

A further advertising campaign in the national newspapers of Eire is about to be undertaken by the Christian Broadcasting Fellowship of 10, D'Olier Street, Dublin, who invite the prayer partnership of friends in this work of making known to the Roman Catholic population details of Gospel broadcasts from Radio Luxembourg.

* * *

The Ministry of Healing.

For the past five years a commission set up by the Anglican archbishops has been considering the vexed question of the church's ministry of healing. Now it has come up with a report in the form of a carefully reasoned 84-page document. By preferring "ministry of healing" to such phrases as "faith healing," spiritual healing" or "divine healing," the commission shrewdly delivers itself from the clutches of the various "healers" who often lure the faithful into confused thinking and disastrous action. It does its best to avoid concentration on physical healing, pointing out that the ministry of healing requires the co-operation of the entire pastoral ministry. It holds that public "healing services" are non-scriptural and dangerous, and constitute a "modern excrescence" on the ministry of healing. And it warns people who believe in such services that the "effected cures" usually carry no weight with the medically qualified. Again the report calls for liaison between pastor and physician—a call often heard but rarely heeded.

—"The Vigilant," August, 1958.

* * *

Where is Tyranny?

The "Watchman-Examiner," Baptist weekly edited in New York by Dr. John W. Bradbury, in a recent editorial on "Religious Tyranny" commented:

"In what nations of the world is there religious tyranny? And in what other nations is there religious freedom? These are legitimate questions. With world-wide news at our disposal it is not difficult to give the answer. Where Protestants are most numerous you will find greater freedom to the point of complete liberty. Where the Roman Catholic Church dominates you will find less freedom to the point of religious oppression and tyranny."

—"The Vigilant," Aug. 1958.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

U.S. Bishop bans M.R.A. and Hits its Errors.

Marquette, Mich.

Moral Rearmament is a religious movement which encourages religious indifference and attempts to reduce all creeds to a common denominator, according to Bishop Noa, of Marquette.

Bishop Noa cited these errors of M.R.A. in issuing a pastoral directive banning participation in the movement to Catholics of the Marquette diocese and all other Catholics who come within the limits of the See's jurisdiction.

The Bishop warned that it is "both dangerous and futile for Catholics to seek guidance in matters of faith and morals from those who do not have a God-given authority."

"It is our duty," he declared, "to bring to the attention of Catholics that M.R.A., whatever its good intentions, assumes the role of spiritual direction and guidance for which it does not have a divine authority."

The Bishop's statements were contained in a pastoral directive on faith which accompanied the directive banning participation in M.R.A. Issued here in pamphlet form, copies of the pastoral were sent to all U.S. bishops and all seminaries in this country.

The moral Re-armament movement, also known as the Oxford Group and as Buchmanism, was begun by Dr. Frank Buchman, a Lutheran minister, in 1909, at Princeton, N.J.

It professes not to be a new religion, but aspires to reform the world through the propagation of what are called the "four absolutes," absolute honesty, absolute purity, absolute unselfishness and absolute love.

Despite its claims that it is not a religion, Bishop Noa pointed out, the movement was banned by bishops in Germany and Ireland when it was still known as the Oxford Group.

In later years, when the movement came to be called Moral Rearmament, bishops in England, Germany and Italy forbade Catholics to participate.—R.C. "Advocate."

—Quoted in "The Vigilant," Melbourne, September, 1958.

* * *

Spain Denies Exit Visa to Protestant Bishop.

Spanish officials refused an exit visa to Protestant Bishop Santos M. Molina who heads the Spanish Reformed Church, to attend the Lambeth Conference of Anglican Bishops. Bishop Molina said he doubted that the refusal had anything to do with the fact that he had once been imprisoned for being a freemason. Originally sentenced to twelve years, he was released after serving only three.

Bishop Molina was consecrated a bishop in 1956 by an Anglican bishop and two Protestant Episcopal bishops at a ceremony behind closed doors, in accordance with the law governing Protestant worship in Spain.

[Bishop Molina was consecrated by a Church of Ireland bishop and two American bishops].

—"Protestant Action," Toronto, Nov. 1958.

* * *

Numbers.

It cannot be said too often that one must be very careful in accepting Roman Catholic estimates of their own numbers. Anybody could get inflated numbers who went about it as they do. If a baby, supposed dying in a hospital, is sprinkled with a little water by a nurse, then the baby is a Roman Catholic, even if born a Hottentot, and destined for a witch-doctress. "In the Roman Catholic Church, as soon as a baby is baptised it is regarded as a member of the Roman Catholic body and how many of those babies grow up and become Protestants later on? The Roman Church does not care to acknowledge this. They are still considered to be members of the Roman Catholic Church and they show them in their statistics as members of that Church." This comes from a very interesting article in "The Reformer." It was written by a former Roman Catholic priest—the Rev. R. K. Mazierski, M.A., B.D., and the title of it is "Why Rome's Numbers Grow."

—Quoted in "The Bulwark," Oct. 1958.

* * *

International Evangelical Radio Station in Europe.

Forty-five evangelical radio stations are operating throughout the world, but there are none in Europe! To meet this great need, plans for a European Protestant radio station were launched two years ago. It is a fact that some State-owned radio stations broadcast Protestant services, however, in several countries no broadcast time is available for the Evangelical Church.

The planned station will be dedicated to the broadcasting of the Gospel of Jesus Christ, and will be sponsored by an international association of Christians who confess the Lord Jesus Christ as God and Saviour, and acknowledge the Bible as the supreme authority in matters of faith and practice. Owing to the fact that the station will be of an international character, daily programmes will be beamed in various languages. The transmitters will cover an area of approximately 2,000 miles (between Europe, Asia and Africa) in part of the world that contains 550 million people and 90 million radio sets.

—"Protestant Action," Toronto, Nov. 1958.

* * *

WORLD REFUGEE YEAR

Inter-Church Aid will Co-operate

Inter-Church Aid and Refugee Service will be taking a major part in World Refugee Year which the United Nations Third Committee last week approved by a big majority.

The idea of an international year to speed up refugee resettlement originated in this country, and for some time a committee has been in existence, successfully urging the Government to give its backing. On the committee's initiative H.M. Government, through diplomatic channels, secured international support for the idea, and the measure of its success was reflected in the favourable vote of 56 member states last week.

The British Foreign Office and the office of the High Commissioner for Refugees both have observers on the U.K. World Refugee Year Committee on which Inter-Church Aid is represented by its Director, Miss Janet Lacey. Also on the committee are other major refugee agencies, and the United Nations Association.

No New Organisation

This committee recognised that no matter how successful World Refugee Year may prove to be, there will still be a refugee problem at the end of it and that agencies such as Inter-Church Aid will still have the task of maintaining interest in their resettlement and relief programmes. It was therefore decided that it would be harmful to the future work of permanent refugee agencies to create a new

organisation for World Refugee Year and to ask everybody to support it.

The Year has been fixed for June, 1959, until June, 1960, and during that period the public will be asked to support the recognised refugee organisations, each of which has pledged itself to intensify its efforts during Refugee Year. There is to be no central organisation except for a Secretary and small clerical staff whose functions will be to co-ordinate and to receive funds from those sources, such as the Government, which do not normally make their contributions direct to one of the refugee agencies. The British Government has already promised £100,000.

The committee has stated the objectives of World Refugee Year in the U.K. as follows:

- (i) Assistance to refugees under the mandate of the U.N. High Commissioner for Refugees;
- (ii) Resettlement of European refugees from China;
- (iii) Aid for refugees in Hong Kong;
- (iv) Aid for Arab refugees.

The British Council of Churches meeting in Liverpool last month welcomed the conception of a World Refugee Year and in a resolution urged the Churches to "participate in the Year through their own agency, namely the Department of Inter-Church Aid and Refugee Service".

Although the next Christian Aid Week, April 27th to May 2nd, will be over before the Year begins, it will be regarded as a useful preparation and education period for Church and public, focusing attention on the desperate needs of the refugees to be helped during the ensuing twelve months.

* * *

AUSTRALIA

A Note on Church Attendance

The following report culled from a city newspaper recently is worthwhile reading again:

The latest issue of the Current Affairs bulletin produced by the Tutorial Classes Department of Sydney University is on "Church-going in Australia."

Of every 100 attendances at Church 45 are Roman Catholics, 21 Anglican, 10 Methodist, 7 Presbyterian, 4 Baptist.

Weekly attendance at public worship was claimed by 62 per cent. of professing Roman Catholics; Baptists were the only other denomination to score a comparable ratio of adherence to attendance (53 per cent.).

The report points out, interestingly, that "despite the Catholic Church" virtual prohibition of divorce for its members, the divorce rate among professing Catholics (0.75 per cent.) was higher than among adherents of churches more lenient towards divorce.

"There were proportionately fewer divorces among professing Methodists, Presbyterians, Lutherans, Congregationalists or members of the Churches of Christ than among professing Catholics."

It is noteworthy that in spite of all the R.C. Church boasts that she does not allow divorces she heads the list as compared with Protestant churches. Again might it be said how can this church be the only true church.

—"Protestant World", Sydney, Aug., 1958.

* * *

Italian Protestants: A Welcome Ruling

Protestants in Italy and in other lands will rejoice that the Italian Constitutional Court has ruled that it will no longer be necessary for non-Roman Catholic groups to seek permission from the Government to open places of worship. The court declared unconstitutional two Articles of a law of 1930 which had made this permission obligatory and had allowed non-Catholic religious ceremonies and services to be performed only when conducted or authorized by a person whose appointment had been officially approved. The application of these laws, or the use of them in delaying the granting of permission, has in the past pressed heavily on certain Protestant bodies, in spite of the fact that Article 19 of the Italian Constitution grants the right for any person to practise freely his own religious faith in private and in public, so long as this does not offend against public morality.

—"The Christian", 23 Nov., 1958.

* * *

Millionth Bible for Hotel in Bond Street

The millionth copy of the Bible to be issued by the Gideons since this organization started in Britain in 1949 was presented at the Westbury Hotel, Bond Street, London, on Thursday of last week. The Bible, specially bound in blue morocco and inscribed, will be kept in a place of honour in the hotel.

(Continued on p. 11.)

LATIN AMERICA NO LONGER RESPONDS TO THE APPELLATION "THE ROMAN CATHOLIC CONTINENT"

By Walter M. Montano

For centuries the impression has been fostered that the Southern Continent belongs to the Roman fold and that the people are submissive to the Roman hierarchy. But recently, in a very frank article entitled "How Catholic is Latin America?" a Maryknoll priest, Rev. Albert Nevins, presents a picture of the country that is

surprisingly dismal as far as the Roman Catholic Church is concerned. ("The Sign," September, 1956.)

Latin America is recognised as little more than a mission territory with Catholic traditions. Religion is professed rather than practised, and hopes for religious solidarity are apparently vanishing, to judge by the observations of Father Nevins:

"Out of a total population of over 157 million, more than 136 million people of Latin America claim to be Catholics, but even by the most generous estimates only about 10 per cent. can be called practising Catholics. . . .

"A Chilean priest, Father Albert Hurtado, made a survey in his own country several years ago. He discovered that 3½ per cent. of the men and 9½ per cent. of the women attended Sunday Mass. Only little more than 10 per cent. made their Easter duty.

"Another Chilean priest, Father Humbert Munoz, reports that half the people die without the last sacraments, half are married outside the Church, and only a third make their First Communion.

"... in parish in Buenos Aires . . . of the parents of 125 children making their First Communion, only one father and six mothers could be called practical Catholics. During the period of the survey 68 people died, of whom 13 received the Last Sacraments, and a number of these were already dead when the priest was summoned.

"Because of the religious indifferentism of our people," a Chilean bishop told me, 'we suffer from a lack of religious vocations. And because of the lack of priests, the indifferentism of our people increases by leaps and bounds.'

"... Latin America, which has more than four times the Catholic population of the United States, has fewer parishes than we do and almost half the number of priests. In the United States there is one priest for every 694 Catholics. . . . 'The average South American pastor is responsible for upward of 15,000 souls,' declared Father Charles Brown, a Maryknoll missionary in Bolivia, who has made a study of the situation. 'And it must be remembered that two-fifths of the priests are religious, and one-half are foreigners . . .'

"Columbia is generally recognised to be the strongest Catholic country in South America. The present government is closely linked with the Church—a fact that has given rise to much Protestant propaganda in the American press. But even in 'Catholic Colombia' no more than 15 per cent. of the people attend Mass each Sunday.

"True Catholic intellectuals and social leaders are few and far between. When you do find them, they stand out like beacons in the night. . . . For

the most part the rich, the majority of whom are practising Catholics, are more interested in perpetuating the status quo of their superior positions than in advancing the Church.

"Our best church-goers are the leading oppressors of the poor," a Peruvian priest told me. "Their wealth gives them power to silence anyone who opposes them. The encyclicals should be our most potent weapon to win back the masses. But our wealthy Catholics prefer a sentimental Catholicism to a dynamic one."

"... Over half the Catholics of Latin America cannot read or write. Illiteracy percentages vary over the continent from 90 per cent. in Haiti and 80 per cent. in Bolivia to 14 per cent. in Argentina and 15 per cent. in Uruguay. Even an advanced country like Colombia has a 44 per cent. illiteracy.

"Parish life, as it exists in the United States, is hardly known in Latin America. There is no intensive life of worship. Parish organisations are few and weak, confined to women and girls. There is a gulf separating the priests and people. Catholic education is for all practical purposes confined to the sacristy. The lay apostolate is only rarely used, and seldom are men enrolled. . . .

"The picture is not a bright one, except for a few isolated spots. At the best, the Church is just about holding on. Facts do not warrant calling Latin America a Catholic continent. By tradition it is Catholic, but in actual practice the Latin American people as a whole live in neglect of their faith. The great body of people of Latin America live outside the church, separated from its sacraments, ignorant of its doctrine, and unaware of the social teachings that could lift them from their wretched poverty.

"Latin America is really a mission continent' . . ."

The recent Roman Catholic campaign to flood Latin America with priests from Spain and the United States is, in our opinion, as useless as watering a dead tree. For four hundred years Rome has had her opportunity to Christianise the continent, and if superstition, anti-clericalism, and Communism are rife, she has no one but herself to blame. For centuries she has represented herself as the maternal guardian of the country, whereas in reality she has been nothing but a ruthless stepmother. Rome has never belonged to Latin America, and Latin America still does not belong to Rome.

Significantly, vocations for the priesthood have been negligible compared to the tremendous needs of the continent. But the recent effort to draw on foreign priests can only prove fruitless; at this late date it can hardly be expected to change the growing distrust and anti-clericalism among the people.

The tenets of Rome are anti-Biblical, and her policies are anti-democratic. She supports the rich, powerful landowner and grinds down the poor. She feasts while the people fast. She demands privileges and denies rights. She seeks no interests but her own and seeks power only to serve those interests. Is it any wonder that the masses are stolidly indifferent to her brand of Christianity and are now responding to evangelical Protestantism as never before?

Not long ago it was the writer's privilege to sit next to the Bolivian ambassador to the United States at a banquet of the Rotary Club of Los Angeles and to hear him deliver a lecture, given in perfect English, that stirred the minds and moved the hearts of his listeners. He seemed to have a deep sense of spiritual value so often lacking among public figures.

Later on, during the course of a personal conversation, the ambassador related that he—like many another "nominal" Catholic—had been educated in a Protestant school in Bolivia. His spiritual insight was no mere coincidence.

What Rome has failed to provide for Latin America, the figure of One on the Cross has supplied, in all the fullness of His redemptive power. But His appeal does not end there. Down through the ages a voice has sounded and found its echo in the empty tomb: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is the voice of One who had compassion on the multitudes, who fed them bread for their bodies and the Bread from heaven for their souls, who loved them to the death and redeemed them through His resurrected life.

Our responsibility as lightbearers is greater today than ever before. A whole continent, fed on husks for so long, is starving and thirsting for the living bread and living water, which only Christ can give. A whole continent, deceived and exploited for hundreds of years, is longing for the truth found only in Christ. A whole continent is waiting . . .

—"Christian Heritage."

COMMENT

"UPON THIS ROCK"

The founding of Christ's Church has been a matter for controversy over many centuries. Indeed, if we are to believe the common report, a distinguished Jesuit of a former generation calculated that the ancient fathers were full of disagreement on whether Our Lord referred to Peter and designated him as the rock-foundation, or not. It is thought that on this point "the unanimous consent of the fathers" is to avoid uniformity of opinion, or any consent at

all. As far as evidence goes, we have always liked the view expressed in the Roman Breviary (indicating a very old tradition) that Our Lord founded His Church on "the rock of the Apostolic Confession", i.e. that He is the Messiah. This will be found in the Breviary in the Collect for the eve of St. Peter and St. Paul's Day. Incidentally, two comments may be made here. 1. that St. Peter and St. Paul's Day has long been almost exclusively St. Peter's Day, and 2. that it has just now (1959), ceased to be 'a holiday of obligation'. Why this recent change has been made we cannot say; but the facts that the feast of Corpus Christi is generally less than a month before it, and that the hours of work are far fewer than formerly, may well justify the withdrawal of the obligation.

* * *

Some time ago the present Dean of Christ Church, Oxford, Dr. Lowe, published a small book on St. Peter. He seemed fairly satisfied that the apostle Peter was leader of the apostles in Our Lord's lifetime, and that he was at some time in his Ministry in the city of Rome. But Dr. Lowe makes it plain that there is nothing in these two points to base a claim for Peter's universal episcopate or bishopric of Rome, or infallibility. Years before, the distinguished Cambridge church historian, Dr. Foakes Jackson, published a book on Peter as "the Prince of the Apostles" (Prince, of course, meaning 'leader'—*Princeps* in Latin). Dr. Foakes Jackson was not likely to draw unwarrantable conclusions from Peter's leadership. Other competent scholars have allowed the probability that Peter was in the city of Rome, without attaching any momentous consequences to his residence there.

But on the other hand there are many excellent scholars who deny that there is any real evidence that the apostle visited Rome and died there. They hold that the oldest references are misinterpreted and utterly inconclusive. Some years ago our pages carried a series of articles on "St. Peter and Rome", by a valued contributor "J.B.S.". His views and arguments were against Peter's ministry in Rome; and readers can easily refresh their minds about this matter by writing to us for a copy of "J.B.S.'s" booklet as advertised in this issue.

* * *

We refer to this perennial topic because of a quotation we found recently in an article on the late Professor A. S. Peake. Dr. Peake is mainly remembered for "Peake's Commentary on the Bible" published nearly forty years ago, and still consulted though over-liberal and speculative. Peake was well known as a comm-

entator (on Job, Hebrews, etc.), and belonged to that rather contradictory group—"Methodist-Modernist", and taught Biblical Criticism in Manchester. The quotation is—

"If," he said, "Matthew XVI. 18 is authentic; and if by the 'rock' Peter is intended; and if the passage implies the infallibility of Peter; and if Peter ever resided in Rome; and if residing there he was its Bishop; and if he passed on his prerogatives to later Bishops of Rome; and if he did not pass them on to the Bishops in other places where he resided; if indeed there was any monarchical episcopate in Rome till decades after his time; and if the explicit utterances of Jesus did not forbid such a claim; and if it were not incompatible with much in the New Testament record—then and only then could one concede the Roman claim."

Now this, we think, is an admirable summary of the problem, and each 'if' put forward by Peake had behind it a very formidable weight of learning. Peake was no Hyde Park orator scoring points against less nimble-witted opponents: he was a man of academic top-rank who knew his sources. He went in for no sweeping assertions, no conjectures, or 'insights', or hasty conclusions based on misunderstood information. Each point has been closely studied in many scholarly treatises by capable men, and the total impression left is that the claims for St. Peter have been widely accepted for long centuries because men wanted to believe them, and because they were easy and profitable to believe in ages of ignorance and credulity.

If "the glory that was Greece" had to be left with heathen poets and philosophers, "the grandeur that was Rome" had to be annexed to the Christian Church in Western Europe when the Roman Empire was falling. The name and prestige of Rome were kept alive, so that Rome ecclesiastical became heir-general, and perpetuated the traditions of Rome imperial among barbarous peoples.

* * *

We could easily enlarge upon each problem raised by Professor Peake, but we think we have done well to bring this quotation to the attention of readers. Those who have the time and access to reliable books (we commend Merrill's "Essays on Early Church History"), may very usefully study in detail the subject matter before us. Even if our conclusion is that Peter was in Rome, that conclusion will scarcely justify our acceptance of the decree of the Vatican Council of 1870 that the Bishop of Rome, successor of St. Peter, is endowed with infallibility when he, *ex cathedra*, defines something on faith or morals.

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, JANUARY, 1959.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

"THOU ART MY SON; THIS DAY HAVE I BEGOTTEN THEE"

The Incarnation of the Son of God is, as we said last month, the great event of history. It may be the world's fashion to ignore it, or to put other things in place of it, but the Christian knows it as the mighty act of God: His mightiest since the epoch in which He said "Let there be light." It is the world's loss that Christian facts and values are neglected; and much of the neglect is due to learned ignorance. This is of course the most serious sort of ignorance, for it is the sort we are the least prepared for. We naturally assume that learned men are not ignorant, so that if they say, or do not say, certain things, we take for granted that they are fully aware of all relevant circumstances and facts, and that their behaviour is settled by a full evaluation of everything involved.

An example of this comes to mind. Lately we glanced at a short popular work on the books which have changed the world—the titles would lead us to believe that the contents would measure up to the promise of the name. If ever a book changed the world, it is the New Testament of the Lord and Saviour Jesus Christ, but it is not included in the volume we specify. Here is a sample of what we are deploring—the issue to the literate public of books which manifest a learned ignorance, and which are therefore far

more misleading than the writings of any ignorant. The same is true of any other sort of publicity—wireless and television talks, public oratory, brains trusts, etc. We are the victims of our instructors, and our trust in them is sometimes ill-placed. Their success lies not in their wisdom but in our credulity, or our confidence in their *bona fides*.

* * *

Our Lord Jesus Christ through His power, and through the fact that wholehearted and transformed men followed Him, changed the tenor of man's life. His birth (as the Holy Scriptures predicted) brought something new to earth. "He brought life and immortality to light through the Gospel." (2 Tim. 1. 10)—it is no part of our Christian belief to put forward the natural immortality of man as taught by the heathen philosophies. But we may allow any who wish, to claim that the dim and vague ideas men had were illuminated fully by Him Who declared "I am the Resurrection and the Life."

His words had instant effect in many souls; but also, the long reflecting upon them and the experience of trying to obey them taught His people a great deal. Here we may believe that He was keeping His promise that the Holy Spirit sent, into our hearts by Him, would lead us into all the truth. Learned ignorance may instruct us that Our Lord rarely travelled more than sixty or seventy miles from His house in Nazareth, and that He lived among peasants most of His life in one of the more primitive parts of Palestine, and never had contact, such as His disciple Paul had, with outside nations and cultures: is it not then all the more remarkable and significant that His words are still the most potent words on earth? After a familiarity of close on two thousand years' duration, they come to each generation with the fragrance and freshness of something new, as well as with the force of contemporary challenge. In the earlier years of this century, in student Christian movement circles, a well-known intent was—"To confront young men with the living Christ." This purpose was shared by many other organisations, and has been remarkably successful. It could only succeed because it fits every generation and every race and every level of life, and not simply first century Palestine.

If we are told what Our Lord *was*, in the days of His flesh, we are told only a fragment of the story. We need to learn what He *is* in 1959, and what He has been since His Ascension. From the days when "the Word became flesh and dwelt among us" the very nature of man, under His influence, has been different. Saints and martyrs, as well as apostles and prophets, have followed—a glorious company, a noble army, a goodly fellowship—and the roll is not yet filled up.

We do not deny, or even minimise, the failures of professing Christians. We can sadly accept the severest indictments of the Christian world (as, for instance, in Joseph McCabe's "Testament of Christianity"), and lose neither faith nor hope in the Gospel as God's supreme word to mankind, because we know "the triumphs of His Grace". We can see the other side, and call to mind the achievements of the real in contrast with the formal or the pretended Christianity. The decisive fact is that real Christians are "born from above", not from below (Titus 3. 5). If we are merely born of the flesh we will continue, even under Christian auspices, to live in the flesh (see Romans 7 and 8), but if we are born of the spirit (John 3. 6), we shall go through life with very different motives and objectives. The sincere Christians are those who not only believe the Gospel, but "walk in love" (Ephesians 5, 2.). Probably few believed the Christian doctrines more firmly than Torquemada or the brethren of the Holy Office; yet we are not likely to point them out as models of Christian love. We do not refrain from saying that many professed Evangelicals to-day, and in the past, have harboured "a root of bitterness" towards those they ought to have loved, if not for themselves, at least "for their work's sake" (1 Thess. 5. 13). Such are the defects and infirmities and positive evils of human nature, and the obstinacy man opposes to God's grace. Realisation of all this should impress upon us the need of every man for a new heart and a cleansed conscience. We cannot look to Purgatory to put right in us all that we have deliberately refrained from correcting while on earth.

* * *

The quotation from the second Psalm which heads this article contains an answer to the theory put forward now and again that there are many Christs, i.e. that all the good men who have taught their fellow men higher truth are in a sense Christs, or revelations of God's word and will. That sort of theosophical outlook will simply not harmonise with the Gospel. We emphasise the significance of the passages of Holy Scripture read in church every Christmas Day—the first chapter of the Epistle to the Hebrews: there we read "God having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, Whom He appointed heir of all things, through Whom also He made the worlds; Who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high . . . Unto which of the angels said He at any time

'Thou art My Son, this day have I begotten Thee?'"

This is not to be reconciled with belief that there are other teachers of men who can be lined up with Our Lord, Socrates, Buddha, Mohammed etc., are very good in their several ways, but the only-begotten Son is not of the same group. He is unique. He alone is the Incarnate Word. He alone, as Peter put it, "has the words of eternal life" (John 6. 68).

* * *

Think of what the beloved disciple spoke of Our Lord by the Spirit's instruction—"God gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Even the boldest has not ventured to make a similar claim for any other.

"No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him" (John 1. 18). To declare is "to make known" (Weymouth's tr.). The Greek word suggests the English meaning "to explain". This is an enterprise no mortal man dare venture upon, but "the only-begotten Son" had the knowledge and power to do so (as Ch. 1 of the Epistle to the Hebrews shows). That He came from "the bosom of the Father" is the Hebraic way of expressing the most intimate relationship of filial link as well as knowledge.

"Herein was the love of God manifested in our case, that God hath sent His only-begotten Son into the world that we might live through Him" (1 John 4. 9). The lesson of the Nativity is not the effervescence of a momentary goodwill, but the translation of the people of God 'from death unto life'. The only-begotten Son came to give His life a ransom for many. God can show no deeper or more convincing proof of His love than in the willingness to have His Son take our place; die for our sins, and rise for our justification.

"The Word became flesh and dwelt among us, (and we beheld His glory, glory as of the only-begotten from the Father)" (John 1. 14). The glory of God is the Shekinah glory; the inner glory of Him Who is one with the Father. His light and reflection may be in all who follow Him and faithfully serve and love Him. "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2. 9), and that fulness is the glory.

* * *

It must not be forgotten that the Son of God came as the Minister of God's righteousness as well as of His love. He is God's last envoy to mankind, as He made plain in the parable of the wicked husbandmen (Matt. 21. 38, a parable which with the parable of the mustard seed and the parable of the sower, are about the only ones to be recounted in each of the three synoptic Gospels). So, the only-begotten Son is incarnate

to warn men to repent, and is the Herald of Judgment. "He that believeth in Him is not judged: he that believeth not hath been judged already, because he hath not believed in the name of the only-begotten Son of God" (John 3. 18).

* * *

The Christian faith is faith in the revelation, in a perfect human life, of the only and eternally begotten Son of God. That human life is now in Heaven—the first-born of the dead. There He is the pledge to us "Because of life, ye shall live also."

THE REVIVAL OF 1859

by the REVD. N. D. EMERSON

The Irish religious movement of a hundred years ago is commonly called "The Ulster Revival". It had a claim to that description, for its influence was naturally most marked in the area of the chief concentration of Protestant Christians, but the influence of the Revival was felt in most parts of the country, especially in the capital and in the midland counties. We are of course putting an arbitrary and local limitation on the Revival by thinking of it as Irish, for it was indeed world-wide. Its human origins may be traced to New England, especially New York, in 1858, and its effects were still apparent at the end of the century in every continent.

Much modern missionary enterprise, notably on the undenominational and interdenominational side, is due to the Revival. We may also assign to it no small part in the interdenominational convention movement which we connect with the Keswick and similar programmes. We may recognise that popular evangelical pietism as we know it to-day is the fruit of what Dr. Edwin Orr has named "The Second Evangelical Awakening". That is a sound intelligent title for the Revival. It emphasises its likeness to the eighteenth century awakening under Whitefield and the Wesleys, Berridge, Walker, Grimshaw and others. It also places it in a continuity or series: a third or a fourth might be expected.

* * *

What do we mean by "a Revival"? That is a question beset by perplexities. To answer it a hundred years ago was probably easier than it is to-day when we are confused by the short and easy dismissals of religious experience by the psychologists, and bewildered by much pseudo-scientific talk, as well as by rational and intellectual views of the Christian religion which have come to stay with us. Still, we must believe that where there is moral and

spiritual renovation of the personality of man there is a work of the Holy Spirit; that where there is an awakened conscience and a cleansed heart there has been a work of Grace; that where truths never denied, but constantly disregarded, become of paramount importance and immediate concern there is a sign of divine power. The man who discounts all this cannot do so on Christian grounds. The inner history of Christianity through the ages acquaints us with the fact of recurring spiritual revival, from Pentecost onward. If Pentecost is authentic then we must recognise the possibility of repetition, even if the incidental phenomena have psychological explanation. We must be careful not to allow the word "enthusiasm" to explain away all that we do not personally care for in Christian experience: remember the story of the blind man in the fourth gospel—"One thing I know; whereas I was blind, now I see." That word of testimony we can never disprove, and it would ill become us to try to discredit it.

Let us say, in brief, that the main feature of the Revival was that great numbers of people began to take their faith seriously. No doubt there is always something embarrassing about this; but the individual clergyman's task and privilege to guide, sympathetically and patiently, and to teach faithfully and charitably must be the way to secure the genuine principles of spiritual revival and to discard the effervescent and the evanescent.

In this connection the events and experiences of 1859 paid little heed to denominational principles. The doctrines emphasised, and confessed were impeccably orthodox, but the ecclesiastical landmarks were sometimes vaulted over. They seemed irrelevant at the time, for in the mid-nineteenth century in Ireland the church principles were 'Establishment' on one hand, and 'Dissent' on the other: not as to-day, when we have the contrast of the traditional orders of the church with the non-episcopal ministries. If the movement was "all of grace" then a grasp of "the common salvation" meant more than discussions of validity. We may therefore recall the events of 1859 as actualities without criticising them from an ecclesiastical standpoint.

* * *

How did the Revival begin? Co. Antrim was the starting-place, and within it the actual spot appears to have been in the parish of Connor. Religion in Ulster was not dead.

Crookshank in his "History of Irish Methodism", vol. 3, refers to small revivals here and there in the North at intervals during the 19th Century, and traces the roots of the

revival to Methodist preaching in the town of Antrim. Gibson in his *History of the Revival* traces it to a deepening religious awareness among the Presbyterians of Connor neighbourhood, and to diligent prayer. The patient and persevering prayers for increased earnestness were stimulated to greater fervency by news of the great prayer-meetings and revival in New York. The result was that in the winter of 1855-1859 what was called great expectancy was felt and by the early summer the movement was spreading rapidly in town and country. Dr. Gibson, a Presbyterian divine, has nothing to say about any Methodist initiation of the revival. The one living authority on the revival, Dr. J. E. Orr, in his interesting and accurate study already referred to—"The Second Evangelical Awakening" (1949)—describes the beginnings in North America, and then records the possibility that the Co. Antrim work may be traced to the visit to Ballymena in 1856 of an English lady, a Mrs. Colville, said to be a Baptist, who did much quiet propaganda work. The fact probably is that by 1858 a return of energetic faith and religious interest was due after the long preoccupation with temporal interests. Revival was in the air. What had gone on in Ireland for the previous thirty years?

1. The agitation over Roman Catholic Emancipation.

2. The Tithe controversies against the State Church.

3. The Repeal of the Union movement.

4. The Young Ireland movement.

5. The Great Famine 1847.

6. The Presbyterian union (Synod of Ulster and Secession Synod)

7. Emigration, especially after the Famine.

8. Ulster Tenant Right struggles.

9. The Education conflicts—national v. church schools.

Was it not time that people turned from these temporal experiences to a level of thought in which men could attain to the full expression of Christian personality?

* * *

What sort of people were the ordinary people of Ulster in the days of our grandparents? Mainly agricultural and rural, for the great expansion of textiles came during the American war, 1861-65, which led to the great growth of urban areas. Mainly illiterate, too, for compulsory primary education was not in force. Yet not stupid or ignorant, but shrewd and prudent and independent.

A relative of mine, born in 1848, one of a family which preserved a cool attitude to religious fervours, often told me of her child-

hood memories of the revival, and of what her father often described in later years. I asked her about changes in her native place, and she said that one change she noted was the absence of imbeciles, lunatics and oddities from the streets in more modern days as contrasted with their abundance in her youth. I have always thought that that had significant bearing on the physical manifestations associated with the revival. The seizures, prostrations, paroxysms, outcries, which occurred at many revival meetings may be explained in terms of mental weaknesses, hysteria, exhibitionism, and mob psychology. They were quite unknown in the New York revival or elsewhere in America at that period. They were not general; and the better spiritual effects on the more controlled and balanced were independent of the phenomena called "striking down". The "stricken ones" screamed for God's mercy; were prayed with; grew calm and collected; gave testimony; and were made much of.

* * *

When revival spread to one place, the usually accepted practice was to invite the converts to testify. They did so, and a local revival ensued. Something similar no doubt happened in the early church and in later times. We need not say, "Yes, it happened with Montanus", for, as I have said, the orthodoxy of the revival was never in question. The Presbyterian General Assembly, which was much concerned, warned its ministers against "adopting any course of procedure whereby our people may be led to mistake bodily impressions, or even convictions of sin, for genuine conversion to God." They also said that they gladly recognised as one of the most marked evidences of the genuineness of this work, the fact that it has been originated and promoted by means of that system of saving truth set forth in the standards of the church. As the Church of Ireland had then no General Synod we are without any similar pronouncement. We must look to the evidence of individual churchmen, and now I bring that evidence before you. I have gathered it from a longish search in contemporary sources.

* * *

The Rev. Thos. Moriarty, Rector of Drapers-town, Co. Derry, wrote of "The Revival's happy and hopeful influence—the effect on the population at large as to the suppression of crime of all sorts is becoming every day more visible."

The Bishop of Down (Dr. Knox) wrote: "It has been my habit to hold one annual Confirmation in Belfast; but on this occasion, from the number pressing forward, I must hold five." He also spoke of the cessation of party riots in

Belfast, and that his official duties gave him "abundant evidence of the great and holy work now leavening his diocese."

The Bishop of Meath wrote that he regarded the work "as of God, and prayed that it may be universally extended."

The Archdeacon of Derry said: "There is a great deal of good connected with the Revival. It is a great and blessed change to see drunkenness now almost unknown; to see sabbath-breaking so much given up. It is a great change to see such numbers now attending the house of worship; to meet so many anxious about religion—Herein I rejoice, yea, and will rejoice."

The Rev. C. Seaver, St. John's, Belfast: "The Lord's work is progressing steadily and satisfactorily."

The Rev. T. Campbell, Trinity Church, Belfast, emphasised the moral reformation due to the Revival.

The Rev. James Garrett, of Kells, Co. Carlow—"The convincing proof of this great work being from Heaven is that all those convinced of sin and made happy in Christ love and honour God's word . . . this great revival which God the Holy Ghost is now accomplishing among us."

The Rev. H. Ward, Killinchy Parish, Co. Down: "That this work is the work of God I have no more doubt than of the truth of the Philippian gaoler's conversion."

The Rev. F. Bewley, Tullylish Parish, Co. Down—"The communicants in the church here have doubled."

The Rev. M. Smyth, Garvagh Parish—"Vice and immorality of every sort are lessened to an incredible extent."

The Rev. Stephen Gwynn, Coleraine: "I believe the Revival is in very truth the work of God, because men and women who lived to sin now live to God."

The great scholar, Edward Hincks, Rector of Killyleagh, in a sermon on "The devices of Satan as they respect a great work of God which is now going on in this country" said: "A great number of persons within and without the pale of the church have been reclaimed from worldliness or formalism or gross sin and led to walk in newness of life through faith in the Lord Jesus Christ." Satan's devices were the transitory physical manifestations.

The Rev. Dr. McNeece (Abp. King's Lecturer in T.C.D.) preached to his flock in the college living of Arboe, Co. Tyrone and said: "There is evidence of a great moral reformation having been effected through the Revival's agency in several localities in the North . . . a deeper and more general interest is evinced on

the subject of religion and there is a greater readiness to receive religious instruction." He described and denounced hysteria and excitement, and warned his hearers against popular superstitions as to the supernatural character of bodily affections—"They are unworthy of your education and intelligence."

In the town of Newry united prayer-meetings were held under the presidency of the Dean of Dromore. In the cathedral church of Downpatrick special services were conducted by the Dean, and at one of them the well-known Dr. Drew of Seaforde is said to have preached "a most judicious, able and practical sermon upon the sanctifying and comforting operations of the Holy Ghost." Similar services were held in Derry Cathedral and in the church in Lisburn which is now called the Cathedral.

All our churches in Belfast were under the Revival's influence, and the clergy were continuously concerned with the numerous converts.

An interesting letter was written in August, 1859, to the "Belfast News-Letter" by the Rev. F. F. Trench, rector of Kells, Co. Meath. I quote from it—

"The most interesting inquiry of all connected with this matter, is the question 'What are the fruits?' I heard the Mayor of Belfast state that the results were unquestionably good. Baron Pigott, the Judge at the Downpatrick Assizes, spoke strongly in favour of its fruits and hoped it would extend to the lowest depths of society. The Archdeacon of Derry says that not even prejudice itself can deny that there has arisen a general seriousness among all classes, and a cessation of vice and profligacy, which are in themselves signal blessings for which we should be most thankful to God. With this opinion the Lord Primate has expressed his concurrence."

Some fifty years ago the Rev. D. McMeekin of Ballymena, a Presbyterian minister, published his "Memories of '59". He recalled the influence of Mrs. Colville in Ballymena, and wrote of the Revival effects then—"Drunkards ceased to drink and blaspheme; courts and petty sessions were poorly patronised; magistrates had little to do; even the police lolled idly in barracks. Fairs and markets—often scenes of drunkenness, changed their aspect. In 81 congregations in Co. Antrim there was in one year an addition of 4,353 to the Communion roll. The majority kept true to their allegiance." Knox, the rector of Shankill, Lurgan, gave a similar account of the results in his parish.

I have claimed doctrinal orthodoxy for the Revival. McMeekin makes mention of some errors among the ignorant, and traces them to

teaching embodied in unscriptural hymns. He may mean little more than deviations from strict Calvinism. He also recalled some visions alleged to have occurred—a member of the Covenanting Church, he says, declared that she had had a vision of heaven, and that nearly all its occupants were Covenanters.

George Salmon is the final witness I call. He wrote: "When all deductions are made I trust that much will remain to the praise and glory of the Lord in the day of His appearing."

What good came of it at last? I believe that we are still enjoying many of its beneficent results in Ireland. The fact that Christianity is professed and honoured: the fact that public worship is a duty and privilege generally recognised: the respect for truth, for Christian morality, for Holy Scripture; the ability to distinguish the primary Christian principles from secondary and side-issues—all this, though not created by the Revival, which is obvious of course, may be considered, as in truth it is, revived Christianity—the Revival did not innovate; it renewed and revitalised what was there as our age-long tradition and inheritance.

It would take too long to dwell on the personalities of the Revival, and to make various criticisms of some of its presuppositions. I must be content to leave the topic thus inadequately presented—If it was not of God it must have come to naught—no one to-day will call 1859 what Isaac Nelson called it—"The year of Delusion." The passing of a hundred years has shown that it gave us something worthwhile.

PASSING EVENTS—cont'd. from p. 3.

The history of the Gideons International goes back to 1874, when a boy called John Nicholson promised his dying mother that he would read the Testament daily for the rest of his life. Nicholson became a commercial traveller, and he and two friends formed themselves into a fellowship for Christian businessmen to be an arm of the Churches in the business sphere.

A Gideon member, travelling in England in 1908, found a Bible in his hotel room, and, on returning home, suggested that the Word should be spread by the Gideons throughout hotels in the United States.

Ninety-six per cent. of all American hotel bedrooms now have Gideon Bibles, and the Gideons have distributed a total of thirty-eight million to hotels, hospitals, schools, prisons

and members of the Forces. The Gideons number 20,000, and have spread to twenty-six countries.

—"Church Times", Dec. 5, 1958.

* * *

Rome in South America

A conference of about fifty Latin American Bishops has been held in Rome to plan future strategy for the Roman Catholic Church in their continent. The Bishops discussed ways of combating the effects of leakage from the Roman Catholic Church to indifferentism and to non-Catholic religious bodies. Archbishop Antonio Samore, Secretary of the Sacred Congregation of Extraordinary Affairs, and formerly Papal Nuncio to Colombia, stressed that "we are not against anyone or anything, but we simply strive to strengthen our own faith to increase the number of our priests, and to make their work effective". The Archbishop described steps being taken in Belgium, Spain, France, Ireland, and Germany, to send priests to Latin America, which has a nominal third of the world's Roman Catholic population, and is suffering from shortage of trained clergy. Ninety priests are now being trained at Louvain in Belgium. Suggestions by the Bishops included the use of radio in Spanish to combat poor knowledge of Catholic teaching, provision of more Bibles, Bible-reading campaigns, and more catechetical literature. The concern of these prelates is in its way a tribute to the effective work of the Protestant missions. Now is the time to press on with Gospel work.

—"The Christian", Nov., 1958.

* * *

AN AUSTRALIAN VIEW

A Roman Catholic Reformation

A Roman Catholic Reformation is stealing the thunder of Protestantism.

The attitude towards Protestantism and all its achievements, practices and spiritual possessions is being subject to a marvellous change on the part of the Roman Catholic priesthood, as manifested in their principal Church press organs. They are discovering that there are spiritual possessions possessed by Protestants which are of the highest character and that a practice of these is most praiseworthy and worthy of imitation by the Roman Church which have been absent from their own practices in the past. Although they will benefit by the imitation and adoption of such practices their attitude of hostility to Protestantism will not be really changed since they will still claim that they are the one and only church and the only true religion.

Stealing the thunder of Protestantism they have discovered:

- (1) The use that can be made of the laity.
- (2) The help committees of women can give.
- (3) And their use in connection with School development.
- (4) The rigid authoritarian attitude of priesthood is being modified by relying more on the help of the lay folk to penetrate where they have no entry or justification for intruding their presence.
- (5) The use of the Bible by lay folk.
- (6) The help Community Hymn singing is to worship.

For instance they have recently discovered that in their deification of the priesthood and subservience of the laity and their failure to make use of them in most of the activities of the Church has been a grave blunder and weakness and accordingly are now encouraging the R.C. laity to help the priesthood in many directions.

Their almost sudden encouragement amongst the laity of Bible reading and the singing of hymns is also symptomatic of this same discovery that they have hitherto failed to make use of their laity and permit them to take an active part in the work of the Church and its services. Now, of course, these phenomena are the direct result of contact with the Protestant population which they have lately discovered takes part in the work and practice of the Church and are accordingly both a help and a buttress for their ministers.

They consider their sudden discovery that they can make great use of lay women on School committees and give them and their menfolk some interest in the development of the school system, in which hitherto they have neither owned a single brick or had a say in the conduct of the schools. It will be interesting to discover how far they dare to go in this direction because the laity may want to have more to say in the future than has been permitted in the past.

—"The Vigilant", Melbourne, Oct., 1958.

* * *

Ten Million Protestants

"The Catholic Church relies principally on tradition and takes it for granted that children of Catholic parents will be good Catholics. Protestant evangelists are more aggressive; they go out and try to reach people who have lost contact with their church." The speaker was Buenos Aires' Methodist Bishop Sante Uberto Barbieri, and as he spoke last week, some 22,000 Protestants—laymen and women

as well as ordained ministers—were busily evangelizing Latin America in a Protestant movement that is reaching major proportions. Protestant missionaries face the spears of Ecuador's Auca Indians; they educate—and influence—Catholic children squeezed from parochial schools by the continent-wide shortage of classrooms; they befriend the thousands of bewildered European and Asian immigrants who arrive each year only to run up against the language-barricaded snobbery of many Latins.

In a hemisphere where better than 90% of the people in almost every mainland country are baptised Catholics, the number of Protestant converts has jumped into the millions. Bishop Barbieri estimates a Protestant church membership of 5,000,000, a total Protestant community of 10 million, including all children, teen-agers and others who for one reason or another have not formally announced their Protestantism. Brazil alone, says the bishop, has a community of 4,000,000 Protestants. Even by Catholic computation, the figure last year was 4,825,000 for South America, and Catholics admit that the totals are growing by leaps and bounds.

The heavy Protestant invasion is partly due to the fact that the Far East, long a prime missionary target, has been largely closed by war or Communism for the past two decades. But it is not the only reason. While there are five times as many Catholic priests, nuns and brothers in Latin America as there are Protestant churchmen and women, the Catholics must tend their already established flocks, while Protestants can put more time and money into missionary work. Protestant missionaries supply remote outposts with their own airlines (Time, Jan. 6), run their own radio networks, gave away free nearly 5,000,000 Spanish- and Portuguese-language Protestant Bibles in 1956 alone.

So rapidly is Protestantism spreading that the Vatican has paid it the compliment of being seriously concerned. Pope Pius lists "four mortal perils" that are threatening the Catholic Church in Latin America. Among them, "Protestant invasion" ranked high.*

*The other mortal perils: "Communism, secularism and "a disquieting spiritism."

—Time, September, 1958.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

ARAB REFUGEES

By Philip Barron

To-day, after eleven years of exile, there is little change in the condition of one million Palestine Arabs. They still draw the same low ration of 1,500 to 1,600 calories a day (2,000 is considered a minimum for health). They have received no compensation for the loss of their land and property. Their sedentary life in camps and huts not their own, with only sporadic employment, has tended to lower their sense of home and community responsibility, or else to channel those pent-up feelings into expressions of bitterness towards the Western countries, whom they hold responsible for their plight. The refugee problem is "the focus of deadly infection which poisons the whole body of the Near East".

Jerusalem, the Holy City, remains divided by high walls, barbed wire and a No Man's Land strewn with mines. On the cold hilltops to the north and south, are numerous camps where refugees from Jaffa and the Plain of Sharon wait in sight of their homes for the return from exile which they remain confident must take place one day. But a permanent over-all solution must presumably be political in nature and it is not yet in sight.

Meanwhile, the refugees need help—to stay alive and to preserve, as far as possible, their

human dignity. Nearly half this vast "tribe" are children. Births are at the rate of 30,000 a year and exceed deaths, so that the problem, far from dwindling, is actually growing.

UNRWA (United Nations Relief and Works Agency), making the best of a pitifully small budget, provides the subsistence ration and also runs a number of schools, clinics, and hospitals, but it looks to the voluntary agencies to clothe the refugees and to plug the enormous gaps in the "social services". Most of this work is done by Christian agencies, who try to provide, for instance, supplementary food for the less hardy, special aid for the handicapped, medical care, and used clothing from the West.

The co-ordinating body is the Near East Christian Council's Committee for Refugee Work, whose executive secretary is provided by the World Council of Churches (Inter-Church Aid). The World Council also sends regular financial aid, Britain's contribution in the past year being £8,000.

The Palestine Arab refugees are now scattered over the Near East as follows (figures approximate): West Jordan, 390,000; East Jordan, 146,000 (the total for Jordan is slightly more than the indigenous population); Gaza Strip, 221,000 (three times the native population); Lebanon, 102,000; Syria, 92,000; Egypt, 5,000. An Arab minority estimated at 17,000 remains in Israel.

—"The Christian", 28 Nov., 1958.

* * *

Spanish Protestants: More Repression

From various sources in Spain comes news which is the very opposite of that from Italy. We learn that several Protestant places of worship have been closed by the police in Barcelona and in Madrid, and it is evident that the general situation for Spanish Protestants has once again become critical. Yet in spite of official attempts at repression, the Word of God is not bound. Where opportunities present themselves for Christian believers to meet together for worship and fellowship, attendances are being maintained, courageous witness is being borne, and conversions are recorded. There are also gleams of light, even with regard to the difficulties experienced in some parts of the country in obtaining permission from the courts for former Roman Catholics to be married outside the Roman Church. There is an impression that with the accession of a new Pope, religious conditions in Spain may change somewhat in the near future, but in which direction no one appears able to say. Maybe there is justification for thinking that they could hardly be worse than they are at present.

Spain and Nato

According to the "Daily Telegraph" Britain will not take steps to enrol Spain as a member of Nato in view of the opposition it would arouse from certain member-countries. It appears that membership of Nato necessitates an unanimous vote. It transpired during the debate in the House of Lords that feeling against Spain ran so high that if the matter was proceeded with the nation might be split. Lord Gosford said that Spain was becoming gradually more associated with Western European organisations. Viscount Alexander of Hillsborough thought the motion ill-timed and so the matter was not proceeded with. Which reminds one how for many years Roman Catholic Spain has ploughed her own lonely furrow in disregard to the needs of Europe. It seems plain that the Vatican influence is largely responsible for this. The people's interests are not usually the concern of the Vatican. That fact is so often plain in the world's news.

—"Protestant World", Sydney, Aug., 1958.

* * *

Something Has Come Between Us and The Bible, Says The Bishop of Southwell

"The Result is Spiritual Malnutrition"

In a recent survey in the United States over four out of every five adult Americans said that they believed the Bible to be the "revealed word of God" rather than merely "a piece of great literature". Yet, when they were asked to give the names of the first four books of the New Testament, 53 per cent. could not name even one! This is one of the statements made by the Bishop of Southwell (Dr. F. R. Barry) in his Diocesan News this Month. "The Bible," remarks the author who reports this, "can hardly be said to enter into the life and thought of Americans quite so much as their views on its divine inspiration and their eagerness to buy and distribute it might suggest."

"Is it so very different in this country?" the Bishop asks. "People still speak of the Bible as 'The Good Book', it is kept, carefully dusted, on a side table; parents and education authorities take care that copies are given to the children; public speakers refer to its rule for living (real or supposed) in their perorations. But what percentage of Englishmen ever read it? It is doubtful indeed whether a high percentage even of practising Christians and churchgoers read Scripture with any regularity—even the simplest biblical allusion is often lost on the modern congregation. And many who do try, read without understanding and apparently suck thereout but small advantage. Something has come between us and it.

Bible and History

"The result is spiritual malnutrition. G. M. Trevelyan wrote in one of his books that you cannot understand English history without a working acquaintance with the Bible. So deep and penetrating has been its influence on our thought, our character and our religion. Some secret strength drains out when we lose touch with it. But more than that—Christianity itself, 'as this Church and realm have received the same', has been fed, enlightened and steadied by the Scriptures, and cannot fail to degenerate without them. One can hardly exaggerate the emphasis which the Church of England lays on the Bible either in the Ordination service or in its teaching and public worship. The Prayer Book is scriptural through and through. There is, I should think, no Church in Christendom which has gone so far in building its forms of worship on the Bible and systematic reading of it. That belongs to the Anglican inheritance. But it is not only a matter of public worship. Our Church wants our personal religion to be nurtured and sustained by the Word of God speaking to heart and mind through the Bible; and if not, the whole quality of Christian life is almost bound to be lamentably impoverished."

Dr. Barry continues: "At the Lambeth Conference we felt that urgently. If there is to be a revival of church life, in Catholic width and Evangelical depth, we must learn to make the Bible our own again. In one of their resolutions (No. 12) the Bishops ask all the Anglican churches 'to engage in a special effort during the next 10 years to extend the scope and deepen the quality of personal and corporate study of the Bible.'

Deeply Relevant

"Just the kind of thing that Bishops say?" They were not merely repeating pious platitudes. And they certainly are not blind to the difficulties. 'Something has come between us and the Bible.' What? The first sentence in the report is this: 'The Bible and the modern world seem at first sight to be very far apart and, even among those who wish to see the bearing of the one upon the other, there are many who are perplexed how to do so.' You couldn't put it fairer than that. The Bible tells the story of an ancient people, with a primitive agrarian culture and a pre-scientific outlook on the universe. We live in an industrial society in which our thought and outlook are dominated by the so-called scientific attitude. How can the Bible speak to our condition? 'Every-

(Continued on p. 24.)

"JOHN FIVE":

A TESTIMONY TO GOD THE SON

We believe that people who are soundly and fully instructed in the teaching of Holy Scripture are fairly safe from the influence of false doctrines; whether Roman or so-called Protestant. The people of God have to steer a careful course to-day between the old errors and the new: they must clearly distinguish the faith of the Gospel from the ancient inveterate mistakes we rejected at the Reformation, and from the false mushroom growths of distorted faith of the present hour.

It is foolish to assume that because a sect rejects the characteristic dogmas of Roman Catholicism, it must teach a genuine evangelical and orthodox faith. It is equally foolish to conclude that because certain forms of "Protestantism" are wrong, Rome must be right.

* * *

Well-intentioned but simple people are often misled by appearances—they may be invited to attend religious meetings in which the Bible teaching appears to be good, or to read periodicals and pamphlets which have a plausible air of genuine evangelical religion, and these occasions may seem to be instructive and truthful. If the deceptive teaching were plainly deceptive no one would be taken in; but naturally the appearance is thoroughly innocent. For instance, we have listened to Christian Science lectures and agreed with almost everything said, so thoroughly innocuous and truthful it was. **But**, it was not the real teaching of Christian Science; it was the inviting alluring talk which was meant to secure attentive hearing and arouse interest and sympathetic attention. The well-turned out American gentleman with suave and gracious and very assured manner was not teaching the false lessons of his sect, but only the elements of truth which serve to entangle the unwary.

* * *

In the same way we might listen to Jehovah's Witnesses, and be impressed by their apparently intense belief in the Bible, in the interpretation they give, and in their confidence that they are right. But, if we heeded them we would be bound to say that the entire Christian Church has been in soul destroying error from the very start—that the ancient Fathers, the ancient Creeds, the long line of evangelical reformers, Wyclif, Huss, à Kempis, Luther, Calvin, Cranmer, Hooker, and countless others did not know the truth at all. We

would be bound to say that the practically universal stream of Christian understanding of God's Word about the things of eternity—is nothing but age-long blundering and confusion. We would be bound to believe that the great scholars and saints of our faith were blind guides, and that saving truth was concealed from our race till "Pastor" Russell in the 19th century, and "Judge" Rutherford in the 20th appointed themselves as agents of light.

* * *

We could develop further illustrations from other sects which shelter under the word "Protestant", and by using the word are able to command a degree of attention which they could not have otherwise. We think we have made our point, that if people really knew God's word they could discern false assumptions and protect themselves and others from the insinuation of teachings which move far from the plain precepts of the Bible. Let no one say that apparently sensible people cannot be wrong; the most preposterous things have been believed by men of great abilities, and Church history displays many sects in every age which strayed far from truth. It tells us of many who discarded old errors only to fall into new ones.

What we need is, first, sound knowledge of God's Word and honest familiarity with it; and, secondly, we need to keep ourselves in the main stream of Scripture interpretation. The true value of Christian tradition is not that it supplies dogmas which cannot be derived from or substantiated from, God's Word, or that it is an equal source of truth; but that it is evidence of the plain and open interpretation of the faith which has been the strength and comfort of God's people in all generations. We can claim that the Divine promise that the Holy Spirit would guide into all truth has been kept. The evangelical tradition of Christianity is proof of this.

If we have the deeper knowledge of Scripture, and the orthodox understanding of it, we shall be safe indeed from the intrusion of false teaching, and a garbled explanation of a few texts will not overthrow our faith and pervert us. Knowledge of the Bible will protect us from taking a worldly view of faith: by that we mean that we shall not be impressed by numerical successes or large numbers. The Bible never considers numbers to be a sign of truth, and Our Lord doubted if He would find faith on the earth when He comes again. If majorities are bound to be right, then Christianity is wrong, for in this world it is a minority religion. If majorities are right, then

Israel in the pre-Christian period was not, could not have been, God's chosen: being a tiny minority it must, on this assumption, have been mistaken.

* * *

These points, however clumsily put, are important. We must keep on the well-worn path of evangelical truth. It is the safe road to follow, the road of apostles and prophets, the road of the sincere disciples in all ages—"we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they" (Acts. 15, 11). "Repentance towards God, and faith towards Our Lord Jesus Christ," and not special revelations and peculiar notions of doctrine are the necessary things for all of us. We need the Spirit of God, not abnormal ingenuity of interpretation, to keep us in the truth.

* * *

Now let us turn to John Five. We want to show how it compels us to recognise the truth that Our Lord is God the Son, the Second Person of the Holy Trinity. Neither "Person" nor "Trinity" are in the Christological vocabulary of the New Testament, but they do not teach "Three Gods", or that there are "Persons" in the modern sense of separate individual personalities. The distinctions are scriptural: facts of revelation and not of psychology. We do not depend on one or two isolated texts for our doctrine of Eternal Sonship, but on the whole tenour of Holy Scripture, and thus may study this chapter of the Fourth Gospel as leading with calm and restrained inevitability to the evangelical Catholic faith in the Holy and Undivided Trinity.

* * *

1. Our Lord is the source of most words in this chapter. He refers to His work and to the Father's work in such a way as to imply that there is a continuity, and that the work (creation and redemption) is one and the same and that the Father and Son are one—"My Father worketh even until now, and I work" (v. 17). The immediate reaction of the Jews was to interpret in a hostile (but perfectly correct) manner this saying—"He called God His own Father, making Himself equal with God" (v. 18).

* * *

2. Our Lord displays the most complete understanding of all God's work and will. It is not so much work shared, as work done in perfect unity and without the faintest element of difference (see the opening verses of chapter one of this Gospel)—"The Son can do nothing of Himself, but what He seeth the Father

doing: for whatsoever things He doeth, these the Son also doeth in like manner . . . the Father sheweth Him all things that Himself doeth . . . the Father hath given all judgment unto the Son" (verses 19, 20, 22, 27). We consider it impossible that the unique prerogatives of Almighty God could be transferred to one inferior in nature to Jehovah, so that we consider the above quotations to establish the Son's oneness with the Father.

* * *

3. A further group of quotations will establish the Son's equality with the Father: "As the Father quickeneth the dead, even so the Son also quickeneth whom He will" (v. 21). "All men honour the Son even as they honour the Father" (v. 23). "As the Father hath life in Himself, even so gave He to the Son to have life in Himself" (v. 26). "The works which the Father hath given Me to accomplish (i.e. to bring to completion) . . . bear witness of Me" (v. 36).

Quickening, or raising, the dead is a work of God the Father, according to His own will. Our Lord says that He too raises the dead according to His own will, which to all reasonable men implies equality, not inferiority.

Equal honour is not to be explained away. An ambassador may be called a viceroy, but he is not accorded "equal honour". That can be given only to an equal, and that is what Christians have always recognised. We have not had to try to wriggle out of it, and we have never found any awkward statements in the New Testament to embarrass us in our Trinitarian faith. It is true that formerly some people employed verse 16 of Hebrews ch. 2 as a "proof" text. This is not usual now, but its abandonment is not a weakening of the doctrine. It is only a consequence of a better understanding of the Greek word. Similarly, the verse (the "Johannine comma") in 1 John 5 which was an ancient comment which crept into certain mss. of the Greek, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" has been left out of the Revised Version. As it was not part of the original epistle 1 John its omission cannot weaken the New Testament teaching on the subject of the Godhead of Christ. We do not think it necessary to say as some Roman Catholic Biblical scholars say "this verse does not occur in any good Greek manuscript, but the Latin manuscripts may have preserved the true text" (Mgr. Knox "The N.T. in

English"), for the much more eminent Biblical scholars of the Biblical Institute in Jerusalem say that the verse is absent from the better Latin manuscripts ("La Sainte Bible", often called "The Jerusalem Bible", a French translation of the Hebrew and Greek, 1956).

The completing of God's work is so stupendous an enterprise, and so exalted, that we cannot possibly hold that it was left to be done by an inferior. It is the crown of God's purposes, contemplated from eternity before the world was (Ephesians 1): how then can we think of the end as left to one who is less than the Father? In what sense do these works "bear witness" of Christ so as to distinguish Him from, say, John the Baptist, if not by revealing His Godhead? Only thus can the phrase He used have real significance.

* * *

4. The Witnesses to Christ are named by Him in this chapter, and we are entitled to emphasise that the Witness has to be to something totally outside normal experience.

a. John the Baptist (verse 33). John had said "Behold the Lamb of God which taketh away the sin of the world." When later he enquired "Art Thou He that should come?" Our Lord answered by pointing to the works of God He had already done.

b. The works of Christ (verse 36). Here is the invitation to study the truth implied in the works (signs, wonders, etc.). We must go beyond the opinion "no man can do the works Thou doest except God be with Him," and say not only that "God is with Him," but that in Him "dwells all the fulness of the Godhead bodily."

c. The Father (verses 37, 38). The message of the Father's witness culminates in the Son's claim that "ye may have life" if ye come to Him. Here again we see the whole prerogative of God being exercised by the Son, yet the Father "cannot deny Himself", and this He would do if the Son did not share the Godhead. To argue that the Son is "a God", not Jehovah, but something less is a sort of Arian polytheism, or polytheistic Arianism. Whichever way you put it, it is intellectually indefensible, an outrage upon reasonable faith, and a contradiction of God's word.

d. The Scriptures (verses 39, 45-47). "They testify of Me." Read chapter 24 of St. Luke, especially marking verses 25 to 27. There Our Lord states that He is the great theme of the Old Testament. His words leave the student of

the Bible no alternative: either He is Jehovah, or He made a profound mistake. No discerning reader of Holy Scripture will fail to see that if the Bible is God's word, inspired by His spirit, Jesus is, as Thomas put it, "My Lord and my God."

Let us thank God for the blessedness which comes from reading His word with eager though humble faith. May it be true of every one of us that

"Thy statutes have been our songs
In the house of our pilgrimage."

(Ps. 119).

Then there is good prospect that "we shall see the glory of God in the face of Jesus Christ." (2 Cor. 4. 6).

CORRESPONDENCE

The Revival of 1859

We have been asked if the Revival of some ten years ago in the island of Lewis bore any resemblance to the Ulster Revival of 1859. On reading Mr. Campbell's booklet on the Revival in Lewis we note time after time the occurrence of characteristics of the earlier movement.

We may set out some of these features

- The long preparation of earnest prayer;
- the spirit of expectancy;
- the suspension of daily work and normal occupations;
- the awareness on occasions in churches and elsewhere of supernatural power;
- the fervency of prayer throughout the Revival;
- the extraordinary physical effects of spiritual anxiety and conviction in certain instances (perhaps more widespread in the far greater population of Ulster a century ago than in Lewis);
- the moral reclamation of many by turning to sobriety and decency;
- the evangelical orthodoxy of the faith proclaimed.

These points seem to us typical of both revivals. We wish it could be recognised more generally that man's first concern is with God. We can truthfully say that that recognition is the hall-mark of genuine Revival.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, FEBRUARY, 1959.

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EDITOR'S CHAIR

THE UNITY OF THE CHURCH.

Most of our readers know that the month of January is chosen as the season for prayer for the unity of the Church of Christ. The first part of the month has, for many years, been marked by a week of prayer sponsored by the World's Evangelical Alliance. Possibly this work, though commended by many leaders of all Churches, Anglican, Presbyterian, etc., is less observed than it used to be—for instance, we recall that in the city of Dublin much support used to be given to the meetings; and prayer-lists and commendations were circulated beforehand, but nowadays nothing is heard of the Evangelical Alliance. We are aware that there is a certain recoil from the word "Evangelical" in some circles, but we do not think that we have yet reached the stage when Protestant Christians may not pray together. The more likely reason for the decline of this Evangelical Alliance observance (here, though possibly not in other places) is that there is another week of prayer for unity regularly observed towards the end of the month. This later week of prayer is at once wider and narrower than the Alliance Week: it is wider in the sense that Roman Catholics and Orthodox, as well as Protestants, join in observing it, and narrower in the sense that while they all pray for unity they do not pray unitedly.

* * *

It is well-known that Roman Catholics are not permitted by their authorities to unite

openly in prayer, no matter what the purpose may be, with other Christians. Possibly they may be physically in each other's company and so pray silently for a common object, and possibly they might say together the Lord's Prayer. Of this we are not sure, as we have heard it stated that they cannot use the Lord's Prayer with other Christians as they cannot mean the same thing by it, and so will be praying for contradictory answers. One example of this which is usually given is the petition "Thy Kingdom come". To the Protestant (evangelical) the petition expresses the desire that all things on earth, man's will as well as all else, will be brought into entire and loving subjection to the purposes and will of God; and that Christ may soon reign unchallenged and supreme over all. To the Roman Catholic, who mistakes the Kingdom for his Church, the petition asks that the Latin Church of the West may be acknowledged as the Bride of Christ, infallible and having all things subject to it.

Another instance of what we may moderately call "opposed intentions" is found in the petition "Thy will be done". The evangelical believes that this means that men should turn from sin and trespass and rebellion against God and wholeheartedly obey His Commandments. The Roman Catholic, we suppose, is likely to construe it to mean that God's will is the Church's will, and that what is sought is the obedience of all men to that Church's dogmas and laws.

If we emphasise these different views of the Lord's Prayer it is plain that there is no unity of intention. But we think we ought to say that if people sincerely pray that God's will be done, a right and dutiful prayer has been offered. If we are all agreed in wanting God's will done then we can leave the prayer at the Throne of Grace collectively, even if we differ as to the meaning. We know that "Thy will be done" can never sound ambiguously in the ear of God. His will is not conflict or opposition, nor is it at cross-purposes. His will is in eternal harmony with itself.

Thus, we do not see that it is improper for divided Christians to use the Lord's Prayer together. We have often heard it said in praise of this prayer that it is wonderfully designed by its Divine Author to be comprehensive in the highest degree, so that Jews and Christians, even Moslems and others, can pray it together.

* * *

This, however, is a side-issue as our subject is Christian Unity and the particular prayer is cited as an illustration.

We have said that the season of prayer for unity which occurs towards the end of January each year is narrower in that separated Churches do not meet together for united prayer (though there are gatherings of individual believers). The practice of praying for unity is not thereby rendered insincere. It is right to pray that God will teach us the importance of unity, and that He will teach each part of His Church to realise what it has done, and is still doing, to hinder unity. Even if a Church assumes that it is blameless, or so little blameworthy that none ought ever to have separated from it, we still may believe that God "to Whom all hearts are open" can lead that Church to a truer sense of its failings and responsibilities for division. Prayer to God should be controlled by the proviso "Thy will be done" as we see in Our Lord's prayers in Gethsemane. It should not be offered with the assumption that we know His will quite clearly.

* * *

Of course we all tend to assume that our own Churches are right in their theology and right in their practice. At least our fathers thought so, even if this generation is not so confident. Should we assume that we need no improvements? A prayer much used in Ireland has the requests that God will "correct what is amiss, and supply what is lacking". Some add to this "and reconcile what is divided". The addition would not be necessary if we truly perceived that we all have things amiss and that we all have things wanting. Chief among them are the errors of self-will, self-satisfaction, complacency, and pride. We lack the fervent loving desire to be really one in Christ. In short, the New Testament quality of "philadelphia", "brotherly love", is very scarce. If we add to this the power of old habits of mind and the middle-aged "contentment with things as they are" we can see some very tough obstacles to visible unity, and often to invisible unity as well.

* * *

We can say these things in our own household of faith, i.e., among those who are agreed in the necessary truths of Christianity. By this we mean those who hold to evangelical orthodoxy (which is truthfully the ancient Catholic faith of the Gospel). The reason is that there is no profound gulf which separates any one of our Churches from any other. We may differ over order and Forms of Worship, but these are the instrumentalities of truth, not truth itself. They are the apparatus of the Christian experiment, not the spiritual power within.

Where the living Christ and His Word are supreme and unquestioned we have the inner unity. In Him we are undeniably one. Was this not remarkably exemplified in the great Irish Revival of a century ago? In last month's issue we printed an article on that Revival which showed that the whole community shared in the spiritual blessing because they were one in the necessary truths of the Gospel. In the Revival no one rose up as leader, and no one organised and directed the movement. No new doctrines were preached (for the Irish Christians knew well then, as they do to-day, that there can be no new doctrines), and no new denomination or sect appeared. In 1859 the Church of Ireland and the Presbyterian Churches and the Methodists were wide-open and faithful, and received a vast increase, to their permanent enrichment.

We may have our minor differences, and may wish that we could persuade each other to accept our own point of view, but we do not deny the full measure of Christian graces, blessings, and privileges to each other.

* * *

Even if some of us interpret our prayers for unity as meaning that we want God to change Methodists into Anglicans or Anglicans into Presbyterians, the more intelligent and faithful who pray for a united Church want one which will be neither C. of E. nor Methodist or Presbyterian, but the outgrowth, flowering and fruition of the best in all three, and in the other communions who share the faith with us. Here again the essential principle of true prayer must overrule everything—"Thy will be done."

* * *

But some will say, "if we are at one in the fundamental truths of our faith, and believe that we shall all be saved by the grace of Our Lord Jesus Christ, why agitate over visible or organised unity? If we have the unity that matters, why worry over secondary issues?" We agree that there is much in this sort of criticism of unity plans which demands serious attention. We admit that

1. There is much to be said against a World Church.

2. Most people are probably better able to grasp and value the smaller unit than the great one.

3. Our traditional inheritances ought not to be absorbed into a great new organisation so as to be well-nigh lost.

4. The spiritual interests of Christians might be under bureaucratic control and directed by persons quite alien to us in many important ways.

We could say a great deal more on these points, but we are prepared to believe that they represent the uneasy feelings of very many earnest people. No doubt the chief workers in the cause of unity have answers to these things: but we set them down because they show that opposition to unity may not be mere obstinacy or conservatism.

* * *

It is interesting to learn from an article in the "Manchester Guardian" of 16 Jan., 1959 (by Canon Roger Lloyd) that among the pioneers of prayer for unity were two French Roman Catholic priests. A few people may say that this fact shows that the movement is a subtle technique for getting us all back to Rome! But if we keep in mind the all-controlling principle of prayer—"Thy will be done", how can we go astray? Canon Lloyd does not always command agreement. For instance he writes: "Everywhere it is realised that schism is a deadly sin." This is plain nonsense. Not long ago we had occasion to remark to a colleague that a certain word has been rarely heard in ecclesiastical circles of late. That word is "truth". We may have unity in error, as well as in truth; and we may have schism in the interests of truth as well as in error. The Reformation of the sixteenth century was schism, but that schism was demanded by the force of truth. To heal a schism without asserting truth's paramount claims would be deadly sin! Canon Lloyd's statement seems to us to overlook the primary issue of truth.

* * *

We recognise, of course, that there are schisms in which the basic truth of the Gospel is not involved. We would probably admit that where there is no vital Christian principle at stake there is little beyond ingrained habit to sustain separation. But where vital principles are involved then separation is morally justified, and unity is not.

* * *

The above considerations show how right is the union of Churches now in being in South India. The Christians there, after long study of the will of God and the realities of their own situation, united into one Church, and God is prospering them. Christians in South India had not had the prejudices of many generations to overcome. They would not identify themselves with the tedious tradition of European sectarian history: God's will for them was a liberation from the profitless things of the past so that they could concentrate on the future.

It is far otherwise in the wider question of general reunion. Rome must agree with our

conviction of truth, or we must agree with hers: is there a third possibility that we both transcend our present beliefs and find a higher level of Christianity? That can only be a truly Scriptural Christianity. On our side most of us are willing to abide by Scriptural Christianity for we have never retreated from the position that the Word of God is our Rule of Faith.

* * *

Canon Lloyd suggests that we ought to look far more to the Church life of the early centuries than the Church of the middle ages or of the age of the Reformation. This is, in fact, a view held in Anglianism, for the 30th of the Church of England canons (which is also adopted in Ireland) emphasises the teaching of the ancient Church before the growth and influence of papal power upon it. The ancient church was not flawless, but it had faith and worship capable of helping us in our problems to-day. Nevertheless we can only copy the ancient Church to a limited extent, for its philosophy and science belong to antiquity, and its theology was still indeterminate. All this leads to the conviction that the only hopeful ground of unity is in common agreement that the Bible is the Rule of Faith, and that within its generous embrace many varieties of religious thought may be sheltered, and the errors of later days corrected.

* * *

Let us continue to pray for unity in the will of God. What we need is the desire to see His people and Church as God sees them. Our Lord prayed (John 17) that all might be one so that the world might believe in "His" divine mission. His standard of unity was the unity between Himself and the Father, a unity therefore of will and purpose: is this beyond the power of Christians to-day?

THE STRANGE TALE OF CONSTANTINE'S GIFT

Constantine was one of the greater emperors. Indeed history has agreed to call him Constantine the Great. The pope of the time was Sylvester, a not very great bishop of Rome, whose name has got tangled up with that of the emperor, so that it is very difficult sometimes to say what is legend and what is truth. No one nowadays has any doubt that the Donation of Constantine is purely a fiction, but the story was made much of in order to lift the popes into power, so it may be a good ending to our series to tell over again the strange story of Constantine's gift.

Constantine was the son of Constantius, one of the "Caesars" through whom Diocletian ruled his vast empire. Diocletian was the last and the worst of the persecutors of the Christian Church. When he failed to crush the Church, it was becoming plain that some other policy would have to be adopted, and it was Constantine who adopted it. His mother was that Helena, who, as we have seen, is credited with having discovered the True Cross. She seems to have been a woman of lowly birth, who held for a time the favour of the "Caesar", but who was later divorced. She did not, however, lose the affection of her only son, for later on we find Constantine, now emperor of all the Roman dominions, striking coins with her portrait on them.

When Diocletian abdicated in 305, Constantius became emperor of the West, and Constantine became Caesar in his place. A year later his father died, and Constantine became emperor in the West, and after struggling with many rival claimants, became sole emperor. He had become impressed with the power and organisation of the Church and was inclined to view it with favour and take it for an ally. When, before his last battle for supremacy, he had a vision of a shining cross with the inscription, "under this sign conquer," and he did conquer, it was easy enough to come to terms with the new religion. By the Edict of Milan, Christianity became first of all a legal religion and then a favoured religion, so it was plain to see that the Faith had conquered the Empire.

The relation of Constantine to his new ally was always a little puzzling. He favoured the Church, and lavished gifts upon it, but he could hardly be said to be himself a Christian. He presided at Church Councils, like the famous Council of Nicea, and he used all his influence to bring people within the fold. Christianity then, was not one lawful religion among many. It was the coming religion and the emperor's favourite.

The pope of this time was not one of the great popes. In fact very little is known about him; and it is one of the puzzles of history that so insignificant a person, should be so prominent a figure. He was the son of one Rufinus, and his mother's name was Justa. He became pope in 314, on the death of Miltiades (or Melchiades) and according to legend, met with and befriended the emperor. The new Roman Catholic Dictionary of Saints gives us only six lines about him and these are not very informative. "Silvester succeeded St. Miltiades as pope in 314, soon after Constantine had freed Christianity by the Edict of Milan. Silvester is supposed to have baptised Constantine and

cured him of leprosy and it was probably to Silvester that Constantine gave The Lateran Palace."

That is not only interesting for what it says, but for what it leaves out. For it is a minimum statement of what Silvester is supposed to have done for Constantine and of gifts that the emperor is supposed to have given to him in return.

According to the story, which comes from a sixth century life of Silvester, the emperor was smitten by leprosy, always a dreaded disease right down to our own times. Among the remedies proposed was that of immersing Constantine in a bath of blood. To this the pope strongly objected and suggested that baptism and the adoption of the Christian Faith were all that was needed. So in the Lateran, which had come to the Emperor as part of the dowry of his wife Fausta, Constantine adopted the Christian Faith and was baptised by Silvester. The year, according to tradition, was 324. It was natural that Constantine, cleansed from his leprosy, should be grateful to the miracle-worker who had brought it about. As a consequence he lavished gifts upon him, beginning with the Lateran Palace, which became the official residence of the popes till after the return from Avignon. And that is why, we are told, that the great Church of San Giovanni in Laterano is the pope's own cathedral and the head and the mother of all Churches.

But the Emperor did not stop short at a mere palace; however so large. He added to it the city and territory of Rome, as well as a considerable part of Italy. Then, reflecting on the situation, he thought that he would be better out of the way of the pope altogether and betake himself to the east, leaving Silvester to rule over the great and ancient city which once had ruled all the world. Eastward then went Constantine and built New Rome on the Bosphorus, calling it Constantinople after himself and leaving Old Rome behind him by the yellow Tiber, to be the prey of the barbarians.

Now that would be a very interesting story, and one that explained much, if there were anything in it. But, fortunately or otherwise, there isn't. The Donation of Constantine was born in the fertile brain of some clever ecclesiastic, and who was to deny the story when so few could read and write. Certainly it was used, and strongly used, to bolster up the prestige of the papacy. Appetite grew with what it fed on, and century after century the story of the emperor's gift was used in the long struggle between Church and State.

As it is, we have almost contemporary evi-

dence to show that the story is a pure fabrication. Constantine was baptised, not in the baptistery in the Lateran, nor even in Rome itself, but far off in Nicomedia, and on his death bed. The year, too, was 337 and not 324, and the person who administered the ceremony, was Eusebius, bishop of Nicomedia, and not Silvester, bishop of Rome. Besides that Silvester died in 335 and so could hardly baptise Constantine in 337.

The fable was exposed about the same time in England and in Italy, and few Roman Catholics would venture to defend it. But its work was done, and the Temporal Power had a basis on which to build. It was and is, the curse of the Roman Church.

—From "The Bulwark".

THE LIBERAL REVOLUTION VS. THE ROMAN CATHOLIC REVOLUTION

By Walter M. Montano

That true democracy is wholly incompatible with the aims and ideals of the Roman Catholic Church is amply documented in the literature of history. Where democracy shows signs of strength, the Roman Church has sufficient distrust of its constituents to deny them even the basic liberties of conscience allowed by law, but where the Roman Church has its hold on the government of a nation there is no hope for democratic action or spiritual or social betterment.

Latin America offers a sombre example of the devious machinations of the Roman hierarchy and of the crimes that have been committed under her patronage, of the tyrannical dictators she has elevated to power and even of the treason she has perpetrated against nations. She is at ease as long as she can play politics and place in government seats puppet dictators who obey her wishes. But she is quick and powerful to destroy these same puppets the minute they become a threat to her absolute control.

As the nations of Latin America have struggled toward democracy from the blight of moral darkness and feudal slavery to the Roman system, their lands have been repeatedly torn by warfare and bloody revolutions, in which the Roman Church has played a leading part. In Cuba, in Argentina, in Guatemala, to name a few, her role has been the same. She puts governments in power and then dethrones them when they no longer serve her purpose. She foments revolutions for her own ends. No matter what turn events may take, she is always on the winning side, for

she is ready to compromise with anyone and to sacrifice every principle.

It was the Roman Catholic hierarchy that brought Maximilian from Austria to Mexico to seat him on a throne that never existed. It was the archbishop of Puebla who welcomed General Scott when he invaded Mexico and who offered to celebrate solemn mass in his honour. The general refused, scorning the archbishop for his treasonous action. In later years it was the Roman Church that inspired the assassination of Mexico's president, Alvaro Obregon. It was under the instigation of the Roman prelate that an assassin shot at President Ortiz Rubio. And even a president such as Avila Camacho, who professed to be a Roman Catholic, did not escape the treachery of his own church. A fanatical Roman Catholic attempted his assassination when the president gave notice that he would not be a tool in the hands of the hierarchy in his own church.

Revolution in Venezuela

The most recent revolution in Venezuela is another proof of these manoeuvrings. As long as Perez Jimenez favoured the church, his position was safe and his dictatorship was blessed, but the moment he ceased to be a tool and became an obstacle to Rome's plans and demands the hierarchy had to dispense with him. It is not that Rome abhors a dictatorship, but that she wants a dictator who will rule according to her bidding.

Jimenez' effrontery in gaoling five Roman priests suspected of agitating against the government was dealt with summarily by the hierarchy. "From steeple after steeple, bells clanged out the Roman Catholic Church's defiance of the dictator and the signal for the strike to start. Auto horns, usually muted under threat of a hundred dollar fine, hooted in derisive chorus across the city." ("Time," Feb. 3, 1958.)

The revolution was on, under the auspices of the Roman Church. The archbishop was involved. The papal nuncio, a foreigner in the country, took active part in the plot, giving sanctuary to Dr. Rafael Caldera, head of the Roman Catholic political front, the Copei party.

The revolt itself was short-lived but the blood-letting lingered on while the passions of the mobs slowly subsided in a day and night of looting and burning.

Reviewing the political situation in Latin America and the involvement of the Roman hierarchy, Edward Tomlinson in an article appearing in the Roman Catholic "Tablet" (Feb. 22, 1958) writes:

"People in Latin America are beginning to say, 'When the church bells toll, it is time for the dictator to look for the nearest exit.'"

"There is no denying that in the last few years some of the most notorious strong men south of the border have had to walk the plank into political limbo as a result of attempting to engage the [Roman] Church in mortal combat . . .

"It is of more than usual significance that most of them were able to weather ordinary political and military plots for years, but that not one has been able to survive when he tangled with the people's religious institutions."

It is significant indeed when the Roman Church itself acknowledges that any dictatorship may survive as long as it does not "tangle" with the Roman hierarchy.

Benevolent Protestantism

In contrast with this type of revolution fomented by an ambitious hierarchy there is another type of revolution that has brought a great nation out of nothing. The Roman Church may call it a liberal revolution, but a historian verifies that it was a spiritual, rather than political or economic, movement that produced the United States of America.

In the strict concept of the word, Protestantism in itself is a continuous revolution, and it is Protestantism that has brought social and economic progress along with true spiritual enlightenment to the people who have adopted it as their religion.

No historian will deny the superiority of Protestant over Roman Catholic countries. A candid admission of this fact appears in the "Catholic Mind" (January-February, 1958):

"When the historian contemplates the course of human destiny since the classical ages, following the disorders of the end of the Middle Ages and those revolutionary upheavals which were the Renaissance and the Reformation, he sees two revolutions at work—or rather two chains of related revolutions, two revolutionary constellations.

"The first begins with the bourgeois and Puritan revolution in England, and attains its climax with the French Revolution, and ends with the apparent triumph of the Anglo-Saxon type of democracy after World War I, which seemed to have swept away the last tottering monarchies. . . . This first revolutionary wave reached England, the United States (whose war for independence was revolutionary), and France in turn—and after her, all of Europe, Latin America with Bolivar and San Martin, the China of Sun Yat-Sen, and the Turkey of Mustapha Kemal.

"These revolutions were essentially liberal. They expressed themselves on the political level through parliamentary democracy and on the economic level through industrial capitalism. On the social plane we see the arrival of the middle class to a position of domination, the summit of its historical career; from a cultural perspective, we see the emphasis on freedom of thought and expression. Morally, the accent is on individualism; from an international point of view we see a curious mixture of doctrinal internationalism and nationalism; in religion, there is a development of anticlericalism, virulent or moderate depending on the individual country. [And, we might add, on the degree of subjugation to the Roman Church prior to the revolution.]

"These liberal revolutions resulted in an economic enrichment and an increase of population of which we are the heirs. In spite of doctrinal errors and practical abuses, they certainly contributed to authentic human progress, especially in the emphasis on the sense of personal freedom, the guarantee of the individual man against the illegal or the arbitrary, the desire for a democratic participation of the citizen in the elaboration of collective destinies. They survive to-day perhaps more in their ideology than their structures, in western Europe and the United States."

—"The Protestant World", Sydney.

REVIEW

Roman Catholicism in England: From the Reformation to 1950. By E. I. Watkin. (Home University Library, Oxford University Press, London, 7s. 6d.)

It is unusual to get a book on the Reformation so full of what we may call sweet reasonableness, as this is. The word "bigotry" is not very often used, and the author is sometimes ready to concede a point, though occasionally his left hand takes up what his right hand has laid down. For example, he finds something to say on the famous combat between Kingsley and Newman, which is very near to a defence of Kingsley. Chesterton calls Newman "a spear blade," and certainly he is, so to speak, more heavily armed than Kingsley. He has a most convincing style, and a calm, reasonable way of putting his points, which is very telling. But what he did with his "Apologia", was to show that the charge of dishonesty was not a true one in regard to himself. Then Mr. Watkin goes on. "In refuting the general charge of dishonesty Newman was not so successful . . . How much truth there was in Kingsley's accusations is evident when we compare them with admissions made in

private correspondence by Newman himself."

Mr. Watkin finds "that the principal causes of the Reformation may be summed up in two words: 'ignorance' and 'disintegration'. And both are to be understood of Catholic Europe when the Reformation began." This is a frank admission, for such learning as there was was the concern of the Church. There were schools, though not nearly so many as were needed, and quite frankly they were used for Church purposes. The Borgias and others like them had made men wonder if the vengeance of an outraged God would not fall upon them soon. It was a time of decadence, and the world seemed like breaking up. Everybody knew that reform was necessary, and that it must begin at the house of God, but the Church held on its way, fought for its privileges, and refused to reform. There are those who inform us that if the Church had been left alone, reform would have come at length from within. But the tale is an old one, and oft repeated, and nothing really came of it but the fire and the rope.

The Scriptures were neglected, "almost buried from sight beneath the rubbish of a decadent scholasticism." It warms the heart to read a modicum of justice being done to Luther and Calvin, who "rediscovered these neglected truths, that human effort as such can do nothing to save us, that salvation is wholly and solely God's free gift in Christ to be received by a self-surrendering faith, that God's sovereignty is absolute, shared by no creature, His glory alone is the end and *raison d'être* of the entire creation and of man in particular; Scripture His word to man addressed to each and every Christian." This is a heartening voice to hear out of the Roman Church, but it is difficult to believe that it is anything else than a voice in the wilderness, otherwise why the worship of Mary, and the reluctance to allow the Scripture to be read except under due care and control, and the condemnation of justification by faith? Rome has many voices, but I doubt if this still small voice is likely to be heard in the din.

Naturally the chapter on Elizabeth's reign is a long one, and he makes some shrewd remarks on that powerful but enigmatic character. It is interesting to note that the Pope who excommunicated Elizabeth, namely Pope Pius V, was later made a saint, but not for his foolish and unintelligent action. "The deposition," says Mr. Watkin, "was a blunder, worse than a blunder, a disaster, probably the most serious blow inflicted on English Catholicism between the Reformation and the present day." "Homer sometimes nods," but

a Pope like this can nod his head off. For the bull did not harm Elizabeth; it actually strengthened her position, for it fixed the stigma of disloyalty to all her Roman Catholic subjects. Henceforth there were no martyrs among Roman Catholics, but only political offenders.

But, while we are on the subject, let us note that persecution was not on the whole severe. Penal laws were passed, but not put into force. The prisons were full of priests who had not been executed, though they were liable to that punishment; and it was quite possible to say Mass in the prison.

The next four chapters deal with the growth of Catholicism down to our own time. To a large extent it consists of lists of converts, and, I would venture to suggest that many of the names are unknown to Protestants. These lists are interesting, but not so interesting as the rest of the book. In connection with this, it is interesting to note, that the author speaks of "an appalling leakage to at least practical irreligion." Evidently he does not include Protestants among the irreligious, for he asks Roman Catholics "to remember that Protestants are baptized Christians, and as such, if faithful to God's grace, leading holy lives."

In the chapter before the Postscript, there comes a very interesting couple of estimates, as to the number of Roman Catholics in England and Wales. They differ widely, as many Roman Catholic sets of figures do. One estimates the numbers as in the neighbourhood of two and three-quarter millions, while the other puts it very near the round figure of five millions. Mr. Watkin puts it at roughly three millions.

—In "The Bulwark".

PASSING EVENTS—*cont'd. from p. 14.*

thing that you say may be true but what on earth has it got to do with us?" What is the bridge between these two worlds? The external apparatus is different but the great realities are permanent—the facts of birth and death, joy and sorrow, good and evil, and man's need for God. The concern of the Bible is with these realities—"the truths about the relation of God and man which are the key to the world's predicament, and . . . therefore deeply relevant to the modern world" (Resolution 1).

"But before we can hear the Word of God speaking in it, we must clear away clouds of misunderstanding and ask again what it is and why it is."

The Bishop of Southwell is to write more on the same subject in next month's Diocesan News.

—"The English Churchman", 21-11-'58.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Pope's Call for Unity. Protestant Viewpoint

Vatican sources said yesterday that it will probably take two years to organise the great Ecumenical Council which Pope John XXIII has announced on the theme of Christian unity.

About 4,000 prelates and scholars of the Roman Catholic Church are expected to attend the council, which will probably be held in the Vatican basilica of St. Peter.

The Vatican source said that during the long preparation for the council, unofficial Vatican approaches probably would be made to the Protestant communities of the West and to the Russian and Orthodox and other Oriental Churches.

Similar approaches were made during the five years of preparation for the last council, 89 years ago. They were unsuccessful and no other Christian Churches sent representatives.

There was very little chance that the unofficial approaches likely to be made to the Protestant Churches would produce sufficient agreement to justify their sending representatives to the next Ecumenical Council Vatican sources said. But one unofficial source pointed out that the profound and wide discussions which would precede the council were likely to create echoes in some of the non-Catholic

Churches of the West, which might lead to a new wave of movement toward Rome, similar to that of the Oxford Movement in England.

Oriental Churches

Sunday's announcement indicated that the Pope's principal aim in calling the council was to launch a movement which might eventually lead to the union of the Roman Catholic Church with the various Oriental Churches, estimated in Vatican reference books to have 150,000,000 followers.

Yesterday's international reaction to the move included the following:

Dr. Visser Hooft, Secretary-General of the World Council of Churches (in Geneva): "This illustrates the importance that the problem of unity has taken in our times." Dr. Hooft added that his council, which incorporates all Protestant denominations, and embraces the Church of England and the Greek Orthodox Church, was interested in "how ecumenical" the proposed conference was going to be.

Archbishop Joost de Blank, of Cape Town: "Anything that helps towards the breakdown of disunion is very welcome."

Archbishop James Hughes, of Central Africa (in Bulawayo): "Any move toward Christian unity is an excellent thing." It would certainly be supported by Protestant Churches, he said.

England and Scotland

A Church of England spokesman said yesterday that the Church of England would welcome an invitation to send an observer to the council. The Church of England, he said, was vitally concerned in the work of reunion and believed that if there was going to be a unity of Christendom it must include Roman Catholicism. The Church of England had never stood for only pan-Protestantism. He interpreted the Pope's announcement as an attempt to bring back the Eastern schismatic Churches to Rome, rather than an overture to the Protestant Churches. It appeared to be a logical follow-up of the Pope's Christmas message addressed to the Eastern Churches.

A spokesman for the Church of Scotland (Presbyterian) said: "The Pope's call for an Ecumenical Council is such a novelty that I don't know what our attitude would be if we were invited to send observers. We are very keen on the ecumenical movement, but not under Roman Catholic sponsorship. We want a union of Christendom, but not on their terms. The General Assembly would have to meet to decide what our attitude is if we should receive an invitation. No one person in the Church could make a decision."

American View

In New York, The Rev. Edward T. Dahlberg, president of the National Council of Churches, which represents 33 major Protestant and Orthodox denominations, said that anything that would bring together all the Churches of Christ "would be blessed of God."

Metropolitan Antony Rashir, Archbishop of the Syrian Antiochian Orthodox archdiocese in New York, said that he found no reason why the apostolic Churches should be divided. There was only one Holy Apostolic Church. Its differences could be ironed out in ecumenical councils. One way of reaching understanding would be to go back to the unity that existed before the great schism of 1045. A study should be made of the dogma and doctrine that existed then, and all that has divided Christendom since then should be discarded. "But when one side wants to rule the other, then I am sure the Eastern Churches will never take it," he said.

In Paris, a spokesman of the French Protestant Federation, which represents the overwhelming majority of Protestants in France, said that the federation's council would discuss its attitude towards the Pope's proposal next week.

In Finland, the Finnish Lutheran Church commented that if the Pope was making a proposal that differed from earlier views of the Roman Catholic Church—i.e., that unity of Churches meant that other Churches returned to Rome—he had an opportunity to present such proposals to the World Council of Churches, of which the Roman Catholic Church is not a member.

—"Irish Times", 27-1-'59.

[It appears to us that many denominations are busy about what does not concern them. The Council called by the Bishop of Rome is a Council to represent his Church, and to it are to be invited bishops, etc., of the Orthodox Churches of the East. It is very unlikely that Protestants will be asked to share in the deliberations. When it is said that any step to Christian Unity is worthwhile we enter the demur that unity is worthless without Truth. The Churches of the Reformation may best serve God by patient devotion to His Word].

* * *

First Oecumenical Council Since 1870. Ending The Schisms?

Rome, January 25.

The Pope to-day announced the calling of an Oecumenical Council of Roman Catholic bishops and other Roman Catholic Church authorities. This will be the first council since

1870, when Pius IX defined the dogma of papal infallibility, and the twenty-first in the history of Christendom.

This was interpreted as meaning that Christian communities other than those of the Roman Catholic Church and possibly even including Jewish representatives, might be invited to take part in the council, at least as observers.

The announcement was taken as being mainly directed towards the Eastern Catholic communities, including the Russian and Greek Orthodox churches, which are regarded by the Roman Church as being "schismatic". Unofficial Vatican sources said, however, that the Church might consider inviting emissaries of the British Protestant and other Christian Churches—which are regarded as "heretical"—to attend the council as observers, without a vote.

Attending a ceremony to commemorate the conversion of Saint Paul the Apostle, the Pope said the council was intended "not only for the edification of the Christian peoples but also as an invitation to the separated communities to join in seeking unity, longed for by so many souls in all parts of the earth."

The Pope, addressing 21 cardinals resident in Rome who were in attendance on him during his visit to the Basilica of Saint Paul, did not announce when the council would be held, but preparations are expected to take many months.

According to latest Vatican statistics, those entitled to attend the council include ten patriarchs, 1,616 residential bishops, 1,703 titular bishops, and 81 prelates and abbots nullius. Thus the council is likely to be attended by more than 3,400 of the highest prelates of the Church. The decisions of an Oecumenical Council, when confirmed by the Pope, are binding on all Roman Catholics and are considered infallible. The last one continued for six months.

Two Other Steps

In his address the Pope also announced two other important steps:

1. The calling of a synod of the clergy of the Diocese of Rome; and
2. Modernisation of the Roman Catholic Church's code of canon law and the promulgation shortly of a code of canon law for Eastern Catholics in communion with Rome.

No date was set for the synod but the decision to promulgate as soon as possible the code for the Eastern Churches was taken to be in preparation for the Oecumenical Council.

The work of drawing up this code has been

in progress for many years, latterly under the direction of Cardinal Peter Gregory XV Agagianian, Patriarch of the Armenians, one of the Eastern Catholic communities loyal to Rome, which are estimated to number about nine millions.

The Eastern Churches separated from Rome are estimated in official Church publications to have about 150 million followers, but this includes a large number of followers of the Russian Orthodox Church, partly destroyed by the Communists.

During the mass at St. Paul's, the Pope spoke about persecution in "well-known vast and distant regions of Europe and Asia." He concluded by saying a special prayer for the persecuted, especially those in Communist China—Reuter, British United Press, and Associated Press.

* * *

Anglicans Waiting to See if Invitation Comes

By our London Staff

While welcoming any move that could lead to closer co-operation between Christian Churches, some high-ranking spokesmen for the Church of England commented guardedly on yesterday's report from Vatican City that representatives of the Church of England and other Protestant denominations might be invited by the Pope to attend the twenty-first Oecumenical Council, perhaps later this year.

The Archbishop of Canterbury, who arrived at Lambeth Palace from Canterbury yesterday evening, withheld all comment on the supposedly forthcoming invitation while he waited to see whether there was actually going to be one and for what stated purpose and on what terms.

Dr. Fisher in the past has often expressed disappointment that the Roman Catholic Church has not co-operated with other Christian Churches. It may be assumed that he would consider sympathetically any proposals made by the Pope to improve relations.

Canon Christopher Douglas Waddams, secretary of the Church of England Council for Foreign Affairs, had said earlier that yesterday afternoon was the first time he had heard anything about a possible invitation to the Church of England to send delegates to an Oecumenical Council.

"Rather Unlikely"

To him the invitation sounded "rather unlikely". But if there really was an acceptable invitation offering "a constructive move toward co-operation between the Roman Catholic Church and other Christian Churches it would surely be welcomed." Any attempt to

break the deadlock should be acclaimed.

The Dean of St. Paul's, the Very Rev. Dr. W. R. Matthews, also restrained his expression of enthusiasm pending confirmation and clarification of the Vatican City report. "If it is true," he said, "it could be quite a step, and of course I would welcome any movement to bring the Churches closer together."

He pointed out that the Church of England in the past had made a gesture of goodwill to certain non-Anglican Churches by inviting them to send representatives to the Lambeth Conference and some non-Anglican observers had attended it.

—"Manchester Guardian", 26-1-'59.

[The information above adds to the news in "The Irish Times". We note the remark of the Dean of St. Paul's—"I would welcome any movement to bring the Churches closer together." Probably this was a passing remark spoken to a journalist, but we think it necessary to repeat that we might **not** welcome "any movement", but only such movements as are founded on or warranted by Holy Scripture. We say once more that the claims of truth are paramount].

* * *

Former Moderator Commends Proposal

The immediate ex-Moderator of the Presbyterian Church in Ireland, Very Rev. Professor J. Wilson, M.A., B.D., said in Belfast that anything that brought together the various branches of the Christian Church, to discuss their differences, was "all to the good".

The initiative taken by the Pope was commendable and a very nice idea, added Professor Wilson, who, as Vice-Principal of the Presbyterian College in Belfast, quotes from the commentaries of an old friend, Monsignor Kissane, President of St. Patrick's College, Maynooth.

A member of the Society for Old Testament Study, he told how it was his privilege, while in Rome a few years ago, to shake hands with the late Holy Father. In the Society, he said, there are Christians of many denominations and Jews.

Another person on whom he "was delighted to call" was the Dean of the Sacred College of Cardinals, Cardinal Tisserant, himself a student and master of the Scriptures.

[We have not seen any expression of opinion in the Press from Church of Ireland leaders. We think that they were asked, as Professor Wilson was, but preferred to say nothing. If so, they are wise, for in fact this

proposed Council has no significance for Reformed Churches. All they will be asked to do (as before) is to submit to the [Roman Catholic Church].

A Methodist Point of View. Dr. Donald Soper—

Dr. Donald Soper, former President of the Methodist Conference, told U.P.I.: "We should welcome every opportunity to work together, for unity is the primary need of Christian churches to-day."

[If we had the chance of speaking to Dr. Donald Soper we would tell him that unity is not the primary need of Christian Churches to-day. Their primary need is love—the charity which begins in—"philadelphia"—brotherly love. The next need of the Churches is Truth. If Rome maintains, as she must, that she is the One True Church, she cannot but consider Dr. Soper to be in a state of mortal error. Unity with heretics is, from Rome's standpoint, inconceivable. Either we or she must recant in order to secure unity. Our readers will not need, we hope, to be told where their true interest is. Our Rule of Faith is not to be surrendered, and our Creed expanded by new dogmas in order that an external unity among professing Christians is obtained].

Communism and the New Council

The biggest influence on Orthodox Church leaders in Russia, if not the Soviet Government itself, will be the Patriarch of Moscow, says U.P.I. A Protestant clergyman behind the Iron Curtain told a United Press International correspondent recently that Communist authorities are not favourable to a rapprochement among Catholic, Orthodox and Protestant Churches.

He indicated that the Patriarch of Moscow is opposed to a reunification of Christendom and that other Iron Curtain churches, Orthodox and Protestant, would follow the lead of Moscow on this issue.—U.P.I., Reuter.

[It is hard to see how Orthodox Christians living in lands behind the "Iron Curtain", i.e., Hungary, Poland, Rumania, Bulgaria, Russia, could submit themselves to Rome without severely damaging their status and witness. The Vatican has been Communism's most vocal foe, and an alliance with the Vatican would create, we think, a dire situation for all the peoples of Eastern and South Eastern Europe].

Translation of the New Testament.

Christians everywhere will be interested in the announcement that the new translation of the New Testament from the Greek texts into current English, begun just over ten years ago, has been completed. The translation will now be finally revised and prepared for publication, but it is not expected to be on sale until early in 1961. The work has been undertaken by a group of Oxford and Cambridge scholars under the general

(Continued on p. 36.)

CHURCH UNITY (1).

Quite apart from the meetings for prayer in the interest of Christian unity we have been familiar in recent years with what may be called the machinery of Church Unity. Among Protestant and Eastern Orthodox Churches there exists to-day a World Council. The activities of this Council are often recorded in the newspapers, and its influence, not only on Churches in Europe and America, but upon the younger Churches of Asia and Africa is enormous. At the present time proposals are being discussed for the merging into the World Council of "The International Missionary Council." This body was created by the Missionary conference held at Edinburgh in 1910. It has had nearly fifty years of very valuable strategic evangelistic work in the non-Christian world. The World Council of Churches on the other hand is a very recent creation, about ten years old. It may be that if the merging takes place the World council will be greatly helped by the addition of many men and agencies of mature experience and practical power. On the other hand it cannot be assumed that the combination will really benefit the pioneer missionary work. It may; but it may not. Many who are devoted to the missionary cause are not in entire sympathy with the aims and policy of the World Council in certain directions, and others represent Churches which do not belong to the World Council. Thus the ecumenical situation has its difficulties. Yet it is probably true to say that the difficulties are stimulating and challenging. There is no danger of stagnation, and non-Roman Catholic Christianity can exist without a dead level of agreement on every aspect of organisation and control. To be able to co-operate in spite of unresolved problems is a good thing as long as mere compromising is avoided.

* * *

Among Roman Catholics much interest is being created over the question of unity. The present Pope John is undertaking plans for a Church Council to consider unity between Rome and Eastern Christianity. Elsewhere in this number a certain amount of news is given about this.

Whatever the reactions of evangelical Protestants to the forthcoming Council, we cannot think it a bad thing that ecclesiastics should meet for discussion; for the outside world is reminded of supernatural concerns (as well as temporal ones), and some theological interest is aroused, and curiosity about religious questions is fostered.

Inevitably, however, we think the conclusion is foregone. It is improbable that Rome will give up any intellectual positions it holds. There is no institution less able to abandon the heritage of past ages. We expect that the Council can do no more than to urge once again that all dissidents return to the fold and while continuing some distinctive features, to acknowledge the supremacy and infallibility of the Pope.

* * *

For such acceptance on the part of Eastern Christians there is already a fair amount of precedent. There are in the Near East (as there used to be also in Europe in the Ukraine) what are called "Uniate" Churches. These are churches of the Eastern tradition which have their own liturgies and church language, but have accepted the jurisdiction of the Papacy. They are not "Western" or Latin. They have been brought into being as a result of proselytising members of the Eastern Orthodox Churches. We imagine that in some countries the forthcoming Council may intensify this policy.

* * *

Generally, the attitude of the Roman Catholic Church towards unity is to repeat its own definitions and claims, and to follow a defensive line. The purpose seems to us to be directed to reassuring the faithful rather than to opening up new lines of thought, or progressing into co-operation with others. A rigid attitude, and an inability to change or modify must build permanent barriers to fellowship.

Recently we read with interest the Pastoral letter on unity which was issued by the Cardinal Archbishop of Armagh, the Most Revd. Dr. D'Alton. It is, first, an exposition of the place of St. Peter as the Rock, and head of the Church; and secondly, it is a survey of the place of Peter in the early Church, i.e. the place of the Bishop of Rome as successor of Peter and Vicar of Christ.

"To Peter" said the Cardinal, "was given a primacy among the apostles not of honour only but of jurisdiction." To accept this is not really to the point as we see it, because our Lord said nothing about the perpetuity of these powers in the succession of bishops in one particular See. Even if it is probable that St. Peter was for a time in Rome we are far from establishing the immense claims which grew up through long centuries. We do not think that the narrative in

the Acts of the Apostles shows that Peter "presided at the Council of Jerusalem, the first Council of the Church"—In Acts, ch. 15, it is generally thought that the apostle James is described as presiding (though we admit that terms like "presiding" and "council" may suggest the ideas and practice of later times).

The words of St. Irenaeus about Rome are quoted "with this Church on account of its pre-eminent authority it is necessary that every Church be in concord." The Church of England scholar Dr. B. J. Kidd (whose volumes on early church history are very thorough) would by no means agree with this, for he considers that Irenaeus meant that the faithful from every part resort to Rome (the capital) for business or pleasure, and thus bring the tradition of Christian truth from every place with them, rather than go to Rome to find it.

"The power given to Peter and his successors constituted in particular the principle of unity, stability and permanence in the Church." The problem for the Protestant is that he cannot see proof for the belief that power given to St. Peter must have been intended by Our Lord to be continued in the bishops of the city of Rome. The Protestant believes that the secular importance of the city of Rome profoundly influenced its religious significance and prestige. When the imperial power was transferred to the new Eastern capital the head of the Christian community in Rome became the natural leader and was increasingly conspicuous. Indeed it does not appear that there were what we call bishops in the city for quite a long time after the middle of the first century. Old lists of names have little authority.

The fact is that we must interpret many elements of early and mediaeval church history in a different way from that which is current in Roman Catholic circles. The Reformers and their successors took the stand they did because they believed that the popular and venerable explanations of many things were erroneous. For instance, we are told only that in the eleventh century the Patriarch of Constantinople, Michael Caerularius re-opened the breach with Rome and was determined to make it final. But surely the fact that Cardinal Humbert and another legate of the Pope delivered a bull of excommunication against Michael was what made the real final breach.

We think over the problems of Christian unity, and the divisions of Christians, and are bound to say that humanly they are insoluble. We claim God's Word as the Rule of Faith. If all did so, harmony, if not unity, might be realised among us.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, MARCH, 1959.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

BOOKS ON THE IRISH REVIVAL, 1859.

In response to enquiries we propose to give an account this month of some of the books which record the events of the great Religious Revival in the Ireland of an hundred years ago. We do not think that we shall be expected to apologise for doing so, since our declared purpose is to treat of spiritual religion and Scripture Truth: in short, of Gospel Christianity.

* * *

A contribution (in the January number) on the history of the Revival referred to the numerous publications which appeared in the Revival years. They were generally the work of first-hand observers and active participants. Mainly in pamphlet form, they emphasised different aspects of the Revival, and in particular sought to explain the physical manifestations which broke out in many places at times of intense emotional concern. Some were sermons and addresses of an appropriate kind.

The first thing which strikes the student of the period is that those who were hostile to the movement, or at least, critical of it, published very little indeed. If the matter committed to the printers on one side or the other is any indication of the public approval or otherwise, then we can say truthfully that there is preponderating evidence of public acceptance as a revelation of spiritual power. If those who opposed or belittled the Revival were critics of any weight they were singularly reluctant to publish their views at the time. But in fairness to the clergy and

ministers among them we are bound to say that if they wrote against the Revival they would have alienated many who were subject to their pastoral care. Yet when allowance is made for this we may still say that those who were hostile did not make any impressive case for their views. We do not of course refer to incidental types of criticism, but to rejection of the claim that the Revival was God's Work.

* * *

Probably the classic work on the Revival is "The Year of Grace" by Dr. Wm. Gibson. This account of the Revival is a fair-sized volume published in 1860 by a minister and theological professor who was moderator of the General Assembly of the Presbyterian Church in 1859. Dr. Gibson follows the course of the movement from Connor, Co. Antrim to larger centres as it gained momentum and compelled attention. He properly lays emphasis on the long preparation of prayer and faithful expectancy. Like most contemporary publications we find the author able to speak from personal experience. The events he describes were typical of the towns and countryside. Whether in tiny groups or in vast congregations or open-air gatherings or in single instances, the work of grace in that year of grace is plainly told. What Dr. Gibson did not note himself he diligently and methodically enquired about from his acquaintances. We may admit that Dr. Gibson's book does not give information about every part of Ulster, or about Ireland in general, and there were districts in which revival influence was much less marked than elsewhere. Writing so close to the events it was probably inevitable that the more sensational happenings overshadowed the quieter experiences. Many places which could record no "striking" or "seizures" or great crowds responded to the Spirit of God by greater personal faith and prayer, in better lives, and in more serious views of life.

Fifty years after the Revival a new edition of Gibson's book was published. The special Jubilee preface to this edition summarised effects of the Revival which Gibson could not foresee. The writer of the preface could point to the great stream of Christian workers of all sorts which flowed from the Revival—Sunday School teachers, Bible Class leaders, foreign missionaries, candidates for ordination, etc. There was sustained improvement in public and private life, great zeal for Temperance and Social Welfare, and Church expansion everywhere.

* * *

One very valuable part of Dr. Gibson's book is the evidence of the effect of the Revival on law-breaking. He shows the steep decline in criminal

proceedings in all courts (and it must be remembered that a century ago law-breaking and prosecutions were far more numerous than in recent times) as well as the moral reformation of numbers of dissolute persons. We may not assume that every change of heart and life was permanently maintained, but undoubtedly a great proportion continued faithful, and the general level of public life showed the beneficent influence.

No reference to Dr. Gibson's "Year of Grace" can ignore a reply to it by a fellow-Presbyterian Minister, the Rev. Isaac Nelson, with the title "The Year of Delusion." This is a short book and seemingly very rare. It is not to be found apparently in the Library of Trinity College, Dublin, nor in the National Library of Ireland. We have, however, read it, and it is indeed a poor production, and written primarily against Dr. Gibson rather than against the Revival. The Revival is challenged because Gibson wrote enthusiastically in support of it. We will not say that Nelson is wrong in everything nor that Gibson is right in everything—but a fair comparison of the tone and spirit of the two books leaves us in no doubt that Nelson was captious and hostile beyond the limits of tolerable criticism.

* * *

In 1866 the Rev. Wm. Hamilton of Edenderry, Co. Tyrone, published a long study of the movement "The Revival of 1859." Hamilton, like Nelson, was definitely opposed to the Revival, but unlike Nelson, he had no personal animus against Gibson (and makes no reference to Revival Movement from the standpoints of Gibson's book). Hamilton appears to study the formal theology, church discipline, and pastoral relationships. He believed that the fetching of revival converts from place to place to give their testimony, and so to spread the Revival, was injurious to the Church system and undermined the influence and status of the settled and ordered ministry. He discusses these points calmly enough. As an orthodox divine it seemed to him that a convert of a few days' standing was not equipped to preach, or to supplant the regular ministry. But he should have recognised that it was an exceptional time, and that a convert's testimony was not the word of one who had just come to Christianity from heathenism, but was more likely to be the personal acknowledgment of truths of the Gospel familiar for many years though little heeded. Also, he should have noted that the convert's testimony was an endorsement of the ministry of Gospel preaching carried on Lord's Day after Lord's Day through the years by the regular ministry.

Hamilton was conservative and conventional in tone. He seems to have been a seriously-minded man, and needless to say, entitled to express his opinions freely.

These three books—Gibson's, Nelson's and Hamilton's, are by ministers of the Presbyterian Church, but one must not think that the 1859 Revival was a Presbyterian revival exclusively. All the evangelical churches in Ireland were concerned and many of the shorter publications on the Revival Year were written by Church of Ireland clergymen. The contribution in the January number, already referred to, shows how deep was the Established Church interest in the Movement, and how greatly the Church benefited by it. Some fifty years ago an article in "The Irish Church Quarterly" made the remark that the Revival movement tended to weaken the loyalty of converts to their church. A sufficient answer to that charge may be found in Gibson's book. He quotes the Bishop of Down as saying that in consequence of the Revival he had to increase the number of Confirmation Services greatly in his diocese. The Church of Ireland experiences in Belfast and elsewhere, the vast increases in worshippers and the need for Church enlargement in many places are sufficient disproof of the charge that the Revival weakened Church loyalty.

* * *

In the efforts to explain the physical phenomena of the Revival many theories of hysteria etc. were advanced. A prominent physician in North Antrim, Dr. J. C. L. Carson, wrote and published a series of "Letters on the Revival in Ireland." He repudiated the suggestion of hysteria, and believed that God directed the physical as well as the spiritual agencies of revival. He was evidently fond of controversial discussions, and was more than once involved in argument with the leaders of the Brethren Movement, C. H. Macintosh and J. N. Darby. His Revival letters he reissued along with other letters in a volume he thought fit to call "The Plymouth Heresies." It is necessary to specify this title so that any who want to read his views on the Revival may know where to look. Dr. Carson was, we believe, a Baptist.

* * *

Leaving the more or less contemporary accounts of the Revival we direct attention to what is unquestionably the most comprehensive and important book on the subject in existence—Dr. J. E. Orr's "The Second Evangelical Awakening." This work, published ten years ago, is the only work on the Revival we know of which is a work of scholarship. It is a university doctorate thesis covering the subject from the North

American Revival of 1858 till the end of the century. It sets the Irish Revival on the wider canvas of English-speaking Christianity, and does so in great detail. We read how Revival spread throughout these islands, and produced great organisations for world-wide evangelisation. Rightly does Dr. Orr call the movement "The Second Evangelical Awakening," for the first was obviously the Eighteenth century revival led by the Wesleys, Whitefield, etc. The two need never be separated.

Dr. Orr most patiently followed the course of the movement county by county through the British Isles. He is very thorough on Ulster, having carefully studied contemporary papers and pamphlets and books (he does not include in his bibliography the Rev. Wm. Hamilton's book). He also made great use of the files of the weekly "The Christian" which began publication a century ago as a repository of Revival news. Dr. Orr is an Ulsterman who studied and ministered in the United States, and was a chaplain in the U.S.A. Far Eastern forces. He wrote his book for an Oxford University research degree, and it is an important contribution to Church History. If only one book on the subject is to be read then it ought to be Dr. Orr's. The wisdom of this lies in the fact that Dr. Orr does not treat the Ulster Revival in isolation, as though it stood by itself: too often Irish affairs have tended to be isolated so that their true significance is not clearly perceived.

While Dr. Orr's book has an academic background, it is extremely readable, and he faithfully declares his own loyalty to the spiritual truths which marked the Revival. He is of course actively engaged in the Christian Ministry.

* * *

In the last few months two popular histories of the Ulster Revival appeared—(1.) "The Fifty-Nine Revival" by the Rev. J. R. K. Paisley (obtainable from the author, 423 Beersbridge Road, Belfast, 5s. 6d.): (2.) "God's River in Spate" by the Rev. J. T. Carson (obtainable from Publications Board, Church House, Belfast, 9s. 6d.).

Both of these have many interesting illustrations, and tell the story well. We think it a pity that Mr. Carson did not call his book simply "A History of the Ulster Revival" (or some such title), as we like a book's title to declare its contents plainly—this however, is but a passing complaint.

Mr. Paisley gives an interesting preliminary sketch of the early history of Ulster Protestantism (as regards the Scottish plantation or colony). He describes the history of Presbyterianism in the early part of the last century, and considers

it spiritually dead for the time being. He writes "this was also true of other evangelical denominations." If he had consulted volume 3 of Crookshank's "History of Methodism in Ireland" he would have found evidence of local revivals all through the period, and therefore he exaggerates on this point. Apart from this, the story is on the good familiar lines of Gibson and other contemporaries. These sources have been looked into, and the result is a very useful one. The various Ulster Counties are surveyed in turn, and long extracts are given from the reports and comments of Ministers and others who witnessed many stirring scenes. In some 200 pages the author has gathered a great deal of material, and his book is in a sense a convenient Digest of the literature of a century ago.

* * *

The Rev. J. T. Carson's book (138 pages) is rich in facts gathered from the newspapers as well as from more familiar sources. He has a good index which enables one to see at a glance the extent of the Revival in the North (place-names) and the leading individuals concerned. We have already referred to the illustrations which add to the book's worth. Several are of churches prominently connected with the Work. Among them is Trinity Church, Belfast, whose Rector, the Rev. Theophilus Campbell was among the foremost in promoting the Revival. It is good to have the photograph of Trinity since, alas, the church was destroyed by enemy action in the late war. We are glad to see also a photograph of the fine Gothic window which was placed in West Presbyterian Church, Ballymena to commemorate the Revival. As Mr. Carson remarks "this window must surely be the only stained-glass window erected to commemorate a religious revival."

"God's River in Spate" will have a very wide circulation among the Presbyterians as its author is the respected minister of Bangor, Co. Down, under the General Assembly. We hope it will be read by many in other churches, and not merely arouse interest, but stimulate people to prayer that in God's providence Ireland may experience a fresh religious awakening. We believe that revival is God's Work, and that we cannot tell Him when to revive His Work; but we believe that God's people can try to remove obstacles to revival by penitence and by prayer.

We hope we have now provided a reasonably practical guide to the more important publications on the Ulster Revival. Our great desire is that the interest in the Revival should not be ephemeral. If we are serious Christians everything that concerns Christian life and faith ought to hold our attention permanently. As Irish

Christians we have a special relationship to the Revival, for evangelical churches in this land show the lasting impress of that experience of a century ago. Spiritual people will never despise or deride the Revival though they may condemn certain excesses, and admit imposture here and there. Mr. Carson in his chapter "Charges against the Movement" bluntly states that in face of the real results, the charge that the Revival was an unmixed evil and an abomination "just makes no sense." He is right.

* * *

May we suggest that one happy outcome of the commemoration this year of 1859 would be, the cessation of strike among professing Christians and a fresh understanding of "the unity of the spirit in the bond of peace"? It is easier to be contentious than peaceable, but how unrewarding except to our self-conceit contention is!

VICISSITUDES OF THE PAPACY

An address by

Archdeacon T. C. Hammond, M.A., Th.D.

The subject of Papal claims has been brought before the public once more by the earnest appeal of Dr. Davis urging all Roman Catholics to pray that all men would come to acknowledge Peter and his successors as the divinely appointed rock of Christian unity. Protestants gladly recognise the earnestness behind this appeal, but find themselves unable to yield to the entreaty. The subject is so very complicated that it would take a treatise to unravel all its complexities. But there is one circumstance, or better still, there is a set of circumstances connected with the claim of the present Pope to be the successor of Peter that received very great consideration in times past, but has recently been allowed to sink into oblivion. It may interest my hearers to recall some of it.

R.C. Unity?

The general impression among Roman Catholics is that from the time of Peter right down to the present age, there has been an unbroken succession of distinguished men all renowned for their virtue and steadfastness in the faith, and this has no rival in all the complicating experiences of our struggling humanity! Everywhere else we find a measure of discord and disunity. Here we find the solidity of an imposing agreement which time has never disturbed! Macaulay's panegyric on Rome in his review of Von Ranke's "Lives of the Popes," in which he pictured her as still standing in august greatness "when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch

of London Bridge to sketch the ruins of St. Paul's" is transferred without reflection to the occupants of the proud Roman See, and men begin to believe that we have evidence of continuity that excels any example of long lines of kings. It is popular sentiments like these that keep alive pictures and becloud the mind.

Papal Schism

It is well at times to study the question critically and discover if history really records an unbroken, unhindered succession stretching from A.D. 68 (the date assigned in a recent Douay Testament for Peter's death) down to A.D. 1958. Such a phenomenon might well occasion wonder. But the facts are very different, and are admitted to be different by impartial investigators. The Papacy was subjected to the same internal disorders as every other human institution. The question as to whether the early names in the list of Popes were bishops or presbyters has been discussed at length by Bishop Lightfoot and others. It is certainly remarkable that Ignatius, who lays so much stress upon obedience to bishops, abstains from any reference to the bishop in his letter to the Romans. It is suggested that the See was then vacant, but it seems strange in such circumstances that the earnest martyr did not impress upon his readers the importance of choosing wisely when they essayed to elect a successor to Peter. But all such considerations are dismissed in many quarters with an impatient shrug.

* * *

We need not enter into prolonged discussions of this nature to disprove the idea that a supreme authority at Rome was so dominant that the whole Christian world acknowledged it until the rise of Martin Luther and Henry VIII. One of the great problems that faced the Church in the middle of the third century was the question as to the treatment of those who had denied the faith under pressure of persecution and subsequently repented of their action. The controversy was long and acute. Cyprian took a leading part in it on the side of moderation. Cornelius, the recognised Bishop of Rome, was also on the side of moderation, but he was opposed by the confessors, as those were called who had suffered hardship for their faith. The opposition was so strong for a time that actually Novatian assumed the title of Bishop of Rome, and has the distinction of being called by the Jesuits, Labbe and Cossart, the first Anti-Pope. Cyprian strove gallantly to have the claims of Cornelius recognised in Africa, and ultimately the Novatian schism was healed. But at the time the Church needed guidance in a most delicate matter. The authority of the recognised Bishop

of Rome was set aside by a considerable section of Christians in Rome itself. The schism was ultimately healed, but not before a rival bishop had been set up in Rome itself, who drew many to his standard. There was no protection against this evil but the united voice of many bishops who stood by Cornelius and rejected the overtures of Novatian. It may be said that Cornelius triumphed in the end. That must be conceded. But how could the established claims of the divinely appointed Vicar of Christ be challenged by men who had been forward in professing the faith of the Gospel? That raises a very serious question indeed. Further, though it is true the opinions of Cornelius and Cyprian ultimately held the field, we have to recognise that the schism in the Roman bishopric, in the words of Dr. Benson, "planted bishops in all the leading Sees from Spain to Pontus," and "lasted on until the end of the sixth century." At least this is a serious vicissitude in the Papacy. Cornelius failed, through no fault of his, to carry some of the clergy with him. They at once elected another bishop.

Breaks in Doctrine and Order

But this is not the end of the problems that confront the historian. When Liberius failed to sustain the Christian faith, another bishop exercised sway at Rome. He is entered in Labbe and Cossart's list as "S. Felix II, by some so called," and is excluded from the lists of true popes. However perhaps out of deference to his saintship, he is not labelled like the others as an anti-pope. So we have the strange anomaly that Liberius, who was a heretic, is in the accredited list, and Felix, who was a saint, but who was rejected as a true Pope by some, is left out. This gives such a puzzle to Labbe and Cossart that they read later Felix II, otherwise III, and Felix III, otherwise IV, plainly indicating a certain hesitancy as to the correct list. If there was an unalterable succession fully accredited, it seems passing strange that we have a man about whom it cannot be said whether he is Felix II or Felix III.

* * *

Our confusion is still more confounded when we discover that Steven III ascended the Papal throne in 752, and yet another Stephen III succeeded Paul I in 768. At that time there were two schisms disturbing the serenity of the Papal seat. A still graver situation arose in the late ninth century. Pope Formosus was elected in the year 890. He was succeeded by Stephen IV in 896. Before Stephen IV was made Pope, Labbe and Cossart tell us that Boniface invaded the Apostolical See and held it for 15 days. They add, regarding Stephen, that, like Boniface, he ob-

tained the See by force, fraud and tyranny. But, for the sake of arresting the schism, one who was equally an intruder and thrust out an intruder, is reckoned among the Popes by common consent. The account goes on to say he was a most infamous man, yet the entire Catholic Church acknowledged him as Vicar. We read that he not only mutilated the dead body of his predecessor and flung it into the Tiber, but that he also deposed from their offices or ordered to be re-ordained and re-consecrated, all those who had been ordained or consecrated by Formosus. Labbe and Cossart feel the force of this objection, and while they admit that the whole of the clergy received him as Pope, yet declare he was a madman, and at least suggest that he was an intrusive false Pope. The sacrilegious lunatic held the See of Rome for six years and was then strangled in prison.

* * *

This matter of re-ordination has a curious history. Pope John IX, in 904, repealed all the acts of Stephen, and yet Pope Sergius III, in 906, again ordered that those who had been ordained by Formosus should have their orders repealed. But the Council of Trent declared that the Sacrament of Orders cannot be repealed without sacrilege. Who was right? If indeed the Pope is the appointed guardian of orders in the visible Church of God, we have a problem of the first magnitude affecting, as Auxilius states "a great multitude of bishops, priests and deacons." Auxilius was himself ordained by Formosus, and therefore we would expect him to know the facts, Morinus, who printed the two books of Auxilius defended the ordination of Formosus, and who was once himself a Protestant, can only supply in defence of the vacillations of Popes Stephen VI or VII (for he is given both numbers, another evidence of the difficulty of fixing the list of Popes), John IX and Sergius III is that, "It had not yet passed into a thing settled, and an axiom of the Catholic faith, that whenever ordination performed according to the rites of the Church and by a bishop ordained according to those rites, was valid and in no case to be repealed." (Concerning Sacred Ordination, pt. 11, p. 282, Antwerp 1695). So this particular Papal vicissitude reveals a gap in the doctrine of the Church not filled until the Council of Trent in its session held in 1547.

But the awkward fact in relation to the theory of Papal claims is that Popes were not only ignorant of Christian doctrine, but acted contrary to that which was subsequently defined. Protestants cannot help seeing a grave weakness here. There is great confusion as to the so-called Anti-Popes. As an illustration, we may point out that Labbe and Cossart makes Sylvester III, in 1043,

to be an Anti-Pope, while Platina records his name in the list as a true Pope. They also class Benedict X in 1059, as an Anti-Pope, and Platina again reckons him in the list of the true Popes. Again, Pope Leo IX is classed as a saint. Why did he attach the number nine to his name if Leo VIII, the only Leo VIII, mentioned by Labbe and Cossart, was as they state, "an Anti-Pope put in by force." And why does Platina insert a Leo VIII as a true Pope after Benedict V some two years after Labbe and Cossart's date for the Leo VIII they regard as a false pope. Dr. Milner drops out Clement IV altogether, and Labbe and Cossart register him as a true Pope. The more we study the list of Popes the greater seems the vicissitudes of the Papacy.

RESURRECTION.

The Resurrection of those who die "in Christ" is the supreme affirmation of the faith of the Gospel. We must proclaim it as the essential message of the Church of God—"As in Adam all die, so in Christ shall all be made alive."

The Resurrection of the body is one of the facts declared in the Christian Creed. Some might say that the doctrine of a future life is pre-Christian—that it has been accepted by pagan philosophers and by many non-Christian religions. No one denies this; but the point is that the theory of a future life is not identical with the Christian doctrine of the Resurrection of the body. The testimony of non-Christian religions to survival after death is valuable as showing the well-nigh universal hope of humanity, and the sober speculations of wise men show that there is nothing absurd in believing in life beyond the grave, but the claim of the Christian faith is that hope and longing have been given ocular demonstration and proof in the fact of the Risen Saviour.

* * *

While we may scarcely call it "pre-Christian" in the same sense as "non-Christian," we must recognise the priority of the Pharisee expectation of a future life, and even of Resurrection. The Pharisees apparently carried on the old Testament hope to an advanced stage, and the words of Martha when her brother Lazarus died show us how firm was this confidence among those sections of the Jewish people who were under the influence of Pharisee teaching—Martha said, in answer to Our Lord's assurance "Thy brother shall rise again," "I know that he shall rise again in the resurrection at the last day" (John 11. 24). This was founded largely upon the

teaching of the book of Daniel—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12. 2).

We find the Pharisee faith well set out by St. Paul. When he was converted to the Christian faith he realised that Christ Whom he had thought of as a malefactor rightly put to death, was alive and in glory. He did not need to be persuaded of a future life, for his Pharisee faith was firm on the point. Nevertheless, when we read his great exposition of the Resurrection doctrine (in I Cor. 15) we may conclude that he had abandoned the grounds of the Pharisee hope for better ones. He had come to realise that the Resurrection of the dead is so intimately bound up with Our Lord's triumph over death that no other consideration need enter the Christian's mind—"Christ the first-fruits, then they that are Christ's, at His Coming" (I Cor. 15, 23).

* * *

In a perilous situation (see Acts, 23) St. Paul had used his Pharisee sectarianism in self-defence. When attacked in the Jewish Council as a wrong-doer he had taken advantage of the antagonism of priests and Pharisees (largely over the faith in a future life which the Jewish priests denied) and brought the Pharisees over to his side by crying out "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question." The Pharisees were ready then to say that they found no evil in Paul. We may consider then that Phariseism had in some measure prepared St. Paul for the central message of the Gospel, though of course the Christian view of human destiny was infinitely richer than anything contemplated in Judaism.

We may recall another statement of St. Paul (Acts, 24) in which he repeated the claim to be still in harmony with Pharisee theology. Before the governor Felix at Caesarea St. Paul explained his difficulties, and acknowledged that he shared with his opponents faith in a future life—"having hope towards God which these also themselves look for, that there shall be a resurrection both of the just and the unjust."

* * *

Naturally this faith was taught by St. Paul's fellow apostles. From the start the Resurrection was the essential principle of their teaching. St. Peter (Acts, 2) in his first address to the Jews of Jerusalem (on the day of Pentecost) emphasised the rising of Our Lord from the dead and quoted Psalm 16 to show that it had been foretold that the Messiah would not be held by death—"My flesh shall dwell in hope because Thou wilt not leave my soul in Hades, neither wilt thou give

thy Holy One to see corruption." David, said St. Peter, "spake of the resurrection of the Christ."

In his first epistle St. Peter declares that God the Father "begat us again unto a living hope by the resurrection of Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

* * *

St. John the Divine in Revelation 20 wrote of "the first resurrection," and of the blessedness and holiness of those who share in it. We may be sure that every other apostle had the same message, and that "the living hope" was the great joy of all believers from Pentecost onward.

* * *

The Christian faith is, as we have always believed, "the resurrection of the body." We are not living in hope of persistence after death as disembodied spirits; and we do not hold that after death we are absorbed into the Over-Soul. "The Resurrection body" is, of course, outside our present experience—necessarily so. Yet the New Testament gives us suggestive thoughts which enlarge our ideas, and afford our faith material on which to reflect. St. Paul borrows from Our Lord the idea of the seed which falls into the ground and dies (John 12, 24), and bears new life, and he elaborates it (I Cor. 15, 42) saying that God gives the seed "a body even as it pleased him, and to every seed a body of its own." This implies the survival in new form of individual personality. Identity is not destroyed, but transformed. The transformed personality which is "clothed upon," is likened to a star. This is a suitable image for the glorious life hereafter, and the apostle teaches that there is no common level, but each differs from other (v. 41). This, too, points to individual survival.

We may note that in this same chapter St. Paul uses certain adjectives to describe the glory of the resurrection body—it will be incorruptible, and heavenly, powerful, and spiritual. All this helps us to realise that the future holds the promise of perfection in contrast with the infirmities and failings of our condition now.

* * *

The Easter message, the message of the empty tomb, of the road to Emmaus, and of the Upper Room must be increasingly precious as we look forward. The loosening of attachments here should go along with stronger convictions of eternal life and spiritual maturity in the presence of God. The promise is "It is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is" (I John 3, 2).

We shall be conformed to the body of His glory (Phil. 3, 21).

PASSING EVENTS—cont'd. from p. 28.

direction of Rev. Dr. C. H. Dodd, Professor Emeritus of Divinity at Cambridge. No samples of the new translation are yet available, but it has been explained that the translators have aimed to render the oldest and best Greek manuscripts into contemporary English, avoiding both archaic phrases and transient modernisms. The Church of Scotland led the way in the launching of the project, which has the support of all the Churches except the Roman Catholic, and also of the British and Foreign Bible Society and the National Bible Society of Scotland. The revision extends to the Old Testament and the Apocrypha, but it will be several more years before the whole Bible is translated. There is every reason to believe that the scholars concerned in the work are discharging their responsibility conscientiously as in the sight of God. Writing many years ago "On a Fresh Revision of the English New Testament," Bishop J. B. Lightfoot said: "It must be our single aim to place the Bible in its integrity before the people of Christ, and, so long as we sincerely follow the truth, we can afford to leave the consequences in God's hands: and I cannot too strongly urge the truism (for truism it is) that the higher value we set on the Bible as being or as containing the Word of God, the greater (if we are faithful to our trust) will be our care to ascertain the exact expressions of the original by the aid of all the critical resources at our command." That aim, we feel sure, is guiding the present translators.

—Comment in "The Christian," 16-1-1959.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

WEST GERMANY

Mixed Marriages

The denominational setup of the German population has changed greatly since the war. Roman Catholics and Protestants are living closer together than ever before and the result is a larger number of mixed marriages. Early this year the Roman Catholic Church took action against this trend. In a circular read from all pulpits, its bishops warned their flocks that a mixed marriage was a "dreadful misfortune" even when the Protestant partner agreed to a Roman Catholic wedding and a Roman Catholic education for the children. This widely publicised tightening of the church's policy has tended to increase interdenominational tension. The conference of Lutheran Bishops has now published a statement of the Lutheran position on marriage, making the following points:

1. A mixed marriage is a valid marriage and mixed couples are welcome to the Evangelical wedding ceremony.
2. A mixed marriage may make it difficult for the partners to arrive at full inner communion and still remain faithful to their respective denominations.
3. A Protestant is not subject to Roman Catholic canon law. "The pressure of con-

science brought to bear on partners by the Roman Catholic Church is, we believe, incompatible with the gospel. This Roman Catholic policy is, particularly under the present conditions, not apt to advance the common Christian tasks." Referring to the Roman bishops' new regulation that an Evangelical wedding does not constitute valid matrimony, the Lutheran bishops declare: "Against this we state: a marriage once concluded, no matter whether it is a mixed marriage, is not invalidated by ecclesiastical law." All Evangelical Christians marrying Roman Catholics are urged to remain faithful to their church and give their children an Evangelical education.

The Roman Catholic and subsequent Evangelical statements were given wide publicity by our press. In consequence everybody is mixed up about mixed marriages. The practical result of all this may well be that many couples who would ordinarily have decided on a Roman Catholic wedding will now turn to the easier and more charitable Evangelical yoke.

* * *

Suitable Site For £25,000 Statue.

Experts have carried out boring tests on the site for the proposed bronze statue of Our Lady, at the mouth of Dublin Harbour, and have reported that they are satisfied it is suitable.

The site, which is between the Old Pigeon House and the Half Moon Swimming Club, was donated by Dublin Port and Docks Board, and has been blessed by the Very Rev. F. Canon Gaynor, P.P., Ringsend.

The statue will be three times life-size, and will stand on a 60-foot granite plinth. The project will cost about £25,000, and the Rev. Vincent Kehoe, C.C., of St. Patrick's, Ringsend, chairman of the statue committee, said yesterday that £10,000 had been raised already.

[The above, from the "Irish Times" of 17th March, 1959, brings to our mind the attempt made some years ago to erect at Kingstown Harbour, Dun Laoghaire, Co. Dublin, a great statue of Christ the King. We believe that the site was chosen and the statue purchased and delivered at Dun Laoghaire. It was never erected, and was, we understand, most unobtrusively conveyed away to another destination. Visitors to Eire who arrive on the mail-boat at Kingstown Harbour do not therefore see the statue of Our Lord which was intended as an affirmation that Eire is a Christian state.

But visitors to Eire who travel to the port of Dublin, and merchant vessels from all quarters, are likely to see the statue of the Blessed Virgin already referred to above. The site is

on the long wall bounding the South side of the Liffey and stretching out into the bay near Poolbeg Lighthouse. If statues of religious significance are thought appropriate it seems a pity that the statue of Christ the King already available, cannot be erected at the port of Dublin.

The devotion to Christ the King was inaugurated a generation ago, but has not had an appeal comparable to that fostered by the Marian Year].

* * *

How To Reply To Jehovah's Witnesses.

Our recent series of articles on "Strange Sects," which was written by Miss Helena Charles, has brought many suggestions from readers for dealing with unwelcome callers who peddle unwelcome literature.

The Canadian Church has published an official card—the text is the work of the Rev. Fr. R. F. Palmer, SSJE; and householders who keep a copy by the door find that when it is read, Jehovah's Witnesses invariably depart without argument.

"You Preach A Cruel God."

The card reads:—"I admire your zeal in trying to forward your beliefs. I am sure you are a sincere person. But I cannot accept your literature. You preach a cruel and unreasonable god who is going to sweep most of his children away in a horrible battle of Armageddon while you Witnesses stand aside and look on.

"I don't believe that you will really like to look at such a wicked thing. You are too kind for that. Yet you make out that God is not good and kind. He destroys his own children, not because they are morally bad, but rather because they do not join Jehovah's Witnesses. You would not treat your children like that. So you are better than the god you preach.

"For ages he has known, according to you, that he was going to have this horrible battle of Armageddon, and yet he has gone on making more children to be destroyed. I want nothing to do with such a god. If you go on preaching him, you will get to be like him, cruel and unreasonable. You Witnesses consider this world hopeless and so you leave it to perish. You make an effort to help the suffering by supporting hospitals, orphanages or other works of mercy. You take no part in seeing that we have good, honest government.

Cod Of Love.

"I believe in the true God, the God of love, not in your old god of hate. I believe in the

gospel—that means the good news that God loves us and cares for us. I do not believe your message of bad news. I know what the true God is like. Your unreasonable god is not one bit like Jesus who went about doing good, healing the sick, feeding the hungry, and himself died for us on the Cross instead of destroying us. You are too good a person to be a Jehovah's Witness. Be a witness for Jesus and the God of love. Spread his good news of the gift of eternal life here and hereafter.

"Thank you for calling and for listening to me. I shall be pleased if you will read this. Good day, and God bless and convert you."

—"Church Times," 6/3/59.

* * *

"Success Beyond Its Hopes In Catholic Inquiry Centre."

From our own correspondent.

Fleet Street.

A big advertising campaign in British newspapers and magazines, designed to attract more converts to the Roman Catholic Church, is shortly to be launched. This is revealed in the annual report of the Catholic Inquiry Centre, which has its headquarters in London. The centre was prevented from increasing the volume of its advertising last year because it had to spend its money on erecting a large new building alongside the present headquarters to cater for its increasing work.

In the report, the Rev. Michael O'Connor, the young Irish priest who is director of the centre, says that "the fruits of our work in past five years have surpassed all our hopes." He states that inside those five years 116,645 people had asked for the centre's brochure; 64,687 had taken the postal course of instruction and 4,144 had later notified the centre that they had become Roman Catholics as a result.

"Our advertisement campaign has been extremely successful and we are convinced that as we enlarge and improve it further we will have even more satisfactory results," Father O'Connor says.

The centre also plans to increase the number of its voluntary helpers in the British Isles from 60,000 to 250,000.

What sort of people reply to the centre's advertisements?

"People of all creeds and of none, from all over the country, including Northern Ireland," a spokesman at the centre told me to-night.

[The above is from "The Northern Whig" of Belfast, (27/2/59). We do not question the statistics, and it may easily be seen that a recruitment of some 4,000 out of an initial body of enquirers of some 116,000 is only 1/28 of the total, or very little over 3%. No sign is given of the permanence of those conversions. Nevertheless, evangelical Protestants might very well learn a lesson here, and try to propagate the gospel faith on a sound level of historical and biblical scholarship, and with Christian courtesy as well].

* * *

World Refugee Year. Inter-Church Aid.

Inter-Church Aid and Refugee Service will be taking a major part in World Refugee Year which the United Nations Third Committee recently approved by a big majority.

The idea of an international Year to speed up refugee resettlement originated in this country and for some time a committee has been in existence, successfully urging the Government to give its backing. On the committee's initiative H.M. Government, through diplomatic channels, secured international

(Continued on p. 47.)

THE STORY OF A PRIEST.

The Rev. Jose M. Rico.

Most readers know that a great deal of evangelical work is carried on in South or Latin America. It is largely supported and staffed by our co-religionists in the United States and Canada. We have read of the persecution of evangelicals in Colombia, and realise that it is an example, perhaps an extreme one, of the opposition to the spread of Gospel knowledge. Recently, in the "Irish Times," we have had a correspondence in this matter. Roman Catholic writers have either sought to disprove that there has been any persecution of evangelicals in Colombia, or to suggest that some outrages did take place, but in a time of Communist-Conservative conflict, or asked us to remember that Colombia is a very different sort of place compared with Ireland or Great Britain. Protestant correspondents have patiently shown the dubious character of some of the evidence brought forward against the claim that there has been religious persecution. We would be more gratified to read in the same paper a full discussion of the situation of Protestants in Spain. In that Western European state, far nearer to us than Colombia, evangelicals are beset by hindrances and

persecutions of a very vexatious sort. These are not denied. It is however suggested that they may be ignored because evangelicals are very very few in number. There is a legal precept "de minimis non curat lex" but that has never been God's point of view, and no Christian man should dismiss moral and spiritual injustice on the ground that the victims are few and insignificant.

* * *

The reaction of Roman Catholic bishops in South America to evangelical enterprise and success has been a plea to Europe for a supply of priests to provide for the vast areas of their continent. As Spanish is the usual language of Latin America (excepting Brazil in which Portuguese is the basic language), the clergy from Europe have mostly been Spanish.

Fr. Rico went to South America partly because of this plea, and partly because he wished to see the continent which had once been the great overseas possession of Spain. When he reached South America and saw in various cities Protestant churches claiming and receiving social recognition he felt a sense of outrage. In his native land Protestantism was repressed, persecuted, and denied many elementary rights, and he thought that was how it ought to be everywhere. When he reached his destination in Antofagasta, Chile, he was determined to oppose Protestantism vigorously.

What sort of "Protestantism" exists in South America? We are not very well informed about this, but believe we are correct in saying that orthodox Presbyterianism and Episcopal Methodism are well represented, especially in Brazil. The Baptists and the Brethren are active in certain lands, and the so-called "Pentecostal" churches are strong. Anglicanism (mainly of the American Protestant Episcopal Church) is represented also. No doubt many smaller denominations exist in defined areas. The important fact is that all these groups or communions hold and preach a common faith. Their faith is deep-seated and orthodox; their divisions are superficial. Holy Scripture is the supreme Rule of Faith. It, therefore, is the great bond of union among orthodox non-Roman Catholic peoples.

As Fr. Rico read evangelical literature in order to be able to refute Protestantism this fact began to dawn on him, and he soon perceived that what he had been taught about Protestantism in his Seminary and in his text-books was very different from the faith expressed in the evangelical books he now read. He noted the rich Scriptural content of the books and soon came to respect and value it.

Having been transferred to Bolivia, the republic north of Chile, to do special work among

students, he became absorbed into the "Catholic Action" movement. At the same time he became acquainted with some who held the evangelical faith. Becoming alert to the spiritual implication of certain lines of thought occupying his mind, he asked himself if this sort of growing sympathy with evangelical thought was a device of Satan. Fearing that it was he set about preparing a book on "The Priest and the Host." In it he tried to use the Epistle to the Hebrews as a Biblical foundation, but soon saw that this epistle was exclusively concerned with our own High Priest who is in heaven, and Who put away sin by the sacrifice of Himself.

He marked further how the Epistle to the Hebrews teaches that there can be no further or other offering for sin.

Here then was the challenge to his faith and dogmatic profession. How can there be a bloodless renewal day by day of that which was offered on Calvary once for all? [not, be it noted, once "for all men," but once, fully, perfectly, sufficiently, and not to be repeated].

* * *

The study of this epistle and the plain implications of its teaching brought light and conviction—Fr. Rico saw that the ground for Purgatory fell away—sins purged (Heb. 1, 3) need no Purgatory to purify them. So with other unevangelical doctrines: in the light of the Cross truth and error were at last clearly distinguishable.

The next step was to find a faithful Bible scholar with whom to talk in search of fuller knowledge. Fr. Rico met the director of the Bible Institute in La Paz, Bolivia, and as a result of diligent enquiry he became an evangelical Christian.

We cannot think that this is in any way extraordinary. To us the thing seems simple enough—if a man diligently studies the New Testament (not as a text-book, but as a revelation of the Christian way of life and thought) we believe that he will discover a new conception of the Christian faith. He will see that what is there described is not a historical situation in the distant past, nor a formless mass of raw material which needs to be shaped, or moulded, or modelled into a system. He will discover something which does not need tradition to make sense of it, or to augment it. He will find a living faith founded upon a living and enduring experience of a living Saviour. He will realise Christ's presence, His grace, His Spirit. That is the transforming experience which reduces rites, traditions, and ceremonies to their proper proportions and significance.

Fr. Rico, being justified by faith, had peace with God. After nineteen years in official priest-

hood of his Church he was now an evangelical. The year was 1956.

Are there others like Fr. Rico? In answer we can quote a paragraph from "Evangelical Press Service" of 1958 that "In Bolivia five priests have become Protestants during the last eighteen months and are devoting themselves to work in their new churches. One of them had been sent into a rural district to oppose the work of the Protestant groups there. To prepare himself for the task he undertook a systematic study of the Bible, and subsequently became a Protestant."

If a similar method had been chosen to oppose the work of Protestant groups in Colombia, instead of violence, what happy results might have followed! We pray that the study of God's Word may always produce beneficent results in this world and in eternity.

CHRIST'S DEITY.

In these days of religious error when the Enemy's agents are remarkably active in spreading denials of the truth we are bound to turn our thoughts to the clear understanding of the Person of Our Redeemer. One great aim of the Enemy is to lower the status of the Saviour in the thoughts of His professed followers. If he can persuade us to stop praying to God the Son he has indeed won a signal victory. If he can talk the simple and ignorant out of believing in the Holy and Undivided Trinity he has struck a blow at Christ's Kingdom and prerogatives. If the Enemy can blind our eyes to the fact that Jesus is Jehovah he has prepared the way for fresh onslaught on the citadel of truth: while professing the greatest zeal for the Word of God he has discredited some of its plainest indications of the consubstantiality of the Father and the Son.

Let us remember that the Enemy of the souls of men is the foe of all men. He is the deceiver, and deceives those who in ignorance serve his purposes as much as he deceives through them the impressionable and the uneducated. Have we not heard of Satan being transformed into an angel of light in order to mislead? Who, confronted with an angel of light would dream that he was the Prince of Darkness? Did not Christ Himself say that Satan would, if it were possible, deceive even God's elect? (Matt. 24, 24.).

* * *

What then did Our Lord say of Himself? When we answer that we shall face at straight issue—do we believe Him or not? If He is God's Anointed Son we must believe Him. If we accept the New Testament as God's inspired

Word we are bound to acknowledge that it is not only the Book about Redemption, but is the Book about the Redeemer.

* * *

How do we explain Christ's words to the Jews as given by St. John (8, 56).—"Before Abraham was I am"? Here is a declaration of pre-existence; of priority in time as well as in honour. But it is far more. Look at Exodus 3, 15—there we read that Jehovah revealed His name to Moses and directed him to command Pharaoh to release the Israelites. His name? "I AM THAT I AM." Moses was to say to Pharaoh "I AM hath sent me unto you." "I AM" is the nearest we can go in English to translating the Hebrew name which stands in our Bibles as "Jehovah." Now we can see what Our Lord meant when He said "Before Abraham was I AM."

* * *

Think of the phrase "ye call me Master and Lord; and ye say well, for so I am" (John 13, 13). We may grant to the title "Master" an ordinary Hebrew or Jewish sense, the equivalent of Rabbi, but we must recognise in the title Lord something more than the merely honorific. We recall St. Paul's "One Lord, one faith, one baptism," and St. Thomas's "My Lord and my God." Other phrases of the same meaning will occur to us, and carry us to a true understanding of the sublime declaration of Jesus—"I and the Father are One" (John 10, 30.).

* * *

Next, we look at what Our Lord tells of His mission. The language as well as the atmosphere of His Work take us far beyond the concept of agency, embassy, or message. Our Lord is more than a deputy. He does not say that God is "the Light of the World" though we know that "God is Light": He says "I am the Light of the World." This can only be the truth or self-deception—there is no middle course.

"I am the way, the truth, and the life"—here we have a stupendous claim. If we reinterpret it to say "I am the true and living Way of God" we may appear to have abated the claim. But it only appears to be reduced. Who can claim to be the true and living way to God the One Who is immortal and invisible, dwelling in the light no man can approach, except One Who participates in the Divine Nature and Substance of Deity? All else must fall short of the reality Our Lord spoke of.

One memorable and comforting promise of Our Lord—"Come unto Me . . . and I will give you rest"—carries the same implication. He does not say "Go to the Father, and He will give you rest", but "come unto Me". What warrant had

He for issuing such an invitation, or for advancing such a claim? The foes of His prerogative and heavenly status may resist the plain meaning and fight their case text by text, but if we take the over-all impression, without minimising or exaggerating anything, it is hard to avoid the conclusion which the doctrine of the Holy Trinity seeks to safeguard. Our Lord can give rest, because it is His to give. It is His because it is the property of the Godhead: it is Jehovah's rest, as we see in Hebrews 3; 11 and 18.

The doctrine of the Creeds is not contradictory of Holy Scripture nor does it stand apart from Holy Scripture as built upon other foundations—the Creeds affirm what the Bible declares—no more: no less.

We mark too the claim "the Son of Man hath power to forgive sins" (Matt. 9; 6). Our Lord repeatedly did what God only may do. Again we see the evidence that "Jesus is Jehovah." Forgiveness is the divine quality. We may forgive each other, but man's forgiveness only affects a social relationship. God is the One against Whom sin is an offence. It offends His holiness, and He only can forgive it. Our Lord's claim, if He is not "of one substance with the Father", goes beyond presumptuousness and becomes blasphemy.

* * *

The sense of power is never absent from Our Lord's incarnate life. It is no febrile energy but a calm mastery of every situation and of every opposition. He says "My words shall not pass away." They are still with us. He says "I have power to lay down My life, and to take up My life." Such words make no sense if they are not spoken by Jehovah-Jesus, on the lips of a created being, they are vanity itself.

He says "I am the Resurrection and the Life"—the authority here claimed is God's, and all men knew it. Do we not recall the old outburst of Jehoram "Am I God, to kill and to make alive?" He knew that only God could "make alive." The One who claims to be "the Resurrection," and Who said "Lazarus, come forth" can be no other than God the Son.

In His risen glory the Redeemer said "All authority hath been given unto Me in heaven." Has God a rival there, or a mere glorified man or angel at His right hand? No. At His right hand there can be no one but Him Who shares the same nature of Deity, the Triune Jehovah.

* * *

The glory of the Son is the same glory as the Father's. See John 17; 5, John 17; 24 and Matt. 24; 30. We have no lack of revealed truth to convince us that "the Word was with God, and the Word was God." John 1; 1,

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, APRIL, 1959.

All communications connected with the Literary Department and Books for Review should be addressed to the Editor, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of **THE CATHOLIC** are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

Some Scenes of The Year of Grace: The Ulster Revival, 1859.

We are anxious that the realities of the religious revival of a century ago should be recalled, as possibly some may tend to dismiss the matter as gross emotionalism. In the "Sunday Independent" (Dublin) of 15th March there is an instalment of a serialised biography of Joseph Devlin, M.P., the once famous Belfast Nationalist leader: referring to the anti-home rule campaign under Edward Carson the writer speaks of a wave of hysteria spreading over Ulster, and says such waves of hysteria were not unknown in the province. If the Ulster Revival of 1859 is treated as "a wave of hysteria" it is an easy way to get rid of all divine significance in it. This is what many people would like, for even professing Christians readily incline to believe that "all things continue as they were since creation," and either that God does not, will not, or cannot, intervene to awaken souls, quicken spiritual life, and reinvigorate His Church.

The temptation to get rid of an unusual experience is common to all of us. The mighty acts of God evoke a good deal of scepticism, because there have been many deceptions and delusions, and many bogus religious movements. We ought, however, to be careful and discriminating. Frauds and blunders have always been with us, and they are far commoner in secular life than in religious life. Yet we know that sound and genuine things occur. We need to sift the wheat from the

chaff, and when we have done that a great deal will remain which is plainly the fruit of a real change of heart, of sincere conviction, and of an influx of spiritual power and light into the soul. Can anyone deny that much of the revival was honest acceptance of the truths and obligations imposed by God's Word which we all acknowledge?

* * *

Let us turn to Dr. Gibson's book "The Year of Grace" to which we have referred already in our pages. In it we find substantial evidence of realities. Dr. Gibson gathered his information carefully. He does not dwell much on the extravagances and hysterias of the time, nor upon the peculiar psychological or physical condition of many who attracted attention in one place or another. The excitements are distinguishable from the sober and enduring effects. One point will illustrate this—in many places existing church buildings had to be enlarged: in others new buildings had to be erected—these could not be mushroom growths, springing up overnight. Plans had to be drawn, contracts given, money found, and bills paid. If it was only a wave of hysteria it left very substantial and visible results.

Another point is that the character of the people as a whole showed marked improvement. Sobriety, industry, faith, regularity in public worship, concern about saving truth, zeal for religious education, interest in spreading the gospel: all these we have written of earlier, and they are a standing answer to the claim that the whole movement was ephemeral and illusory.

Dr. Gibson does not give the impression of failing in candour. He did not set out to describe every single thing, but to describe literally "the Year of Grace." Some objected to this, as we know. They were free to tell the story in their way: was not Dr. Gibson free to tell it in his, as long as he did not falsify facts or put down fabrications in place of truth? As a Christian minister he wrote of Christian things—the outside world has little willingness to appreciate this, and little ability to do so, for "spiritual things are spiritually discerned."

* * *

Dr. Gibson first indicates that the revival did not come upon people utterly unprepared for it. He quotes a minister in Ballymena, Co. Antrim, as writing that for some years "there had been a gradual but perceptible improvement in the state of religion throughout this district... Sabbath schools were greatly multiplied, Prayer-meetings were growing up in many districts." It was marked that people attended public worship in larger numbers. All this preceded the great movement of revival.

Similarly, we read a report from North Antrim in which it is emphasised that earnest people were counting on an awakening in religious concerns. Very probably the same situation existed in many parts of the North (as indeed elsewhere) for there was no scarcity of serious and spiritually minded ministers in all churches; and no scarcity of serious and believing people.

Gibson gives good details of the growing spirit of prayer which showed itself in many places. Is there any possible criticism to be levelled at prayer for revival? Can professing, or even nominal Christians and Church members raise any objection to prayer for "power from on high," for effective realisation of the Spirit's presence, and submission to Him? Of course not. The unbeliever may be superior and cynical, but the people of God have the sense of the Father's love, and faith in the Father's Word. They can reach the point of confessing "one thing I know, that whereas I was blind, now I see."

* * *

As the revival spread it was noted that (in Gibson's words) "a pervading seriousness," prevailed. This is the very opposite of light-headed emotionalism or hysteria. Serious religious concerns need not be narrowly "puritanical" or fanatical. What they entail is a responsible and consistent attitude to our faith. Young people, and some not so young, may be filled with enthusiasm, but religious enthusiasm is not a single uniform thing. Some enthusiasms may be objectionable (such as wrongheaded and heretical sectarianisms, or the exaggeration of particular doctrines, or the loyalties evoked by certain plausible individuals), but others are not. We can never discredit the enthusiasm of the apostles or of the Christian heroes of the past. We will not belittle the enthusiasm of our martyrs, or the enthusiasm of such men as William Carey, Henry Martyn, Pilkington, Moffatt, Livingstone, Pattison—they are among the great cloud of witnesses now in glory. If we want to read of enthusiasm in the highest sense, we can turn to the Revelation of St. John, and there study for ourselves the enthusiasm of the redeemed in heaven.

Pervading seriousness is not opposed to enthusiasm, for enthusiasm may be the incentive to conviction and to a determined and persevering Christian life. It is noted by Gibson that in the spring of 1859 some hundreds in the Connor Section of Co. Antrim had been "seemingly brought under the benign influence of the work of Grace." He adds "as yet no physical excitement had appeared; the process was a purely spiritual one, carried on in the sanctuary of the mind—the Spirit of God acting through the medium of His then truth upon the spirit of

man." We could wish that the revival had continued in this form without the extravagant aspects—but it is clear from Gibson's words that revival then and since, is independent of abnormalities.

* * *

It may safely be said that the explanation of the emotional upsurges is to be found in the varieties of human temperament. Psychic and other elements of our make-up contribute to and condition our reactions. This can be illustrated by the wonderful art of music and our response to it. Music can be treated as almost a mathematical science, yet the effects of harmonious and rhythmical sounds upon different people are amazing. Some are utterly indifferent and unmoved: others are profoundly affected and entranced. Between these extremes are many degrees of response. We think that on certain personalities the earnest and challenging preaching of the gospel will call forth an emotional response—in others the response may have no outward sign, but a transformed attitude to life will be the result.

* * *

Here is a description of a weaver in Co. Antrim given by Gibson—"He was immersed in the horror of a deeper darkness (than night), his whole frame trembling as in the immediate presence of the Invisible. In the midst of a soul-conflict, in which he experienced the pangs of unutterable agony he found a measure of relief in prostrating himself before the throne of mercy . . . day after day he groaned under the weight of his soul-sorrow, and sought deliverance with awful cries and supplications."

"At length his burden was graciously removed, and, rising from his loom, he fell on his knees, and gave full vent to his rejoicing in rapturous thanksgivings. Thenceforward a new life was infused into him, and he burned with an unquenchable desire to glorify the name of his Almighty Saviour."

Many who would be impressed by this man's experience were it recorded of someone in a mediaeval monastery, or of a Rhine-land mystic, will dismiss it as mere excitement when it is told of a nineteenth century weaver in Protestant Co. Antrim. But what is true in the light of a friar's lantern is no less true in the light of the modern world—indeed it is admitted by the best spiritual writers that the mystic's direct and immediate apprehension of God is valid though it means that church and sacraments are transcended. If there are real experiences of the Holy Spirit, marked, it may often be by some ecstasy, then they may be authentic in any age of Christianity, and in any environment—Presbyterian, Anglican, Lutheran or Roman.

Gibson mentions certain people who were filled with a great fear of hell—"with wringing of hands, streams of tears, and a look of unutterable anguish, they confess their sins in tones of unmistakable sincerity, and appeal to the Lord for mercy with a cry of piercing earnestness. I have seen the strong frame convulsed; I have witnessed every joint trembling; I have heard the cry as I have never heard it before, "Lord Jesus, have mercy upon my sinful soul; Lord Jesus, come to my burning heart; Lord, pardon my sins; oh, come and lift me from these flames of hell."

"These convictions vary in different individuals, both in strength and duration. While some obtain peace in believing soon after their conviction, others do not attain it for several days. It is after many a conflict, with conviction oft returning, with much prayer and reading of the Word, through which spiritual light makes great progress in the mind, that a settled peace and holy joy take possession of the soul."

Here also we have spiritual states which can be paralleled in all generations, from the Psalmist and Prophet to the saints, heroes, and all other people of God, and to the present time. Not for a moment do we say that this pattern of spiritual experience is the sole pattern, or that it must be copied or reproduced in every believer: we believe that "God fulfils Himself in many ways" (or, if Holy Scripture is more to the point here than Alfred Tennyson)—"The wind bloweth where it listeth: thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is everyone that is born of the Spirit." These are Our Lord's words, and they remind us that there can be no conventional or standardised Christian experience.

* * *

The Irish Countryman and his neighbour of the town (who is at heart a countryman) are well-known for their addiction to sport. Bloody pastimes are still popular; coursing of hares, fox-hunting, and cock-fighting (this last illegal) have numerous adherents. In 1859, with a bigger population and a less humane view of things, the addicts of cock-fighting could assemble in vast concourses. Even to-day this barbarous and illegal pastime is at least occasionally practised in Northern counties, with big crowds and much betting. Constabulary and Civic guards try to break it up, and fines are imposed. We cannot say if this sport was illegal in 1859, so we transcribe a passage quoted by Gibson—

"I may quote a statement respecting a meeting at Creaghrock, midway between Ahoghill and Randalstown (Co. Antrim), a place where, ever since, at the request of the people, a monthly religious meeting has been held in the open-air,

attended by hundreds. 'This place has become famous, or rather infamous, as a cockpit, especially on Ahoghill old fair-day, when thousands would assemble for the degrading sport of cockfighting, thereby making it a scene of lying, blasphemy, drunkenness, and all manner of profligacy. In these "revival" times a number of the awakened, some of whom were perhaps "cockers" themselves, resolved on this occasion to make it a far different scene, and therefore invited several ministers to attend, and address the meeting against all manner of vice, and for the promotion of all manner of holiness. The meeting was at ten o'clock a.m., and even at that hour crowds in all directions, and of all characters—in many cases from a distance of five or six miles [in those days of no cars or bicycles a walk of an hour and a half]—were seen wending their way gladly to the Rock, and at one time there could not have been much less than two thousand present. The meeting was addressed by four ministers, and pious prayers were offered up by fervent laymen. A most solemn impression was produced on all."

A year later Gibson obtained the information that in that district the grace of God was producing "light and knowledge, prayer and praise, attendance in ordinances, holiness of life, and reformation of manners. Hundreds are rejoicing in the Lord. Great gladness has been introduced into families. Men that were coarse and savage, and a source of untold misery to their wives, are now so altered, so mild, so pleasant, so God-like, that the change in their domestic happiness is like heaven on the earth." Along with this went revitalised public worship in all churches, and an absence of hitherto prevailing sins. What was true in Co. Antrim was true in every place where the Revival showed itself. Only the wilfully blind and determinedly prejudiced could ignore such blessed results.

* * *

In some quarters fun was made of the "testimonies" of the converts. This was un-Christian, ill-mannered, and discreditable to people who ought to have known better. Many of the converts who testified were unlettered and rough—they received in their conversion the grace of the Holy Spirit but not the accomplishments of a polite education—why deride them when they spoke clumsily and ungrammatically, if there was a ring of genuineness in their words, and a chance to test their claims by observation? Let it be recollected that most of them gave their testimonies among people who knew them well for years. For instance, at Broughshane a ragged old nail-maker who bore the marks of a confirmed drunkard testified "many of you know

me; you have but to look at me and recognise the profligate of Broughshane. You know I was an old man hardened in sin; you know I was a servant of the devil. I brought my wife and family to beggary fifty years ago. But I have seen Jesus... my heavy and enormous sin is gone; the Lord Jesus took it away; and I stand before you not only a pattern of profligacy, but a monument of the perfect grace of God."

* * *

In industrial centres, such as Belfast, where large numbers of young people worked long hours in factories, and girls were toiling from dawn to dusk at looms, at hemstitching, veining, and other branches of the linen manufacture, there were many instances of strange trance-like conditions. Perhaps these conditions would not have happened among better-nourished young women who had more leisure (though they did happen in rural areas), but the fact to remember is that even if we eliminate half the Revival effect as mere hysteria (or other psychosomatic disturbance) we are left with the great persisting effects upon the individual in countless instances. We must take account of the spiritual zeal and devotion to the faith which continues to this day. We must also take note of the world-wide impact of the Revival and the impetus it gave to foreign missions as well as to social reform. Dr. Barnado, a Dublin man, was a convert of the Revival. Only a fool will deny the depth of Christian conviction which lay behind Barnado's work.

* * *

Another criticism of the Revival was that it affected mainly the lower strata of society (we apologise for putting it this way). First, the ordinary people were much more numerous than the farmers, shopkeepers, professional men and land-owners, so naturally they appeared in greater numbers on all occasions. Secondly, the share of all sections of the community in the Revival is shown by the increased numbers of churches, by their enlargement, by the much greater numbers of candidates for ordination and for overseas missionary service. We have heard that in Co. Dublin the passengers in the first-class railway carriages between Bray and Dublin were greatly occupied with religious conversation and testimony. The eminent laymen from all parts of Ireland who came together some ten years after 1859 to reorganise the worship and constitution of the Church of Ireland after its Disestablishment in 1869, thus for the first time co-operating with their bishops and clergy in such action, were to a very real extent influenced by the Revival which released a new fund of spiritual energy and interest among men of prominent place in public affairs.

Chief Baron Pigott presided at Assizes in Co. Down, and spoke of the Revival in most approving terms—he described it as having ended party animosities and produced the most wholesome moral results in the community at large. The Chief Baron was himself a Roman Catholic. He hoped the Revival "would extend over the whole country and influence society to the lowest depths."

* * *

Gibson, towards the end of his book speaks of "The Revival and Roman Catholicism." There were converts from Rome, but he says that in some the first transient impressions were speedily effaced... "however, notwithstanding the operation of varied and adverse influences, many were intelligently enabled to relinquish their ecclesiastical relationships, and to embrace the simple truth as it is in Jesus.

* * *

In conclusion, Gibson emphasises the marked co-incidence between the leading features of the Revival and those which characterised the working of the Spirit in Apostolic times—

Holding fast the Christian profession.

Steadfastness in doctrine.

Steadfastness in fellowship.

Delight in "the Breaking of Bread."

Continuance in prayer.

Oneness of interest among the subjects of the Awakening. See Acts 2, 42. ff.

He ends with the words "This great awakening casts a new light upon the duties and responsibilities of individual Christians." Indeed grace begins and continues with the individual believer.

* * *

We hope that these illustrations of the Year of Grace may help readers to picture to themselves some of "the mighty acts of God" in our own land, and lead them to pray for spiritual revival among us in 1959.

NEWS FROM ISRAEL

By

CANON HUGH JONES

The year 1958 has witnessed the tenth anniversary of the State of Israel. During this first decade of life we have seen a steady build up and consolidation in the face of heavy economic strain and continual rise of prices, a strain which is likely to increase considerably during the coming year, as Israel expects a further wave of immigrants from eastern European countries, and no immediate prospect of peace with her Arab neighbours, though one might detect a faint ray

of hope in Mr. Hammerskold's forthcoming visit to the Middle East at the end of this year, to discuss amongst other things the implementation of Article 8 of the Israel-Jordan Armistice agreement, which stipulates amongst other things free access from Israel to the Holy Places in the Old City of Jerusalem, including the Wailing Wall. If the physical barrier between the two peoples which has existed for ten years could be breached, it could lead to the breaking down of the barrier of mistrust and hatred, and pave the way for a better understanding between Jew and Arab.

There is only space here to mention one of the many significant ceremonies held during this tenth anniversary year, and that is the laying of the foundation stone of Israel's new Knesset or Parliament building in a fine vantage point in the new administrative centre in the hills on the western outskirts of Jerusalem. The scroll describing this important event was signed by Israel's leaders in many walks of life, and inserted in a metal case in the top of the foundation stone.

Space again permits mention of only one aspect of Israel's life, which is inevitably going through a process of reassessment and change during this formative period of her rebirth. It concerns a no less fundamental question than "Who is a Jew?"

The religious orthodox group, which has had the monopoly over matters of personal status such as marriages, burials, etc., has been arousing increasing discontent amongst the non-orthodox, which is by far the larger section of the population, over some of its narrow and restrictive rulings.

For instance, some months ago the child of a mixed marriage, the father a Jew and the mother a Gentile, died and was buried in a Jewish cemetery. Later the Orthodox Jewish burial society disinterred the body and reburied it outside the cemetery, explaining that according to Jewish orthodox law the children take the religion of the mother. As the mother of this particular child was non-Jewish, the child was non-Jewish and therefore could not be buried in a Jewish cemetery. This action caused widespread disapproval in Israel. The orthodox group, who held the post of Minister of the Interior, shortly afterwards ruled that Jews wishing to immigrate to Israel must prove their Jewish identity.

As this ruling was going to create difficulties for many Jewish families of mixed marriages wishing to come to Israel, the non-orthodox members of the cabinet overruled the decision of the orthodox Minister of Interior, and stated that the narrow orthodox interpretation of who is a

Jew could not be accepted. This brought about the resignation of the orthodox party from the coalition, and has revealed a deep rift between the orthodox and non-orthodox elements in Israel.

The problem basically is that the orthodox wish to stick to the traditional talmudic ruling as to who is a Jew, whilst the Prime Minister and the majority of liberal minded Jews do not wish to be held to the narrow orthodox rulings in this and many other matters, as for example, the many strict rules which govern Sabbath observance.

It is not that the liberal minded Jews are non-religious necessarily, on the contrary, there is in many quarters a growing interest in the Old Testament and a desire to get back to closer understanding of the word of God, with the feeling that the narrow talmudic interpretation tends rather to obscure than to elucidate the word of God.

However, this decision of the Government to define "Who is a Jew?" by the simple formula of anyone who considers himself in good faith to be a Jew and who does not profess any other religion" has created a serious breach with orthodox elements and has recently been withdrawn. The whole question is to be submitted to a panel of Jewish scholars for their consideration and advice.

The fact that the Jewish people, after 4,000 years of history, cannot decide on the definition as to who is a Jew, is surely the best evidence that Israel has not yet realised or fulfilled her mission in the world, to which she was called and chosen by God.

With a growing interest amongst so many Jews in the New Testament, perhaps the best definition of where many of them stand to-day is found in the answer of a famous Prime Minister of Great Britain in the nineteenth century, the Jew Disraeli, who when asked what his beliefs were, replied after some reflection, "Well, I think I am the blank page between the Old and New Testaments."

At least, if his faith was not very concrete, he could hardly be standing in a better place. For the blank page between the Old and New Testaments is a very good position from which to search the Old and New Testaments, and to find the vital inter-relationship and complementary nature of the one to the other, which when understood and appropriated must lead the seeker into the realisation of God's plan and purpose for the redemption of mankind.

—"Jewish Missionary News," Mar. '59.

SURVIVAL OF THE JEWISH PEOPLE.

Jewish leaders are increasingly perturbed about the Jewish future and the survival of Judaism, but can find no means of arresting tendencies and present day events in the Jewish world. The problem is confused and has become a question—"What is a Jew?" to which, so far there is no answer, since there is no authority that can give a satisfactory definition. This problem brought about in Israel a cabinet crisis and two Ministers of State resigned office. The Prime Minister appointed a commission to study the subject. The commission's findings were rejected. An appeal was sent all over the world to Jewish scholars and eminent Rabbis to find an answer to the question. The result is awaited.

Intermarriage, assimilation, indifferentism; the problem, children of mixed marriages—are they to be considered Jews? How to protect Jewish children from Christian influence in schools, young people in universities. These and many others are the aspects that aggravate the problem, can Jews survive?

Professor H. Levy, lately discussed the subject—"Can Jews survive in the Modern World?" His conclusion is in the negative. He recalled that orthodox Judaism in Western countries, was dependent, prior to the last war, upon East European countries for its survival. There can be no doubt that Jewish Orthodoxy and Hebrew culture flourished in East European countries. But these centres were destroyed by Nazi brutality and Communism did the rest. These centres produced the most eminent Rabbis and men of learning and saintliness. Incidentally, some of those centres were the most fruitful fields for the Gospel of the Lord Jesus Christ. From these centres came Jewish converts, men mighty in the Scriptures, and were a great asset to the Christian Church. It is true to experience, where Jewish orthodoxy fails to flourish, there the field is barren for the Gospel of Christ. A sincere and honest orthodox Jew cannot withstand the claims of the Gospel of Christ for very long. With a materialistic Jew it is most difficult to make headway in spiritual things.

Professor Levy is of the opinion that in the countries of the West, where Jews are deprived of the life-blood of Jewish emigration from East European countries, the process of assimilation will continue to progress with no counterbalancing factors making for Jewish survival in sight. Russian persecution evoked resistance and kept the Jewish community together. With given freedom, Russian Jewry will disappear as a distinct

people, through assimilation and intermarriage. The professor thinks that the existence of Israel and the development of a Jewish culture in Israel cannot be regarded as a sufficient stimulus to the preservation of Jewish life in foreign countries, equal to that which the former Jewish centres in Eastern Europe used to provide. For, while Eastern Europe used to send the thousands of orthodox Jews to settle in Jewish communities in Western countries and stimulated Judaism, Israel is actually drawing away to herself the more national elements of Jewry. He considered it doubtful whether Israel herself can survive in the Middle East, unless a dramatic change in the world situation takes place. In the event of a conflict between the great powers, the Middle East will be obliterated. Everywhere, he said, the Jews were now on the brink of the precipice.

This sort of thinking is merely on human level, leaving God out of consideration; it cannot, therefore, be otherwise than pessimistic. The Professor would do better if he turned to the Word of God, where he would find God's plan for Israel, where no room is left for pessimism. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divided the sea when the waves thereof roar; the Lord of hosts is His Name; if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" Jer. 31, 35-36. Rabbinic Judaism must die, but Israel will be born again and fulfill Messiah's mission to the nations of the world.

—In "Immanuel's Witness," March, 1959.

PASSING EVENTS—*cont'd. from p. 39.*

support for the idea, and the measure of its success was reflected in the favourable vote of 56 member states.

The British Foreign Office and the office of the High Commissioner for Refugees both have observers on the U.K. World Refugee Year Committee on which Inter-Church Aid is represented by its Director, Miss Janet Lacey. Also on the committee are other major refugee agencies, and the United Nations Association.

Government Promise.

This committee recognised that no matter how successful World Refugee Year may prove to be there will still be a refugee problem at the end of it and that agencies such as Inter-Church Aid will still have the task of maintaining interest in their resettlement and relief

programmes. It was therefore decided that it would be harmful to the future work of permanent refugee agencies to create a new organisation for World Refugee Year and to ask everybody to support it. The Year has been fixed for June 1959 until June 1960, and during that period the public will be asked to support the recognised refugee organisations, each of which has pledged itself to intensify its efforts during Refugee Year. There is to be no central organisation except for a Secretary and small clerical staff whose functions will be to co-ordinate and to receive funds from those sources, such as the Government, which do not normally make their contributions direct to one of the refugee agencies. The British Government has already promised £100,000.

The committee has stated the objectives of World Refugee Year in the U.K. as follows:

1. Assistance to refugees under the mandate of the U.N. High Commissioner for Refugees;
2. Resettlement of European refugees from China;
3. Aid for refugees in Hong Kong;
4. Aid for Arab refugees.

It is further agreed that so far as possible the aid given should be towards permanent solutions.

The British Council of Churches meeting in Liverpool last month welcomed the conception of a World Refugee Year and in a resolution urged the Churches to "participate in the Year through their own agency, namely the Department of Inter-Church Aid and Refugee Service."

Christian Aid Week.

Although the next Christian Aid Week, April 27-May 2, will be over before the Year begins, it will be regarded as a useful preparation and education period for Church and public, focusing attention on the desperate needs of the refugees to be helped during the ensuing 12 months. The following Christian Aid Week, to be held during May, will provide a climax to World Refugee Year. Additional activities earlier in the year are being considered by Inter-Church Aid.

Commenting on the decision not to set up a central organisation to make a general appeal in World Refugee Year, Miss Janet Lacey said:

"Since the last war millions of people have become refugees. There is unfortunately every prospect that within the next decade many thousands more will also escape or be driven from their homelands, and it will still be the Christian Churches which play the biggest role in their resettlement and relief, as they have done in the last 10 years. It would therefore be quite wrong for Inter-Church Aid or any other refugee agency to lose its identity during World Refugee Year. The public must be asked to help the organisations which have for so long been at work on this problem—and which will still be at work long after Refugee Year is forgotten.

Shorten The Queue.

"World Refugee Year will, it is hoped, bring from Governments increased aid towards resettlement costs. But we must not expect too much from this 12-month campaign: it won't change the state of the world, and it won't change man's inhumanity. If by the end of 1960 we have substantially shortened the queue of refugees now awaiting new countries and have brought some measure of permanent relief to those who cannot be emigrated then World Refugee Year will have been a success.

"It is our hope that Church people throughout the land will demonstrate by a greatly increased support of Inter-Church Aid, their own refugee agency, that this is the work of the Churches and always will be so long as there are refugees."

—"The English Churchman", 21/11/'58.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Partition "The Only Workable Plan Now." Advice To Ulster Roman Catholics.

The Northern Ireland Roman Catholic must end his self-imposed segregation and must accept the fact of the partition of Ireland as something which under present conditions is the only practical, realistic and workable solution of the Irish problem, Dr. James Scott, of Queen's University, said in Armagh.

Dr. Scott, who was speaking on "The Advantages of Ireland" at the inauguration of a Newman Circle, said partition must remain until the Northern Roman Catholic can persuade his Protestant neighbours that a United Ireland is a more desirable alternative.

He must convince the rulers of the Republic that the unity of Ireland involves much hard and honest thinking on such matters as social services, standards of living, religious freedom, in terms of practice as well as belief, and a more realistic attitude towards economic and political co-operation with Great Britain.

Dr Scott said that in a very real sense the Northern Catholic holds the key position in the ultimate solution of the Irish problem, but "as yet he has shown very little awareness of his responsibilities."

"The only alternative to co-operation is a continuation of our past history of frustration punctuated by outbreaks of bigotry and acts of violence, and surely it is time we closed this unhappy and sterile chapter in our history," he declared.

The way of co-operation would not be easy, especially in its initial stages.

"Among the Unionists there will be, as there already is, an understandable reaction of fear and violent opposition on the part of those who see in co-operation the spectre of the Trojan horse; and among some of our own people there will be the equally understandable suspicion that co-operation means a betrayal of ideals for mere material comfort and gain," said Dr. Scott.

Co-operation involved in the first place giving credit where credit is due and not using every opportunity to abuse the Government for the mere sake of scoring debating points.

"As Catholics we would perhaps like more help for our schools, but we should be grateful for the help we get and for the fine modern buildings which are replacing the inadequate, over-crowded, and depressing classrooms of our own schooldays," he declared.

More Praise.

"As well as criticising those cases of discrimination in the allocation of houses by certain urban and rural councils, we should give more public praise and credit to bodies like the Housing Trust which, in spite of occasional pressure to play the party game, has a fine record of fair play."

The problem of unemployment is one which should be the responsibility of each person and not used as a stick with which to beat the Government on every opportunity.

Dr Scott said if the Nationalist party wanted to be taken seriously by the younger generation, even among its own people, it would have to give much more time to devising a constructive attitude to the problems facing the people, and show some evidence of having a realistic and workable alternative to the policies of the present Government.

The policy of co-operation involved a critical analysis of past mistakes and "a more intelligent appraisal of the true situation in which we live."

"The great weakness of the Nationalist opposition," he continued, "stems from the fact that partition took its members completely unawares, and for many years after the Government of Ireland Act they continued to deceive themselves and their people with the faith and hope that it could not and would not last.

"I hope that by now it is beginning to dawn on them or at least on their potential successors, that partition has come to stay for at least a very considerable time and that they must start to take more serious thought regarding their responsibilities towards the generations to come.

Individuals.

"It seems strange to me that there is apparently no Nationalist political organisation, nothing even approaching Glengall Street in efficiency, nothing

corresponding to the Young Unionist organisations, no adequate policy devising and directing bodies; nothing in fact but a group of individuals whose actions at times seem quite incomprehensible!"

Dr. Scott said unless all this could be reformed and reformed quickly there was no future in the party and the young people of Nationalist Ulster would look elsewhere for their inspiration, if they did not become entirely cynical about the whole unhappy business.

"Although I am a convert to Catholicism I have never been converted to the nationalist viewpoint, and one very adequate reason is the failure of its representatives to attract me in any way," he said.

The history of alternating absence and attendance at Stormont and Westminster, the futility of the anti-partition league, the clumsy handling of the education and health service debates indicated a pathetic lack of leadership and policy.

The whole history of the party since the partition of Ireland would not make a proud chapter in the history of Ireland in the 20th century.

Work Together.

Dr. Scott said two communities must live together, work together, think and act together for one another and for their children.

"There is no gain for either side in recrimination, in abuse, in remembering past wrongs, in mis-interpretation of motives, and sterile segregation.

"First of all we must clear away the myths; the myth of a crafty, intolerant, unscrupulous Roman Church secretly training inquisitors in Maynooth until the Northern Protestants are a helpless minority in a United Ireland; the myth of the North held in slavery by British bayonets, and the myth of England licking her wounds and planning another conquest of Ireland.

"We must also discard some of our more fantastic and narrow-minded dreams; the dream of an Irish-speaking Irish republic imposed by government decree upon the people of Ireland for their own ultimate salvation; the dream of an entirely Catholic, or an entirely Protestant or entirely secular Ireland; the vision of national self-sufficiency and economic independence.

"These visions are not ignoble, they are merely impracticable, and we should in this world learn to want what we can get and seek to get it by co-operation with people who have other ideals and other dreams."

—"Belfast Weekly Telegraph" 27th Feb., '59.

[These views of a recruit to the Roman Catholic faith are worth study. We think them timely as offering fair criticism of much of the "anti-partitionist" propaganda which distorts public and social life in Northern Ireland.]

Italians "Free to Worship."

ROME—Non-Roman Catholic religious groups in Italy may open temples and oratories from now on without government permission, under a decision by the Constitutional Court made public in Rome recently.

The court held that prior permission, demanded by a decree issued under Fascism in 1930, violated Article 19 of the Republican Constitution.

The Article says that all people have the right freely to profess their religious faiths in any form, as individuals or groups.

* * *

Court Rules Italy Must Allow Protestant Churches To Open.

Italy's constitutional court, a newsmatch from Rome states, has ruled that Protestant religious groups may open places of worship without prior government permission. The ruling benefits about 150,000 persons, mostly Protestants, living in the predominantly Roman Catholic country, particularly two U.S. sects which have had considerable trouble with the Italian police since the war.

The high court decided that prior permission, demanded in a 28-year-old decree issued when Italy was Fascist (in the Lateran Treaty signed by Pope Pius XI and Mussolini) violated an article in the Italian constitution of 1946.

Under this Constitution, all people have the right to profess their faith freely in any form as individuals and groups. It says they can spread their beliefs and follow them in private or public, provided their rites do not run counter to public morals.

The court's ruling upheld the principle that the government must approve the nominations of non-Roman Catholic ministers. The ground was that these clergymen perform marriages and other ceremonies that have the force of official acts.

Protestant difficulties with the police have been frequent since the various sects began to gather after World War II. The Pentecostal Assemblies and the Church of Christ, two U.S. groups, have experienced most trouble.

These two sects and other Protestant sects are expected to intensify their activities as a result of the new ruling.

Several Protestant groups, active in central and southern Italy, have had their churches closed down and at least one U.S. pastor was sent home.

—"The Sentinel," Toronto, Feb., 1959.

* * *

Canon Law And The Proposed Ecumenical Council.

For the guidance of those who feel drawn to the brilliant spectacle that Pope John XXIII is now preparing at Rome, we give herewith the strict regulations of the code of Canon Law to which they must submit when they get to Rome:

CHAPTER II

Concerning Ecumenical Councils

Canon 222—(1.) It is not possible to hold an Ecumenical Council unless it is summoned by the Roman Pontiff.

(2.) It belongs to the Roman Pontiff to preside over an Ecumenical Council either himself or by deputies; to choose and decide the subjects of discussion and their order; and to transfer, suspend, dissolve the Council itself, and to confirm its decrees.

Canon 226—To the questions proposed by the Roman Pontiff, the Fathers may add others which the president of the council has previously approved.

Canon 227—The decrees of the council have not the definitive force of obligation unless they were confirmed by the Roman Pontiff and promulgated by his command.

Canon 228—(1.) The Ecumenical Council has supreme power in the universal Church.

(2.) There is no appeal allowed from the decision of the Roman Pontiff to an Ecumenical Council. —(Continued on p. 60.)

CUBA'S GREATEST NEED: FUSION OF EVANGELICAL CHRISTIANITY SEEN ONLY HOPE FOR TURBULENT ISLAND.

"It comes as a surprise to people of the United States when they discover that a majority of the Cuba's churches and chapels are not Roman Catholic but Protestant, that more Cubans are Protestant ministers than are Roman priests and that on an average Sunday church attendance is about the same at Protestant as at Roman Catholic services."

This statement was made by David White in an illuminating article on Cuba in "The Christian Century," January 21st issue. He further said that equally startling and a good deal more sobering was the fact that only 15 to 20 per cent of the island's population are active, church-attending Christians, whether Roman or Protestant. And it seems clear that the spiritual and moral poverty of the other 80 per cent is a legacy from the ill-treatment of the people by the Roman Catholic authorities that resulted in the development of a strong anti-clerical feeling. It (also) goes far to explain the recurrent strife in the island.

R.C. Faith From Spain.

Columbus found the island on his first voyage of discovery in 1492 and it became one of the most prized possessions of Spain's New World empire. The Spaniards brought with them their Roman Catholic faith, including some of its most fanatical manifestations.

The conquistadors dealt ruthlessly with the Indians who rebelled, even to the point of practical extermination and in their place they imported large numbers of African slaves. In Cuba, Roman Catholicism never accomplished more than applying the thinnest veneer of saint worship over an unchanged primitiveness.

"Today," says Mr. White, "only two blocks away from the Evangelical Seminary... the drums of darkest Africa can be heard beating out their immemorial rhythms. Animal and plant sacrifices are still being offered and the names of the old African deities are still in common use."

The first real revolt against the Spanish was the unsuccessful "Ten Years' War" in the 1870's. But a more determined one occurred in 1895 when it was completed by American intervention and independence was gained in 1902.

The struggle for freedom left an abiding mark on the religious life of Cuba. One major result was a pronounced anti-clericalism which often issued in secularism. As Mr. White puts it:

"The Roman Catholic Church supported the Spanish crown in its attempt to maintain control of the island. Priests used the confessional to obtain military secrets, which were passed on to the Spanish troops. When Antonio Maceo, the gigantic mulatto who was one of Cuba's greatest generals, was killed, cathedral bells up and down the island were rung in celebration."

Incidents like these created an intense hatred of the church and its clergy and many Spanish priests had to flee the island when independence came. From the beginning Cuba's government has kept the church separate from the State, and a militant secularism has characterized most Cuban administrations.

Coming Of Protestantism.

The second religious influence following independence was of a more positive kind. Protestantism came to the island not by foreigners but by Cubans themselves. It happened in this way. Many Cubans in the 1870-1895 had taken refuge in the U.S. and large colonies of them grew up in Key West and Tampa in Florida and in New York City. In this way they came into contact with Protestantism for the first time, and many were impressed.

José Martí, the most honored of the island's patriots, worked for several years in New York and often attended Protestant services and heard several of the great preachers of the day. His feeling about Protestantism can be judged from his statements that "the portrait of Martin Luther should be hung on the walls of every home as that of one of the greatest liberators of mankind," and "the Protestant Church is the guardian of the seed of liberty in the world today."

Martí never became a church member but many of his fellow exiles were converted to one or other form of Protestantism. Thus the Protestant Church had active and capable native leadership in Cuba from the start. When the American mission boards began to work there after the Spanish-American War they were supporting and responding to a Cuban initiative.

Outstanding of the early Protestants were Enrique B. Someillan, secretary of the Cuban revolutionary party in the U.S. who became one of the island's first Presbyterian ministers, and Tomas Estrada Palma, the first president of the republic.

In the years since, Protestantism has grown amazingly in Cuba. Where only 55 years ago there were a few hundred church members, today there are more than 300,000.

In 1956, Carteles, one of Cuba's popular magazines, cited Roman Catholic Action's estimates of religious affiliation, that 6 per cent of Cuba's population was Protestant (in Matanzas Province, 14 per cent) and that the active Roman Catholic population was less than 8 per cent. Thus 4 out of every 5 Cubans have no real allegiance to any church. The figures speak eloquently. Despite the advance of Protestantism, Cuba remains an urgent mission field.

As Mr. White sums up, . . . "Protestantism, with its evangelical renewal of the individual's life and its ecclesiastical structure of responsible self-government, can fully answer the need of this beautiful but violent land."

— "The Sentinel."

CHURCH UNITY (2)

In the March number we gave the first part of a paper on Church Unity as it is advocated at present. We touched on the ecumenical activities of the World Council of Churches and on the projected Council to be held by the Roman Catholic Church for the purpose of persuading "separated" Churches to join with it under the supremacy of the Bishop of Rome. This project is being vigorously pursued, and the necessary organising is in hand.

In the March number we gave excerpts from the papers which indicated some of the opinions of leading religious personalities on this topic of a new "ecumenical" council. The only Irish Church leader we saw quoted was an ex-Moderator of the Presbyterian Church, and we gave the paragraph in which he thought the plan "a very nice idea". Since then we have not seen any mention of the Council coming from a Church of Ireland source, and we restate our belief that Church of Ireland spokesmen refused to give their opinions to the

Press. This shows a sensible recognition that a fresh Vatican Council is not really our concern. Rome will never treat with Protestants, whether Anglican, Presbyterian, Lutheran, or other, on the same level as her discussions with the Eastern Churches; for Protestants are heretics who must recant, while Easterns are schismatics only. Eastern Holy Orders and Sacraments are valid, but Protestant clergy-men (no matter what the denomination) are only laymen and their Sacraments (including Holy Baptism) are nullities.

* * *

Further, in the first part we made some observations on the Pastoral Letter of His Eminence the Cardinal Archbishop of Armagh on the subject of Church Unity. The main theme of that and other statements is the unique supremacy of St. Peter, and the infallibility of the Church which holds that he was the first Pope.

* * *

Now we can still stand by the old challenge which demands "how can you demonstrate that Peter's prerogatives were transferred by the Divine Will to the bishops of Rome?" If it were proved that Peter lived and died in the City of Rome, and that his bones are unquestionably beneath St. Peter's, we would accept the facts, **but**, such facts do not bring us, at one step, to the conclusion that the Bishop of Rome is by God's appointment His Vicar here on earth, and infallible in official statements on faith and morals.

We have seen it put forward as an argument that the Roman Catholic Church is the only Church which claims to be **The** Church; and the only one which claims to be infallible; and the only one which claims to be a perfect society, etc., and therefore its claims must be true. This does not convince us. If our discussion is on this line, we can look at Eastern Christianity and note that it claims to be the true Church, and that it is older than the Church in Western Europe, and that it has never committed itself to an official system of thought (the scholastic philosophy) or to an official exposition of doctrine (the Scholastic Theology). It can say that it has never added a single dogma to the ancient Creed of undivided Christendom, whereas Rome has added many.

* * *

Next, we may say, as Protestants, that what we note as the distinguishing features of Roman Catholicism are the products of the long credulous centuries known as "the mediaeval period". Of course those many centuries were not stagnant or quite unprogressive. But in many directions religious thought

deteriorated (an instance may be given—the theory of Indulgences sank to the level, which tolerated, if not actually encouraging, the practice which Luther rebelled against in the sixteenth century). We have often heard of the famous defence of current dogma in comparison with the teaching of the New Testament—the Doctrine of Development. But what one man may justify as a development another may fairly condemn as a falling away from the sound Rule of Faith which is God's Word written. "Evolution of dogma" is a better phrase than "Development of dogma"; for Evolution need not imply moral and spiritual advance, but simply "change"—not necessarily improvement.

This brings us to the real problem of Church Unity—the sacred principle of Truth. We have the impression that nowadays Truth is not as highly esteemed as formerly. In politics and in the numerous ideologies of the twentieth century, what will answer for the moment is enough for most people. Expediency has supplanted Truth, and if in some problem of practical moment we ask for an explanation, we are apt to be given, not the true answer, but the sort of answer it is hoped we will swallow. In this unprincipled age the paramount claims of Truth are not so much rejected, as thought to be irrelevant. If this is a fair description of the mental environment of our thoughts on life generally, how can we expect the claims of religious Truth to be scrupulously upheld? What a man believes to be the truth he ought to maintain. He, and we, may be honestly in error; but what we hold to be true has sovereign rights over us and we must uphold it, and be loyal to it. It is utterly wrong to let the spirit of expediency and convenience overwhelm the rights of Truth. It is wrong particularly in the case of Churches and clergymen, for these and their Churches are pledged to Truth, and Truth should be their first concern.

What bearing has this on the issue of Church Unity? It ought to be a primary consideration. Unless we agree on the basic truths of the Gospel and agree in a testimony against error we cannot have genuine unity. If the Roman Catholic Church recognised the validity of Anglican Orders (we merely use this as an example), would that mean that Anglicans might safely ignore the full and official Roman Catholic teaching on the Mass, or indeed come to accept it? If Presbyterians were invited to go and co-operate in an ecumenical council under Roman auspices, might they then consider the Roman official doctrine of Purgatory a matter of indifference? Are

Lutherans, under similar circumstances to hush-hush any whisper of justification by Faith? In short, are we to abandon quietly the testimony to Truth kept up for four hundred years in reformed Churches, and say that unity covers a multitude of unresolved problems and conflicting dogmas?

Are we contentiously holding out against a movement of the spirit of God if we remind ourselves that external unity is not "the be-all and the end-all" of our Christian existence? Are we merely being awkward and unco-operative if we say that there can be a Unity in error as well as a Unity in truth?

If we are told that "the spiritual needs of humanity demand Unity, and a united Christian front is essential if the world is not to be overwhelmed by Communistic materialism", we may say to those who tell us this—"think again". We may add "what world are you talking about?" The Christian, in fact, need not distress himself too much about this world, for, be it remembered, "Our citizenship is in Heaven" (Phil. 3. 20). He has, of course, social and moral responsibilities, and the duty "to love his neighbour as himself", but he ought not to fall for every shallow shibboleth. The world's needs are not met by slogans, however loudly repeated, but by Christ.

* * *

We don't wish to discourage good will, or to hinder any way of reconciliation. We will never impute to any man an ill motive for holding as truth what we know to be error. We question no man's sincerity or bona fides. What we want to do is to bring Truth out of the background, so that ecumenical men may be reminded of its existence, and may therefore not seek to heal lightly the wounds in the Mystical Body of Christ.

Can we not give more substantial meaning to St. Paul's phrase "the unity of the spirit"? Does it not imply something greater and more effective than the unity of organisation? Is unity of organisation likely to be productive of peace, and spiritual good? When we had outward ostensible unity (in the late middle ages) the fruits were not impressive. Decay rather than growth in Christian graces seemed more typical.

All in all, this is a great and complex question. We do not seek conclusions but only to ventilate the subject and to challenge some positions. It seems to us that the path of co-operation rather than the path of fusion or submission will give the world and the Christian what they **need**, even if it is not what they **want**.

Registered at Stationer's Hall.

THE CATHOLIC.


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EDITOR'S CHAIR

"YESTERDAY, TO-DAY, TO-MORROW."

These words in their general sense signify "past", "present", "future": what has been, what is, and what is yet to come. There is a saying in the New Testament which tells us that Our Lord is "the same, yesterday, to-day, and for ever,"—this is the profound truth of His unchanging and unchangeable nature, and is one of those numerous instances in the New Testament in which a conspicuous attribute of Jehovah, emphasised in the Old Testament is appropriated to Our Lord. We are not likely to say that in inspiring this the Holy Spirit fell into error—yet, that is what the so-called "Jehovah's Witnesses" (or one splinter group of them) imply when they denounce the Scripture truth that Our Lord is God the Son.

It is not, however, in this sense that we employ the words yesterday, to-day, and to-morrow. We are thinking now of the Ministry of Our Lord, the Ministry of reconciliation and redemption, which is to be considered in the light, first of all, of its historic past (the Incarnation and the Atonement), then in the light of the present concern of the Risen and Ascended Christ (the Continual Intercession and Mediatorship), and thirdly, the future work (the Glorious Appearing, and Eternal Judgment).

Yesterday

"Yesterday", in Our Lord's saving work, reminds us that ours is a historic faith. We believe that the Word of God became flesh and dwelt among us. This was a taking of manhood into God. The Incarnation is utterly different from any theory of the Divine ideas being implanted in one or many human minds. It is faith in a Person, unique and "once for all". There never can be a repetition of what happened in Nazareth and Bethlehem. There was never anything like it, and there never could be. There can be no recurrence of the Act of God which was the sending of His Son in the likeness of sinful flesh and for sin.

"He appeared", but not as some sudden display of divinity which might have dazzled the sight and alarmed the consciences of men. He came in humility, and was found in the form of a servant, and even condescended to the death of the Cross. That noble rendering of St. Paul's words which we have in *Philippians* ch. 2—"He made Himself of no reputation" says precisely what the Incarnation or appearance of Our Lord in His first Advent meant. His experience on earth was of the totality of human life—infancy, childhood, youth, and maturity. He did not, however, experience old age. In this connection we may note the emphasis of the Epistle to the Hebrews on Our Lord's earthly life not passing beyond the point of the highest physical attainment of mankind—the Psalm is quoted (*Heb. 1. 10.*)—

"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou continuest. And they all shall wax old as doth a garment, and as a mantle shall Thou roll them up, as a garment, and they shall be changed: But Thou art the same, and Thy years shall not fail."

* * *

We must also take account of the Birth being in the historical process—"In the fulness of the time." *Gal. 4. 4.* Here it is plain that the events of history had a culminating point; a state of readiness had been reached, and a necessity had developed which called for the decisive intervention of God. The fulness of the time indicates that the secular conditions and spiritual requirements of man were appropriate—the unity of government over the vast Mediterranean world; the widespread use of Greek as the popular language; the dispersion of the Jews into all the main cities of the Empire; the spirit of religious enquiry, and willingness to give a hearing to new faiths; the weary soul of man aware of its burdens and

in search of deliverance—all this forms part of what we understand by “the fulness of the time”.

* * *

It should be noted also that the place of the work of Christ in redemption was “upon the earth” (Heb. 2. 16): “He taketh hold of the seed of Abraham” to help man’s helplessness. Hence, redemption is not effected by a comet—like blazing of a trail of glory through the heavens, or by some hidden transaction beyond our knowledge, but by a visible self sacrifice under Pontius Pilate, and on a particular spot, Calvary.

More definitely, the mode of the sacrifice of Christ for our salvation was by the death of the Cross. There was significance even in the method and manner of His death—“I, if I be lifted up will draw all men unto Me.” (John 12, 32). The Jewish mode of execution by stoning would not answer the symbolic purpose—as Moses lifted up the serpent in the wilderness as a way of deliverance from physical ill, so Our Lord was raised upon the Cross to set His people free from spiritual ill, i.e., sin and its effect.

The power of the Cross is described as “the putting away of sin” (Heb. 9. 26). That suggests the separating of the sinner from sin, and the making of a gulf between them. We don’t come to terms with sin, nor compound for one sin by condemning another (as the author of *Hudibras* put it); we should seek to widen the gulf Our Lord has made. He got us free from sin and removed us out of its way, and the disciple’s responsibility and interest must be to see that the distance is not lessened.

We need to keep in mind two further facts of Our Lord’s work in the historic past—His sacrifice was final, and its result was complete forgiveness. No act of man can add to, or repeat, the sacrifice of the Cross. What Our Lord offered to the Father on Calvary could be offered by Him alone. We cannot permit ourselves even to think that Calvary may be re-enacted, or that Christ can be offered afresh in bloody or unbloody manner. If what He did on Calvary was effective, then nothing remains to be done but to remember, to receive Him after a heavenly and spiritual manner, to obey, and to rejoice and thank God for His inestimable gift.

If complete forgiveness is assured to us in Christ, and by virtue of His death, then repentance and faith make it ours. For many people, Churches and theologians, this is far too simple, and some would say “far too easy”. But we

go on the facts of revelation and not on human imaginations and dubieties. Did not the Apostle at the very dawn of Christianity preach “Repentance towards God, and faith towards Our Lord Jesus Christ?” (Acts 20, 21). Complete forgiveness is not something we can buy, or earn, or deserve or even qualify for. The forgiveness of God is far too valuable to have a price now—it can only be given away free for it was paid for long ago—“Ye were redeemed, not with corruptible things, with silver or gold; but with precious blood of Christ.” So says St. Peter. Who in his senses will want to say that he accepts no gifts from God when life itself is a gift of God? Why not then thankfully accept the gift of new life from the same Giver?

* * *

To-day

Let us be brief about this; for the facts are such as to need no elaboration. Our Lord now, as we learn from His Word, is making intercession for His people. Not only is He “able to save to the uttermost them that draw near unto God through Him”, but He is actively doing it. The power of His Precious Blood is to be exhausted until the last of the flock is gathered in.

Intercession is closely connected with that which precedes it, mediatorship. We all know the Word of God which tells us that there is **one** mediator between God and men, the man Christ Jesus. One mediator, all-sufficient, and gloriously triumphant—the proofs of His success are that He is now at God’s right hand on high. No one else may be there—that place is His, and His alone. His mediatorship is exclusive, utterly exclusive, because He and no one else, endured the death of the Cross for our sakes. He, and He alone, was sent forth to be the propitiation of our sins. He only is “the Lamb of God that taketh away the sin of the world.” This truth is God’s truth, and any efforts to encroach upon it from any concern whatever must be repudiated. Once the unchangeable priesthood (Heb. 7, 24) and the exclusive mediatorship (1 Tim. 2, 5) are recognised as decisive and absolutely personal and incommunicable attributes of Our Redeemer we have a clear spiritual understanding of what it means to be

“In Christ redeemed, in Christ restored.” Christian faith expresses its deepest needs in comprehensive language—“O Saviour of the world Who by Thy Cross and Passion hast redeemed us; save us and help us, we humbly beseech Thee, O Lord.” He can save and help us because **He** died for us.

To-morrow

To-morrow may be used to signify the fulfilment of the Divine promises and the day of triumph of the righteous-purposes of God, and of condemnation of all who have refused His rule and despised His love.

Probably no part of Christian truth is as readily rejected by men as that part which concerns "things to come". We make all allowance for the many who have been turned away by the follies and pretensions of self-constituted interpreters of the mind of God. The Christian faith has suffered much in this respect by the conceits of those whom we may call "religious fortune-tellers". We have heard more than once, and deplored, their cocksure expositions. When we recommend a restrained, judicious, and modest approach to prediction we are likely in some places to be thought deficient in faith in God's Word, or wilfully blind. Our readers no doubt have their own experiences of sects and individuals who know everything. But there is a plain assurance given to us that Our Lord will come again. "Christ shall appear a second time to them that wait for Him" (Heb. 9. 28). The New Testament makes no secret of the fact of the Glorious Appearing. Men may differ in some degree in interpretation; But there should be no disagreement on the great Event itself. Our only need is "to be ready"—that is infinitely more to the point than to argue about whether the Church of Christ endures the great tribulation or escapes it.

"Our citizenship is in Heaven, from whence we wait for a Saviour, the Lord Jesus Christ" (Phil. 3. 20).

"Now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him even as He is" (1 John 3, 2).

* * *

Final progress is for to-morrow. There is a judgment of the nations, and a judgment of the wicked. Justice, an essential attribute of the Godhead, demands that it be so. The secrets of all hearts will be revealed, and then all men will be judged according to their works (Rev. 20, 13). The Lambs' "Book of Life" (however we may understand this metaphor) is the decisive factor. In it must be the names of all who are chosen in Christ—in this see the opening paragraphs of Ephesians ch. 1.

Let us not overlook the great parable of Matthew 25, 31-46. In it Our Lord sets out Christian responsibility—and Christian failure, and we are in one or the other condition—Judgment begins at the House of God—"if the

righteous is scarcely saved, where shall the ungodly and sinner appear?" (1 Peter 4, 17).

* * *

These reflections on the mission of the Son of God to men may foster in the reader a closer study of the implications of many familiar statements of God's Word, and may help to keep clearly before us that evangelical truth which is the plain teaching of Holy Scripture.

SOME EVENTS NOTED IN "THE REVIVAL RECORD", 1859, AND ELSEWHERE

"The Revival Record" was an ephemeral sheet of Revival news issued by George Gallie at 99 Buchanan Street, Glasgow. It was sold at a half-penny a copy each week. By the summer of 1859 it was possible to show that Revival work was progressing in various parts of the United Kingdom, and not only in Ulster.

In Ulster it was carefully noted that "the evidences of the change which first heralds its approach become less demonstrative as it spreads and is better understood. Cases of instantaneous conviction, openly exhibited, and under circumstances of thrilling interest, have by no means ceased. The feeling and the utterance of the people, however, are generally calmer."

We have already made the comment that the physical manifestations ought not to be given much significance; and that the quieter sober response to the Revival was far more congruous with the work of the Holy Spirit than the emotional effervescence which was occasionally overvalued. We cannot consider the following example as spiritually significant, however interesting from a psychological standpoint (we quote from the Revival Record)—"The subjects of the affection are under the influence of a periodic somnolency, accompanied by what some might regard as a sort of clairvoyance."

The instances thus described are remarkable enough, but to-day are merely interesting side issues, showing no real light upon the central purpose of the Revival, which was to kindle the life of God in the souls of men.

* * *

Observers reported that the Revival Movement, in Belfast in particular, brought about a real moral reclamation among the most degraded groups of women in the city. The appeal was not only to the respectable poor, but to the disreputable as well, thus showing its inherently Christian character. We emphasise then that all grades of society shared in

the spiritual renewal. The unfortunate people we refer to are described as forsaking the haunts of vice and receiving not only the will to reformation, but the practical means of honest employment and seemly homes. Christian people invaded the degraded areas of the city and persuaded those who were "out of the way" to repent.

* * *

In the North-West, the city of Londonderry was deeply affected by the Revival. We read of young men who thought they would find amusement in attending religious meetings, but were brought to a conviction of sin and to heartfelt repentance, and a rational acceptance of the Gospel as the way of peace.

We read of one who was travelling from Strabane to Glasgow, and while waiting for passage in Londonderry went to hear a Mr. Guinness (H. Grattan Guinness?) preaching. He left the meeting and went to a public house. There he left very unhappy, but remained sober. Thinking over all he had heard, he did not go on to Glasgow, but stayed a week in Londonderry attending some other meetings, and still in an uneasy state of mind. At last, in his lodgings, he asked his landlord to pray for him as he was in a despondent mood. The prayer was good, but the man felt no better. He spoke to a Mr. Sewell, a clergyman whose words at last brought light to his mind, and he felt a burden lifted off his soul.

In this instance we see no hasty resolution, no instantaneous conversion, no excitement. Here we see what we might expect of any man—a long enough time of serious reflection and of growing need—then prayer and pardon and peace.

* * *

The information collected from week to week in 1859 shows us the pervasiveness of the movement, for individuals as well as communities. Scottish visitors who were here during the summer brought home with them fresh encouragement to prayer for revival and we find that in the Glasgow district prayer-meetings were the occasions of many conversions. It was possible to gather two thousand or more at religious meetings. The prayer-meetings were regularly listed, and were numerous in the principal Scottish towns. Judging by the places named one may say that (at least in the earlier months) the gatherings were under the auspices of the Scottish dissenting bodies rather than the Church of Scotland.

* * *

"The Revival" was another weekly paper published in London, and, like "The Revival

Record" designed to spread the news of the spiritual developments of the day. It is represented now by the weekly "The Christian" which may therefore be regarded as a continuing witness to the great Revival. "The Christian" plainly shows how interest in the reality of spiritual conviction and the power of the Holy Spirit stays with us as the basic element in enduring faith. Its value was recognised from the start, and in one number we read a letter from the Vicar of a parish in Holloway, London, saying that he had bought 150 copies of the first issue for distribution in his parish among those who stayed after Evening Prayer on Sundays to offer "special prayer for the outpouring of the spirit." We may be sure that numerous churches of evangelical principles in these islands reacted in the same way—St. Luke's, West Holloway, could not have been unique.

* * *

One number of "The Revival" quotes from another paper "Things New and Old" a passage from a writer who had lately visited most revival centres in Ulster—"Many have felt disposed to call in question the spirituality of the entire movement because of the attendant circumstances in certain individual cases. This would be a serious mistake. The Almighty Workman may in some cases carry on His new creation so softly, gently, silently, that those who are standing by may be wholly unconscious of the mighty work. The other cases may see fit to conduct the soul through such deep exercises as to evoke the most heart-rending cries and groans. Neither the excitement nor the quietness had aught to do with the conversion of the soul. A person may be led to instant joy and peace in believing, like the Eunuch (Acts viii), or he may remain stunned and prostrate for three days like Saul of Tarsus; the circumstances in no wise affect the genuineness of the conversion." We must to-day recognise, what in 1859 was not always understood, that the peculiarities, mental and psychological, of the individual personality brought about the particular conditions which were linked with the experience of conversion. The writer quoted from "Things New and Old" had an inkling of this, for he went on to write. "There may be many things connected with the work of the Spirit which must be traced to the infirmity of the person who is the subject of that work; but this does not in the least interfere with the fact that God is Working."

* * *

Interest in the different aspects of the Revival was sufficiently widespread to lead to

a day-to-day record of outstanding events being kept and published in a paper called "The Banner of Ulster" (a Presbyterian journal) from which items were transferred to "The Revival". We may be justly critical of this policy, because it tended to concentrate attention on many external features—for instance, under the date July 29 the entry is "We have not, to-day, to record any considerable number of cases of public spiritual impression, accompanied with marked symptoms of mental emotion. Such, however, still frequently occur, and under circumstances where few or no extraneous provocations to sudden and intense excitement exist . . ." Is it not probable that when there was a decline in external excitements the conclusion would be drawn that there was a failure of spiritual work? No doubt, that was one of the dangers of Revival. What is nowadays called "Revivalism" is distrusted by many Churches and by multitudes of sincere Christians because they see an operation on the emotions of the most emotional, and are not impressed either by the technique of the revivalist, or by the stability and permanence of the persons affected and the impressions made upon them.

We find a letter from someone in Dublin quoted—it is about a country town in Co. Down—"We are much privileged by constant intelligence of more and more of this blessed visitation from God's spirit . . . In Banbridge the other day fifty were stricken at the first large meeting, and numbers every day since." This letter appears to measure spiritual work by sensational effects. To us the fact of fifty or five-hundred being "stricken" would be no evidence of Pentecostal power, but simply of emotional stress—holiness of life, which cannot be assessed in a moment, is the evidence of Pentecostal power. That there was holiness of life in abundance, as a result of the Revival, is shown by adequate proofs; and there was a sober and consistent Christian way of life faithfully followed by thousands who during the Revival learnt to distinguish real Christianity from nominal.

* * *

A clergyman from Co. Carlow, whom we have quoted earlier in this series of papers, the Revd. James Garrett, Rector of Kellstown, visited Belfast in the early summer of 1859 and attended a dinner-hour meeting of factory-girls. He was invited to address them, and tells us that he used this expression: "I assured all true subjects of conviction, that when the Heavenly Physician commences His work, He will perfect it, and carry on His stricken one

to the rest in glory." This, he says, had remarkable effect. He noted the improvement in public life: the closing of licensed houses, the reformation of blasphemous drunkards, and the repentance of other sinners. He marked how many who had been neglecting public worship and Bible reading had become earnest and spiritual. He recorded also that by June, 1859, "severe convulsive affections and extreme bodily weakness are in a degree ceasing; and now by far the larger number visited seem operated upon by the more ordinary motions of God the Holy Spirit, and results are produced which should convince any unprejudiced mind that the Almighty is working with great mercy and power in the midst of us, and to Him be all the praise. All false trusts on human aid, and all false teachers, are rejected. God's Spirit has enlightened the soul. I believe neither men nor devils shall ever regain a final ascendancy over those stricken but now rescued ones, for nothing but Bible truth and Bible teachings will satisfy them. All sectarian and unkind feelings pass away, and their love for Christ and for each other is very great."

This clergyman also described a public meeting he attended in Belfast. Nearly two thousand people were present, and the chairman was the Bishop of Down, the Rt. Revd. Dr. Knox. About a hundred clergymen and Ministers were present—"it was a glorious sight, and one to cheer and gladden every Christian heart."

The Revd. Henry Ward, Rector of a parish in Co. Down described the Revival in his part of Ulster—"The impressions made upon all are uniform, and characteristic of true conviction, if not conversion: sin their only misery, mercy their only plea, Christ their only comfort. The pain and distress felt has indeed been great, but not unreasonably or unscripturally so, and not much more than what our Liturgy supposes may be realised when calling upon us as 'miserable sinners' to acknowledge that the 'remembrance' of our sins 'is grievous unto us, the burden of them is intolerable.' I may add, that the spirits of these newly awakened persons is all gentleness, teachableness, and humility, while the fruits of the spirit—love, joy, peace—rule in their hearts most manifestly."

"The spirit of our meetings is all harmony and love—the Presbyterian not annoying the Episcopalian, and the Episcopalian not vexing the Presbyterian. The labour being divided between the ministers of the two denominations, no distinction is made, and the hearts of all are knit together in one holy bond of Christian fellowship. There is no exaltation of man or

means—no novelty, no unnatural excitement, no confusion; all order, solemnity, and devotion.”

So wrote the rector of Killinchy. If in other places a rather different sort of situation existed we believe that the varieties of human temperament were responsible. Mr. Ward was a well-known man, and his influence in Co. Down must have helped to restrain excesses of enthusiasm, and to show that spiritual revival does not necessitate undue excitement. We are glad to record his words because we have read in a recent issue of the *Non-Subscribing Presbyterian Church Magazine* (April, 1959) an article on the Revival in which it is stated that the Revival fostered religious bigotry. As far as our studies of contemporary descriptions of the Revival have gone our impression is that the reverse is the truth; and that genuine goodwill was fostered.

* * *

We have said already that the Revival was not confined to Ulster. It is on record that “the Kerry Revival”, of about 1860-61, was of similar inspiration, though the remote South-West of Ireland had a very small non-Roman Catholic population. If in the North the “converts” were mainly agricultural and industrial workers (these being of course the largest part of the population), in Kerry a good proportion of landowners experienced the Revival influence.

In Co. Dublin also many of the more affluent sections of the non-Roman Catholic community were awakened to a new sense of their spiritual needs and of the grace to meet them. In 1860 a regular series of special services was being held in various parish churches in the City of Dublin. A start had been made in the parish of St. Thomas, and then it spread to St. Mark's, St. Audeon's, and St. Mary's. It was proposed to hold these week-evening Services throughout the winter in two or three churches in each section of the city. The promoter was the Archdeacon of Kildare, the Ven. John Gregg, afterwards Bishop of Cork. The Services began with a Hymn or Psalm, and the Litany from the Book of Common Prayer. Services of a similar kind have continued in many of the parishes of the Diocese of Dublin, especially during the seasons of Advent and Lent, and we may consider them a witness borne through one hundred years to the fact of the Revival.

* * *

The main purpose of these papers has been to show, from notes made of numerous contemporary writings, the interest of the Church of Ireland in the Revival; the active part taken by many of its clergy; their ready co-operation

with others in the work of God; and the consciousness of having shared in all the spiritual blessings then vouchsafed. If Shankill parish, Lurgan, Co. Armagh, added five hundred sittings in an already huge church, and if the Bishop of Down found it necessary to increase greatly the number of Confirmation services he held annually in Belfast and elsewhere on account of the great growth in the numbers coming forward for that solemn observance; and if these are but two references to show the Church of Ireland intimately sharing in the Revival—then it is simply impossible for a sectarian claim to monopolise the Revival to stand scrutiny. Nevertheless the sectarian claim was made, and by no less a person than the Rev. Wm. Gibson, D.D., Moderator of the General Assembly of the Presbyterian Church, and author of “The Year of Grace” which we have referred to more than once with real appreciation.

Let it be remembered that Dr. Gibson had been present at Revival prayer-meetings presided over by the Bishop of Down, and that he had written to the Bishop for information about the Revival work in Church of Ireland parishes in the North, and had received a most gracious and warm-hearted answer.

Here is a public statement made in the following year by Dr. Gibson—

“The present Revival was a conversion of sinners, and, if they wanted a proof of the truth of the doctrines and policy of the Presbyterian Church they had it in this Revival. Upon whom had God showered down His blessings? Upon the Presbyterian Church. It was her pastures He had watered and made green and flourishing. Some wished to represent that this Revival was breaking down distinctions of Creed inasmuch, they said, as God was pouring out His Spirit on all Churches alike. Such was wholly incorrect. God had blessed the Presbyterian Church, thus giving a proof that in her Jehovah took delight . . . God had given them, and the world, in the Revival, a proof of the truth of Presbyterianism.”

We have deliberately omitted a sentence which we considered unworthy of the author of “The Year of Grace”, as well as untrue. Dr. Gibson's claim that the Revival was specially for Presbyterians may suggest the explanation that they needed it most. We prefer not to say that, but to dismiss this unhappy utterance in the confidence that our enquiries have made it plain that the blessings of 1859, like God's sunshine and rain, came upon all His people in varying degrees. Every Christian in our country may thank God for everything that brings His people closer to Him.

PASSING EVENTS—*cont'd. from p. 51.*

Canon 229—If the death of the Roman Pontiff should take place during the celebration of the Council, then the Council is automatically suspended until a new Pontiff shall have commanded it to resume and continue.

The bare letter of Rome's Law speaks more eloquently of its harsh absolutism than any comment of ours could. Add to the restrictions of Canon Law the dictum that there is no salvation outside "The Church"—that is the Roman Church, the papal, hierarchical organisation that is found in visible and tangible form at Rome. Heap on top of all that the Dogma of papal infallibility of 1870 which reduces any council to the function of a rubber stamp. Delve into the strange history of the Council of Trent when a handful of Italian bishops negatived and anathematized the Biblical teaching of the Reformers and added a grievous burden to the heavy yoke of medieval accretions.

Lord Acton, the celebrated Roman Catholic historian, remarks in his essay on "The Vatican Council" that not only many of the French bishops but also some non-Romanists held "that the auspicious issue of the Council was an object of vital care to all denominations of Christian men." Lord Acton, like other Roman Catholics of liberal tendencies lived to see the council issue a reactionary decree that set the clock of Roman Catholic medievalism farther back than ever. No doubt there will be incurable optimists of that sort who will persuade themselves against all contrary evidence that this forthcoming council will bring about some happy results.

Wooing The Eastern Church

It seems patent that the projected council is beamed toward the East. The present incumbent of the papal throne has spent part of his diplomatic career among the Orthodox Churches and understands the throes and travail through which they are now passing under the shadow of the hostile Communistic regime, so different from the paternalism of the Czars. It is not to be imagined that the shrewd diplomat who chose the title of John XXIII, the second pope of that name, is so sanguine as to think that the Eastern Church can be charmed by a kind gesture to forget the wounds and rancours engendered by a thousand years of strife.

The pope's latest move will be a reminder to Anglican and American ecumenicalists that he too can play at their game of wooing the Eastern Church. Doctrinally, the pope is no doubt much closer to that body than are the Protestant churches. His long-sighted strategy will put a crimp in the ecumenical crusade of the American-dominated World Council.

—"Protestant Action," Toronto, March, 1959.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Bishop Bans "Station" Masses.

The Bishop of Kerry, the Most Rev. Dr. Moynihan, prohibited the celebration of Mass in the "Stations" district of Ballycarthy and Lisardboola, near Tralee. The announcement was read in all churches in the district. His decision followed the boycott of a "Station" Mass celebrated in the home of Mrs. Margaret O'Connor, at Ballycarthy, ten days ago.

"Station" Masses are held once or twice a year in various parts of the country. The Mass is celebrated in a private home—a "Station house"—in areas usually some distance from the local church. The custom dates from penal times.

Dr. Moynihan's announcement said: "Because of the great disrespect shown recently for the Holy Sacrifice of the Mass, I hereby forbid any priest to celebrate Mass privately or as a "Station" Mass in the area until I give permission."

Mrs. O'Connor, a 70-year-old widow, and her family have been ostracised by their neighbours since the division of the nearby Ballyseedy estate three years ago. Since then attempts have been made to burn and bomb her home; her son, Timothy, has been beaten up and shot at. In an explosion in the district some time ago, he lost one of his eyes.

Ban Explained

The Rt. Rev. Mgr. D. A. Reidy, Dean of Kerry, explained in St. John's Church, Tralee, why the bishop had taken this action. He said that the usual "Station" Mass had been announced for the O'Connor household, which

for some years past had been subject to a mean, unjust and un-Christian persecution, which at times had approached closely to murder. On this occasion, notes, written in a woman's handwriting and signed "Captain Boycott", had threatened anyone who would attend that Mass.

Nothing like it had happened since penal days, he said. The authority of the Church to arrange for public worship had been challenged, and to protect the sacredness of the Mass the bishop had banned the celebration of Mass in that district.

The shame of that ban must rest on those who were guilty of the outrage and upon their children and their children's children.

He added that Jesus Christ had reduced Christian law to two commandments: "To love God above all things and to love our neighbours as ourselves." The second of these commandments had been persistently violated for five years. The first had now openly been broken.

The police have taken possession of some of the notes and are making investigations.

—"Irish Times", 20th April, 1959.

[Two years ago we printed information about the boycotting of Protestants in the Irish village of Fethard, Co. Wexford. The trouble arose over a mixed-marriage. We print the extract above to show that the weapon of the boycott is not reserved for use against Protestants, but can be, and is, employed where the issue is agrarian or economic, without any conflict over religion. It is only fair and right to make this plain].

* * *

Disputation on Church Unity.

Church unity, on which Pope John has placed repeated emphasis, was the subject of a medieval disputation organised in honour of St. Thomas Aquinas by the combined Dominican Past Pupils' Unions, in the Gresham Hotel, Dublin.

Rev. P. O'Reilly, O.P., S.T.D., Professor of Dogma, Glenstal Abbey, as Defender, submitting proof of his thesis that the Church was one, said it was intended by Christ that there should be a threefold unity—the unity of Government and the unity of Communion.

The Objector, Rev. A. Flannery, O.P., S.T.D., editor of "Doctrine and Life", said that there was very considerable divergence of opinion tolerated in the Church, theologian differed from theologian.

Father O'Reilly said there were differences relating to theological explanation but no

difference concerning matters of Faith defined. All differences were allowed so long as they did not run contrary to truth defined.

Lay Speakers

Replying to points made by lay speakers, Father O'Reilly said that the Catholic Church looked with favour towards the movement of separated Churches for unity, but laid down certain laws which governed the approaches to be made.

The points of similarity must not be overstressed and the separated Churches must not be given the impression that they were bringing anything into the Catholic Church. The whole and entire Catholic doctrine must be explained to them.

The lay speakers included Miss Eleanor Butler, Messrs. P. C. Kilroy, L. O'Broin and D. Kinlen.

Rev. G. Bowe, O.P., S.T.L., M.A., Lecturer in Politics and Economics, U.C.D., acted as Moderator.

Mrs. I. O'Flynn, president of the combined Unions, expressed thanks on their behalf.

[This report ("Irish Press", 23rd March, 1959) should show us that the Roman Catholic Church is firm in its belief that it is the entire Church of Christ. The non-Romans who think they can enter into fruitful discussion with Rome so as to effect a compromise are obviously sadly mistaken].

* * *

Churches' £13m. Refugee Plan—First Part of W.C.C. World Programme

The World Council of Churches proposes to undertake special relief work for refugees in nearly twenty countries on four continents, at a cost of about \$3,644,360 (£1,308,700); and this figure is expected to be almost doubled when the second half of the council's proposals for the World Refugee Year—mainly schemes submitted by the national councils of churches in Asia—is announced shortly.

Details of the programme are being sent out from the W.C.C. headquarters in Geneva to the 170-odd member churches in 50 countries, representing about 170 million Christians. The projects submitted by the council's Service to Refugees division include the following allocations:

Austria, \$534,600; Belgium, \$140,000; France, \$418,760; Germany, \$316,000; Greece, \$810,000; European refugees, in America, \$225,000; Near and Middle East, \$200,000; Special help for aged and chronic sick refugees, \$60,000; Algerian refugees, \$200,000; Transport loans, \$100,000; The setting up of a new refugee emergency fund, \$100,000.

Greece Gets Most

The largest single share of this expenditure goes to Greece, which has about 30,000 refugees. Out of the total allocation of \$810,000 about \$240,000 will be spent on a farming establishment in Epirus. Other schemes will be housing and health projects and help for workers and traders.

Austria, which has submitted the second largest programme for aid (about \$534,600), has a comprehensive programme extending from industrial enterprises to help for drink addicts. The largest single item is a housing project to cost \$300,000.

Special help for aged refugees is emphasised in the plan for France (\$418,760); a permanent fund is to set up for this purpose. Other work proposed includes a pension plan for refugees, a twenty-bed immigration transit centre, the setting up of an integration service of Serbian and Spanish refugees, and a rural resettlement project.

Projects costing \$316,000 are proposed for Western Germany. A recent survey showed that, of the 226,000 homeless foreigners there about 75,000 are of Protestant and Orthodox faith. The biggest item is the proposed establishment of a contributory fund of \$250,000 for housing and furnishing to help families not eligible for inter-Government grants.

Life Insurance Project

The programme for Italy (costing about \$260,000) includes the enlargement of Waldensian and Methodist homes, and \$100,000 to provide life insurance for 50 people—"a happy solution for a large number of old refugees who prefer to live in their present conditions."

In the Near and Middle East the programme includes \$100,000 for aid to Assyrian refugees in Lebanon—who have not yet received aid from any quarter. They are described as a "very needy refugee group," for whom the proposed housing project would seem to offer a real solution.

* * *

The Tubercular Displaced Person

The following excerpt is from the "Daily Telegraph" of 3rd June, 1959. When we read it we immediately thought "here is an opportunity for Ireland as well!" In Ireland we have up-to-date T.B. hospitals and experienced physicians, surgeons and nurses. We have been spared the sufferings of many nations in the last twenty years—we should have no difficulty in doing what the "Daily Telegraph" asks the British Government to do—

Open the Door

This "small country," according to Mr. Macmillan, has already absorbed so many refugees that it cannot be expected to absorb many more; "we must therefore make our contribution in other ways." This is what everybody says, and it simply is not good enough.

What is required is not £100,000 from the Government to keep the refugees out, but £100,000 and more, far more, to ship them over here and look after them when they arrive.

Of the refugees still rotting in European camps most are there because one or more members of the family have tuberculosis. No country except Sweden—to her honour—will admit these, and the rest of the family cannot go without them.

Many of these poor people contracted T.B. in the camps; more contract it every day. Doomed parents see their children doomed in turn.

If we were willing to accept tuberculous refugees, this vicious circle could be broken. It is no use accepting—as we do accept—those who are already cured; in the camps few or none can be cured. We must try to cure them here. No-one can say we lack the facilities to do so; T.B. sanatoria are closing for lack of patients.

Mr. Macmillan more often refers to us as a great Power or leader of world opinion than as "a small country." Very well; let us be great, and set an example to the world.

* * *

Church Warning On Mixed Marriages. Direction for Presbyterians

A warning against Presbyterians contracting marriages with Roman Catholics was given at the General Assembly of the Presbyterian Church in Belfast last week.

The Assembly, in private session, adopted a resolution authorising the following statement and directing it to be displayed in a prominent place:—

"That the General Assembly earnestly warns members of our communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept."

The resolution pointed out that a mixed marriage must take place in the presence of a Roman Catholic priest if it was to be recognised as ecclesiastically valid by that Church.

This was normally permitted only after consent had been given in writing by both parties to certain conditions.

These conditions were that both signed a document in which they "solemnly promise and engage that all the children of both sexes, who may be born of the marriage, shall be baptised in the (Roman) Catholic Church, and shall be carefully brought up in the knowledge and practice of the (Roman) Catholic religion."

Consent to these conditions meant that Presbyterians married to Roman Catholics were deprived of any right to influence the spiritual any religious upbringing of their children.

Disloyalty

It meant disloyalty to the Church of their baptism and of their fathers, was contrary to the teachings of Holy Scripture and brought discredit on the name of Jesus Christ.

—(Continued on p. 84.)

CHARACTERISTICS OF THE SPIRIT OF GOD

It is always important to seek clear and true views of the Holy Spirit, for the failures of many professed Christians are due to neglect of the provision God has made for their support. The religious life is not asserted and maintained by a voluntary confession "I believe in God": we need far more than this to support a Christian witness and to cultivate a Christian personality. Belief must not be the mere intellectual declaration that there is a God: it must be the expression of the whole being and the summing up of the entire motivation of life. If Christianity were only a mental exercise it would mean little more than being a Hegelian or a Kantian. A man who professes to be a disciple of the philosopher Hegel has casually chosen to call himself that. He may be a Hegelian just for argument's sake because his associate or friend or fellow-student has chosen to call himself a Kantian. If he surrenders his Hegelianism and is converted to Kantianism the outside world will scarcely discern the difference. He will sleep just as soundly and his way of life will be what it was. But if Christianity is what its Founder taught; if it is what God's Word says it is, then to profess it sincerely makes all the difference. The world-view is radically changed, and the motives of conduct are reconstructed—"all things are become new". Our Lord (and one of His Apostles as well) used a significant and

impressive phrase which describes the new situation—"He has passed from death into life." In that sense he is "a new creation". We can find no better way to express what the New Testament as a whole teaches about the meaning of Christianity—redeemed, restored, cleansed, renewed, transformed—all these descriptive words speak to us of the fundamental purpose of the Gospel. So understood, Christianity is not an intellectual culture, or a social order, or a spiritual empire. However venerable as an institution, and however deeply interwoven into the fabric of Western civilisation, and however rich in its power to inspire great art, Christianity is completely misunderstood and indeed abused, when these aspects are thought to mark its real value. They are merely incidental. There was a time when Christianity was not venerable, but newborn; there was a time when it was an obscure Eastern sect "everywhere spoken against"; and there was a time when it inspired no art—and that was the time of its supreme effectiveness; the dawn of a fresh cleansing uplifting power amidst the shadows and sins of an old and morally decaying empire.

* * *

Before the world learnt the advisability of adapting and manipulating Christianity to its own ends the Gospel was a challenge and a reproach to men's self-satisfaction, cynicism, and savagery. When the world could not overthrow it, the world compromised with it. Let it be stated plainly that every time there is a serious and sincere demand for the real thing, a hunger for God and His forgiveness, the soul goes back, beyond the structure of eighteen hundred years, to the original—to the Cross, the empty Tomb, and Pentecost.

Why not be content with contemporary ways of handling Christianity? Why not be nourished by the modern sophisticated sermon with its tags of psycho-analysis from Freud or Jung, or its A-bomb awareness, or its decorative border of twentieth century verse quotation? Why not seek the Gospel in the Gothic arch, or maybe, in the popular setting of the revivalistic platform with its tom-tom music, its saxaphones and performers? The answer is that these are unlikely channels of the spirit of God. Those who are called by God to salvation in His Son are quickened by His Spirit. The Holy Spirit will not embalm the Gospel as Nicodemus and Joseph and others sought to embalm the Body of Christ; but neither will He debase the Gospel by making it an occasion for religious entertainment.

The reality of the Gospel (it is God's final word to mankind), its cost to the Father (the life of His Son), the sacredness of the power which gives it effect (the Spirit of God), all combine to rule out mere trivial approaches and skilled techniques. The emotions evoked by "the dim religious light", may be acutely realised, but they are not necessarily Christian. Christian conviction is a moral and spiritual decision. It is concerned with the soul and God—two beings, the Creator and His creature, and that creature renewed in His image through the eternal Son who is "the effulgence of His glory".

* * *

How does it come about that there are transient and superficial Christian impressions, and others that are permanent? We may rightly answer that the mysterious providence acting through discriminating grace will account for the difference. But we must still be mindful that man is not an automaton. We have wills of our own, talents and faculties to exercise, and therefore grace is not bestowed on persons who are simply galvanised into following a pre-ordained course. It is bestowed on persons capable of, and eager for, co-operation, (we are here thinking of the adult believer). It claims a conscious response, a recognition of Christian duty, and a heartfelt appreciation of the benefits God has freely bestowed upon us.

Our Lord told us that "many are called but few are chosen", and St. Paul told us that "as many as are led by the Spirit of God, these are sons of God." (Rom. 8. 14).

* * *

These words of St. Paul point to the effective cause of genuine spiritual life—the Spirit of God has been sent by the Father for the express purpose of sustaining in us a truly Christian life. Gospel faith is not to be on the periphery of our life, but at its centre.

Can we explain the Spirit of God as an influence, or, the influence, of God acting upon us either continually, or intermittently? Can we take an impersonal view, and say that the Hebrew word sometimes translated "spirit" should always be translated "breath" or "wind"? Is the New Testament "pneuma" no more than this? If the Spirit of God is deprived of personality and made to be an influence only, we have done away with the Christian doctrine of God, i.e. the doctrine of the Holy Trinity. Is there an honest answer, or is it a matter of typography—printing Holy Spirit or Holy Ghost in the capital letters when ordinary letters would be correct?

We draw attention to this sentence in the first epistle of St. John—"If any man sin we have an advocate with the Father, Jesus Christ the righteous." These are familiar words, and no one is going to say that the title of Our Lord "Our Advocate" is an impersonal and abstract one. "Our Advocate" must be the title of a Divine Person. In the Gospel of St. John the Greek word which means "advocate" is translated "comforter" and is of course Our Lord's own word for the Holy Spirit. In its very nature the Greek word must signify personality. It seems impossible that it could be used of an influence.

* * *

In Hebrews ch. 10 we read of "the Spirit of Grace"—suppose you read instead "the influence of Grace": the sense of the passage is destroyed by removing the personality of the Spirit. It does not seem possible to say that you "have done despite" to the influence of grace.

In John ch. 14 Our Lord spoke of "the Spirit of truth"—even in the "Jehovah's Witnesses'" attempted translation of the New Testament (which they don't venture to call "the New Testament") the reading is "I will request the Father and He will give you another helper to be with you for ever, the spirit of the truth." The natural force of these words of Jesus is not abated by the Witnesses' use of the pronouns "which" and "it"; a use intended to deny personality to the Holy Ghost. Our Lord's promise, were it one of a mere influence, would be delusive and deceptive, for what He undertook to pray for and obtain was "another helper" (or comforter), i.e. a replacement of His own living presence among His people, by one who is substituted as an equal; and no influence can be that.

In Romans ch. 8 St. Paul refers to "the law of the spirit of life in Christ Jesus". This "law" is contrasted with the law of sin and death. This chapter goes on to unfold more and more truth about the Holy Ghost. Take, e.g. verse 16: "The Spirit beareth witness with our spirit that we are children of God"—is it conceivable (in the general light of Bible teaching) that St. Paul is associating in united witness and by a common term two quite different things, belonging to different categories? Can we read it thus—"The influence beareth witness with our spirit"? Why not read "the influence beareth witness with our influence"? Put that way it makes no sense, and put any other way than it is in the English Bible it loses its whole point.

This is borne out by other parts of the same chapter. How could we imagine that "an influence" "maketh intercession for us with groanings which cannot be uttered"? (Verse 26). The spirit of life must be personal, partaking of the eternal substance and Godhead. We see this, too, in 2 Cor. 3, 18 R.V.—"We . . . are transformed. . . even as from the Lord the Spirit." The R.V. margin provides an alternative translation—"even as from the Spirit which is the Lord".

Now here we might well read "the Spirit which is Jehovah". Note that the text does not warrant the translation "as from the Spirit of the Lord". It is unavoidably "the Lord the Spirit", and so the Witnesses' translation has to be ". . . by Jehovah the Spirit."

* * *

As we all know, in many places in the New Testament there is joint reference to Father, Son, and Holy Spirit. We believe of course in the person of the Father, and in the person of the Son: is it not the natural and indeed inevitable step to believe, in these references, in the person of the Holy Spirit? If the Holy Spirit is no more than an influence emanating from the Father or Son it must be unnecessary and inappropriate to refer to it as if it were a person. But distinct reference is made to the attribute of the Spirit when attributes of Father and of Son are spoken of—e.g. "the grace of Our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you" (2 Cor. 13, 14). We simply cannot make sense of the claim that the Holy Spirit is only an impersonal influence if we accept this sentence we quote.

Similarly, in the Baptismal formula of Matthew 28, we have the same problem—if the Holy Spirit is not the Third Person of the Godhead the command of Jesus becomes inexplicable. If we accept the true doctrine of the Godhead, the Christian doctrine of God, the difficulties we indicate cease to be.

* * *

In the light of this truth we can see the power which enables us to believe, and live according to, the genuine standard of authentic Christianity. In yielding to and being led by the Spirit we are one with God and His appointed purpose for us—repentance, faith, obedience, and eternal life. Christianity is the inner life concerned with the things that are unseen and eternal. When that life is ours it will inspire us to bring all things into subjection to God. The Gospel of Redemption is the key to the social Gospel and the reconstruction of mankind.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

UNIVERSITY EDUCATION IN IRELAND.

This may strike the reader as an unusual subject for our paper. Our general rule is to keep to religious matters, and to emphasise the scriptural and apostolic credentials of evangelical and Protestant faith. From this we rarely depart, but it is to be remembered that in Ireland everything can be given a religious character, and all sorts of human activity can be taken out of the public hand by labelling them issues of faith or morals. So described, they are under ecclesiastical jurisdiction and the layman submits and is silent.

In no sphere of activity is this clearer than in education. It is right at this point to say that non-Roman Catholic religious leaders have held very strong views on the duty of Church control of education, especially primary education. All the primary schools of Ireland, which were the outcome of a great movement at the beginning of the last century, were for combined religious and secular instruction, and were directed by different agencies mainly under religious impulse. This is true of the Kildare Place Schools, the A.P.C.K. Schools, the London Hibernian Society Schools, the Christian Brothers' Schools, etc. When in the 1830s the Government created this system of

National Schools, and ceased to make grants to the Kildare Place Schools, there seemed to be a tendency to reduce the amount of religious instruction and Bible reading. This led to great outcry on the part of the Church of Ireland bishops and clergy, and they launched a counter-scheme, "the Church Education Society", which for thirty years or so was highly successful and at one period nearly destroyed the National system. The Government plan was modified in certain directions and became frankly denominational. Thus throughout Ireland (till 1922) every public primary school was managed in the interests of a Church. The manager was the Parish priest, or the rector, or the Presbyterian or Methodist Minister, according to the relationship of the school. While after 1922 the arrangements in the six Ulster counties which form the political entity of Northern Ireland have followed a somewhat different course of development, the arrangements in the twenty-six counties of the Republic of Ireland (Éire) continue as they have stood during the past hundred years. The Church Education Society's protest ceased to be needed as Church control was recognised and fostered, and religious instruction made integral to the system. To-day the Church Education Society still survives and with very small resources tries to help the few little Protestant schools which are not state-aided, and tries also, by grants for transport, to enable isolated Protestant children to attend Protestant schools.

* * *

From this it is plain that the only education which is compulsory (i.e. primary) is carried on in denominational schools controlled by the Churches. We find it satisfactory in many respects, for it recognises the spiritual interests of the young, and enables them to be taught their faith as an integral part of daily instruction. But it has the inevitable defect of separating the children and making a lifelong division among them. All Churches feel deeply that their children should be taught in a spiritually congenial atmosphere, and if a Roman Catholic boy or girl is in a Protestant school, or a Protestant boy or girl is in a Roman Catholic school in the country the feeling of being "odd man out" is not a comfortable one.

There was an experiment in the last century which provided excellent schools in certain places—a series of schools was created directly under the Commissioners of National Education here, and with no clerical management. Clergymen of all creeds were at liberty to

attend at stated hours to teach their own children, while the teachers taught all who attended the secular subjects. As the appointment and control of the teachers was not in the hands of clerical managers, and religious instruction was not obligatory, the schools were in great disfavour especially among the Roman Catholic leaders. As far as we know they have almost entirely ceased though it may be said that some of their good features are perpetuated in many schools in Northern Ireland.

* * *

Secondary education in Ireland (in the older sense of the word, i.e. Grammar Schools teaching boys and girls up to the age of eighteen, with curricula and examinations under the Commissioners of Intermediate Education) naturally attracted far fewer pupils than primary. Not merely poverty, but the nature of juvenile employment in trades, business, and industry, made secondary education requisite only for the small numbers preparing for professions, Government services, teaching, etc.

Here again, the tendency was to carry on secondary schools under religious auspices. The Roman Catholic teaching orders and sisterhoods have monopolised Roman Catholic secondary education so that there are very few Roman Catholic schools of this sort in lay hands. In Éire most Protestant secondary schools are managed by boards of a denominational character. In Northern Ireland this grade of education seems to be more immediately dependent on Government departments and statutory bodies.

* * *

It can be seen then that at these levels Irish education has taken great care not to be described as "Godless". What about University or Professional education?

The story of University education in this country is essentially a nineteenth century one. It is true that Trinity College, Dublin, Dublin University, dates from 1592. It was founded as a Protestant college, and was closely associated with the then established Church of Ireland. Indeed, it was described, early in the seventeenth century as "a poor college of divines", so that its primary purpose was to educate men for ordination in the Church of Ireland. But it also taught general arts, i.e. classics and mathematics and philosophy, and soon taught law and medicine.

Till near the end of the eighteenth century the college was apparently exclusively Protestant; but the laws operating to restrain

Roman Catholics in Ireland were then relaxed and Roman Catholic students became a respectable element in the college—one distinguished graduate of that day, became Roman Catholic Archbishop of Cashel. But, as long as the Church of Ireland was the established Church of this land there were certain positions in the college which involved an acknowledgment of that Church, i.e. foundation scholarships and fellowships. These hindrances were abolished in 1870 when the Church of Ireland ceased to be established. Long before, however, the college, regretting its inability to elect Roman Catholic students to foundation scholarships (under the Charter), awarded them special scholarships, called "non-foundation scholarships". In this way in the nineteenth century a very fair and liberal policy was carried on. We were therefore not a little surprised to read a survey of Irish University history, given by the Most Revd. M. Browne, D.D., Roman Catholic Bishop of Galway ("Irish Times", 29th May, 1959) when addressing a school prize-giving in Galway. Dr. Browne said that the history of Irish University education was much neglected and ignored, which is quite true indeed. But when he spoke of Trinity College he said—

"Even when the English Government removed the Penal Laws in 1782, Trinity College still maintained them for 90 more years. It was only in 1873 that the restrictions against Catholic students were removed."

Plainly, the impression is that the college preserved till 1873 the obstacles to Roman Catholic higher education which had obtained prior to 1782—that for ninety years the college held out against Roman Catholic students. We believe that Bishop Browne is labouring under an error here, in confusing the restrictions on fellowships (two or three a year on the result of a ferocious competitive examination) with the freedom to enter, study, and graduate which had been available throughout the century. For instance, Sir Michael O'Loghlen, a native of Co. Clare, and the first Roman Catholic to become a Judge in the Irish Courts (1836), had graduated at Trinity College in 1809. Stephen Woulfe, also a Roman Catholic from Co. Clare, and Chief Baron of the Exchequer in 1838, graduated from Trinity College in 1812. David Pigot, a Corkman, and Chief Baron in 1846 graduated at Trinity College in 1819. We cite these three instances of Roman Catholic graduates of the college before 1820 who rose to the chief positions in the law courts in disproof of the view that restrictions

against Roman Catholic students lasted till 1873. It may be assumed that there were Roman Catholic graduates of the same college following other professions in the early decades of the last century.

* * *

It must be remembered that in the first half of the nineteenth century the number of professions (and of professional men) was very small. Medicine, surgery, engineering, and the law did not require attendance at a university. Indeed engineering and architecture must have depended exclusively on apprenticeships (as did medicine and surgery till fairly recently). Law, as far as solicitors practise it, still requires apprenticeship, not graduation, and the admission to the Bar depends on qualifying at the Inn of Court, not on the university course. For medicine and surgery Dublin had the Colleges of Physicians and Surgeons and the Apothecaries' Hall. It is plain that great numbers of Protestants entered the professions without having studied at Trinity College, so that the situation was in fact less one of hardship than one of grievance. Even the grievance cannot have gone very deep. A real grievance among professional men was, we acknowledge, the inability of experienced and worthy Roman Catholic barristers to be called within the Bar "to take silk" as counsel, before 1829.

* * *

In the account of Irish University education, in the "Irish Times" report, we do not see any reference by the Most Revd. Dr. Browne to the Queen's Colleges and Queen's University in Ireland. These colleges, Cork, Belfast, Galway, together formed the Queen's University in Ireland, and were chartered over a hundred years ago (about 1845-49). They were wide open to all creeds or none. Religious tests were not to be employed. Instead of being welcomed as a step to begin with, and one suited to the education available at the time, these colleges were condemned as Godless, and Roman Catholics were directed to avoid them. Only the one in Belfast (now the Queen's University of Belfast) made much progress because it was in the centre of a large Protestant population. But the fact that as late as fifty years ago Belfast had only a few hundreds of students: well under a thousand, shows that the real demand for university education in Ireland was small. When the Roman Catholic bishops condemned the Queen's Colleges, and soon after inaugurated the Catholic University (a nobly conceived plan), it was a failure for many reasons, but not least because it did not

secure many students. People say sometimes that its great handicap was the want of a Crown Charter to confer degrees. But we suppose it could have had a Papal Charter for the purpose, following upon ancient well-recognised precedents, and the Roman Catholic world would have acknowledged it.

* * *

If Trinity College to-day is unsuited to Roman Catholics (and their bishops declare it a grave sin to go there), must it not have been worse a century ago when in the exclusive control of Church of Ireland clergymen (all the fellows but two had to be in Holy Orders)? Ought we to complain of college rules to exclude Roman Catholics if it is wrong for Roman Catholics to attend there?

* * *

Dr. Browne went on to say—

"When a proposal was made for a separate college for Catholics within the framework of an enlarged and reformed Dublin University, Trinity opposed it with all its might and sent representations to English and Scottish Universities to conduct a vigorous 'hands off Trinity' campaign."

We don't dispute this, but we think that Dr. Browne might have mentioned that the college, while opposing the plan he outlines, had an alternative plan which, as far as we recall its details, was generous, and included the erection of a Roman Catholic chapel for students within the precincts. If it was a fault then that the college emphasised its Protestant character, it appears to be a fault to-day that instead of emphasising its Protestant character, it is supposed to emphasise its liberal character. Roman Catholic Ireland tends nowadays to condemn Trinity College not as "a home of liberalism", but as "a home of false liberalism".

* * *

Dr. Browne then contrasted the other great Irish University, the National, with Trinity College—

"Nowadays, however, many people—even Catholics and even some in high places who should know better—put the National University on the same level as Trinity; and even consider that it is entitled to the same treatment as Trinity. That is not true. There are very important essential differences between the two. Firstly, the National University has no private endowment; Trinity has an annual revenue of £70,000. Secondly, the National makes Irish a compulsory subject for matriculation,

Trinity does not. The National has large faculties of Celtic studies. Trinity has one professor."

"Thirdly, the National is undenominational and is debarred from having a religious chapel in its grounds, or from using its public funds to teach religion; Trinity has a Protestant chapel, and uses its funds to educate all the Church of Ireland clergymen."

We comment—the annual income from endowments of Trinity College is obviously totally inadequate for its needs. No university or college to-day can maintain itself on endowment—a few years ago the Clerical College of Maynooth had to appeal to the public for substantial support, and the appeal had, we understand, a gratifying success. Trinity College receives a modest Government grant in aid. The colleges of the National University are dependent on Government grants, but this does not put them in any inferior position, financial or otherwise, in comparison with Trinity. The situation of universities in all parts of these islands is the same—they and their students are necessarily subsidised, and private resources are utterly insufficient in the light of present-day costs and needs.

We have no observations to make upon Dr. Browne's second point save to say this; that "one professor" does not represent the entire personnel of Trinity involved in teaching Irish. There are fellows and lecturers discharging the duties of teaching Irish and allied studies. The title "professor" is not important.

On the third point—the existence in Trinity College of a Protestant (Church of Ireland) chapel and a Divinity School. We are not aware that since 1922 the heads of the three Colleges of the National University ever asked for a change in the University Charter to enable it to grant degrees in Theology, to erect and maintain students' chapels, and to teach divinity. If such a proposition were put forward we cannot imagine Dáil Éireann rejecting it. It is surely unnecessary to regard a University Charter of fifty years ago, granted by the British Government, as unalterable by an Irish Government no matter how strongly desired. In Dublin the University College of the National has close by it the "University Church" founded by John Henry Newman. It is a unique building, and though a public Church, must attract many students. In Cork there is, we believe, a chapel similarly situated. In non-residential colleges chapels are, in any case, less useful, and only a fraction of the four

thousand Dublin students could find room in a college chapel.

A faculty of divinity is not necessary in the National University of Ireland since for all practical purposes we must consider that the college at Maynooth supplies its place. Maynooth is a recognised college of the National University, and educates its students for degrees of the university in arts and science. Degrees in ecclesiastical subjects, theology, canon law, philosophy, are conferred under the charter which constitutes Maynooth a pontifical university.

If it is complained that some part of the endowment of Trinity College is spent on the Divinity School, it should be said that money was given to the college long ago for that very object. It would be a breach of good faith to do otherwise than maintain a school of theology. We may assume that no public grants are used for that object. It may also be noted that Maynooth College was founded in 1795 by a Protestant Government, and that from that year till 1870 a large amount of public money was given to the clerical college. In 1870 the annual grants were commuted for a substantial capital sum, but the government in 1870 did not take that sum from the Treasury, but from the Church of Ireland, for by disestablishing that Church the Government secured its property and used it to endow Maynooth College, to commute for a lump sum the Regium Donum paid to Presbyterian ministers, and to finance intermediate education. Other objects were financed as well. From this it can be seen that the existence of a divinity school in Trinity College is no injury to anyone, and ought not to be considered as ground for objecting to students going there. We have, in fact, never heard of a Roman Catholic student becoming a Protestant while attending the college; and we have no reason to suppose that the "liberalism", which is deplored by many, has made sceptics or agnostics.

* * *

Looking back on the history of Ireland in the last hundred years we are inclined to the view that the governments of the mid-nineteenth century made a great mistake in not chartering and endowing the Catholic University of Cardinal Cullen and J. H. Newman. This may seem to be a strange statement for us to make, but 1. Cardinal Cullen was strongly conservative and anti-revolutionary; and 2. Dr. J. H. Newman wished to make the university acceptable to Roman Catholics from England and Scotland and elsewhere, as well as serving the interests of higher education in

Ireland. Such a university could have had a stabilising effect on young Irishmen and could have created a bond of goodwill between the two countries. Had such a step been taken instead of the hopeless persistence in trying to establish a strictly secular non-sectarian higher education, the more recent history of our country might have been happier and different.

Opinion is bound to be speculative, and in the last century concessions to Ireland, were made very reluctantly, and fear of the Vatican was in many minds. Looking back is always a temptation we know, but our history is not cheerful and retrospect goes hand in hand with regret. Nevertheless, the genuine aspects of the higher education of the nineteenth century ought not to be overlooked. We may all share the Bishop of Galway's regret that there is "one branch of Irish history much neglected and ignored—the history of Irish university education." We hope we have dispelled some misunderstandings and indicated facts often ignored.

GUIDANCE OF CONSCIENCE.

An address by
Archdeacon T. C. Hammond, M.A., Th.D.,
broadcast over 2CH, Sydney.

One of the commonest arguments urged against the validity of the Protestant position is that it leaves the members of the different Protestant Churches without any clear guidance in matters of conscience. Our Roman Catholic friends continually tell us, "We have an authoratative statement from a priest which justifies our actions or condemns them, as the case may be, and therefore we are in the position of being able to say, 'I am not doing what the Church teaches, but I am fulfilling the law of God; you on the contrary, as a Protestant, are bound solely by your own particular inclination and judgment,' and that explains the great difference in conduct between Protestants."

Are Protestants at a Disadvantage?

Now, if that were true, it would be a very serious argument, and we would have to face it. But we retort, and I think with justice, that while we are far from stating that Protestants are perfect, and indeed we deplore very greatly the serious lapses among members of various Protestant denominations, nevertheless when the matter is considered on a broad basis, we discover that Protestant countries and Protestant people exhibit at least as high a standard of morality as their Roman Catholic

friends. We are making no accusations in this matter, we are simply trying to answer an objection.

If the guidance that is given to Roman Catholics were of such a convincing character that they all immediately responded, except perhaps the apostates and renegades, then there would be a standard of morality in Roman Catholic countries that would contrast very strikingly with the standards observed in Protestant lands. But we say unhesitatingly that is not the case. In both countries there are serious lapses from the mind and will of God which we all deplore, but there is not the outstanding difference in conduct that the argument which we have outlined would suggest. On the contrary, we dare to say that in Roman Catholic countries there is frequently manifested a disregard for certain spiritual realities to a greater extent than is manifested in their Protestant neighbours.

That, of course, is a matter of dispute, and it would take a long time to develop it, but we content ourselves, in order to meet this particular situation, by stating that the manifest differences which ought to arise if people on the one hand were almost divinely guided, and on the other hand were left to their own devices, does not manifest itself in the world at large. It was a Protestant country for example, that first set the standard of abolishing slavery. It was a Protestant country that first introduced the idea of a fair return for labour, and we might instance many other cases, as for example, the care of the sick and the poor, though, of course, we have to acknowledge that in that particular valuable work has been done, and is being done, by various organisations of the Roman Catholic Church. But that, after all, it might be said, is merely a negative argument. It is the familiar *tu quoque*, and people say this is not the thing in which we should indulge, therefore, I propose to indicate to you that there has been in the Roman Catholic Church very serious divisions of opinion concerning moral conduct, not merely among those who are members of the communion—a thing we might naturally expect—but among those who professed to be leaders and guides:

R.C. Leaders Differ

Some of my readers might have heard of the interesting correspondence between Canon Meyrick, a very distinguished Anglican clergyman, and Cardinal Manning, after he had defected to the Roman Catholic Church. Canon Meyrick drew attention to the fact that some of the teaching of Liguori was of a very doubt-

ful moral character, and there resulted an interesting correspondence which has been published. Indeed, the controversy arrested so much attention that Cardinal Newman was compelled to intervene on his own behalf and declare very definitely that he did not support some of the moral positions laid down by St. Alphonsus da Liguori. He begged the Saint's pardon for differing from him, but we have never been told whether he got it or not. But here is a concrete instance that people should take in hand and consider carefully.

Here is a Cardinal of the Roman Catholic Church setting himself in direct opposition, on a moral question, to one who was canonised and made a doctor, and who, we are told, is therefore authoritative in all his teaching, and that the Church had found no occasion for censure in anything that he said. If that be the case, and the correspondence to which I have referred undoubtedly proves that it is the case, then we are relieved of the necessity of stating that there is a uniform standard in the Roman Catholic Church and a variety of opinion in the Protestant Church. We are compelled to say, on the contrary, that both Churches exhibit serious difference of judgment on very vital and important moral matters.

Teaching for the Young

But the matter can be brought a bit nearer home, and presented in a more popular manner. In Ireland for many years, books circulated which were entitled "Books for Children and Young Persons." I have in hand Book 14, which is entitled "What Every Christian Must Know and Do", a new edition revised, by the Rev. J. Furniss, of the Society of Redemptorists. It will be borne in mind that the Redemptorists are a body of people who are specially selected for the duty of holding missions, and having conferences with those who are distressed in conscience, and, therefore, one might naturally expect, that a book that was widely issued for young children with the authority of one who was a Redemptorist Father would express the general sentiments of the Roman Catholic Church on great moral questions.

Now when we examine this book we find certain startling things in their relation to moral conduct, things which give a shock to Protestants, and, as a matter of fact, also gave a shock to many earnest Roman Catholics, so that ultimately these particular pamphlets were withdrawn. I remember some years ago a friend of mine entered a Roman Catholic bookshop in Dublin and asked for Father Furniss'

book. The gentleman who was behind the counter produced the book, but added: "You know, a lot of things in these books are at least a little doubtful." That is the situation which has to be faced.

It may be asked, however, what it is that made earnest Roman Catholics question the wisdom of placing these books in the hands of children. I venture to present to you one or two statements in "What Every Christian Must Know and Do." The writer draws a distinction between mortal and venial sins. This is what he says: "Mortal sin—if you commit a mortal sin make an act of contrition directly and go to confession as soon as you can. Venial sin—live in the firm purpose of never committing a venial sin. If you fall into venial sin, even many times, do not be vexed at yourself or discouraged, but always strike your breast or at least be sorry for a moment, and resolve not to commit it again." That is a very easy way of satisfying your conscience in a matter of venial sin. You strike your breast, you are sorry for a few moments, and you resolve not to commit it again, and then the whole business of repentance is apparently completed.

But when we turn to page 26 of this particular manual, we get rather a shock. The sin of stealing is mentioned and we are told it is a sin to steal, except in some cases of most grievous distress: for example, if a person was dying of hunger and he took only what was necessary to save him. Then the writer goes on: "It is a venial sin to steal a little. It is a mortal sin to steal much—for example, to steal from a workman a day's wages, or to steal less from a poorer man, or more from a richer man, or from parents. If you steal from a rich person you commit a sin, because it is always a sin to steal. But if you steal the same from a poor man, you commit a greater sin, because the poor man suffers more from the loss.

If you steal often a little it is a sin each time, and when the little sums come to make altogether a large sum, then it becomes a mortal sin." So that if I steal a little, so long as I do not continue to steal a little, according to the judgment of this writer, I simply strike my breast and feel sorry for a moment, and that's all that I have to do. Again, if I want to steal from anybody I have to make careful inquiries into his financial position. If I am satisfied that he is a very rich man, then it is a venial sin to take a little from him. These judgments are injurious, and it is no wonder that earnest Roman Catholics felt that this book should be withdrawn. "It is also a mortal sin," the writer goes on, "to steal a

little, if at the same time you have the will and intention to steal much if you could." What casuistry! And I want to direct your attention to the fact that this is a book for children—to be put into the hands of impressionable youngsters, whose moral judgment, we may assume, was not at the time fully developed.

Can we, in view of this particular illustration, and in view of the correspondence between Canon Meyrick and Cardinal Manning, to which I have referred, really assert that the guidance of conscience, which is supplied to us in the Roman Catholic Church, is so far satisfactory that Protestants are at a loss without it? You can form your own judgment. It is needless to say my judgment has been formed already.

PASSING EVENTS—*cont'd. from p. 75.*

Presbyterians, the resolution said, should refuse to accept these unjust conditions and should do their utmost to dissuade other members of their Church from doing so.

Neither Presbyterian nor Roman Catholic should be intimidated by any warnings or threats that a mixed marriage in a Presbyterian Church would be invalid; it would not indeed be recognised by the Roman Catholic Church, but it would be a marriage in the sight of God and in accordance with the law in Great Britain, Northern Ireland and the Republic of Ireland.

—"Belfast Weekly Telegraph",
12th June, 1959.

[We are glad to see this forthright warning of the danger and unsuitability of mixed marriages coming from the Presbyterian Church in Ireland. The Church of Ireland has frequently given the same warning, and the conditions of such marriages under the "Ne Temere" Decree are not consistent with the self-respect and spiritual integrity a Churchman or a Presbyterian ought to have].

* * *

The Worker-Priest

A year or two ago we related from different sources a good deal of information about the "worker-priest" movement in France. This movement meant that a number of Roman Catholic priests were working whole-time at trades and in industry and trying to recatholicise the lapsed workers. The cutting below gives the latest news—

Worker-Priest Issue Discussed at Vatican

Pope John had a lengthy talk with Maurice Cardinal Feltin of Paris at the Vatican yesterday amid reports of a fresh approach to the controversial "worker-priest" issue.

Cardinal Feltin, in a magazine interview immediately after Pope John's election last October, indicated that he wanted to raise again the question of the French worker-priest movement, banned by the late Pope Pius XII in 1954.

The Cardinal arrived in Rome two days ago for his audience with the Pope. Vatican officials did not disclose the subject of the talk.

But Vatican sources said Cardinal Feltin carried a 30-page report by 14 French bishops, suggesting some changes in the worker-priest movement that could make it acceptable to the Vatican.

Pope John himself, who served in post-war years as Nuncio to France, was reported to be keenly interested in the problem.

The movement of the French priests, who donned overalls and went to work full-time in factories, in an effort to bring back workers to the faith, caused one of the most bitter post-war controversies in the Catholic Church.

There were charges that some of the priests, sharing the workers' life, had been "converted" to Marxism instead of converting their colleagues.

Pope Pius XII in effect banned the worker-priest movement in 1954 by allowing priests to work in factories only part-time. Supporters of the movement complained that this deprived it of all effectiveness.

Alfredo Cardinal Ottaviani, Pro-Secretary of the Holy Office, was reported to be among those who advised Pope Pius to ban the worker-priest movement.

One of the main objections to the worker-priest movement was that full-time work did not leave participants enough time for liturgical work.

Cardinal Feltin has indicated that the Church in France is seeking a new form for the worker-priest movement which could overcome Vatican objections.

A Vatican source said the movement might be changed into an organisation of "worker" missionaries including laymen as well as priests. The source said the movement, if approved by the Pope, would eventually be extended all over the Catholic world.

—"Irish Times", 12th June, 1959.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.**Christianity in the East**

Our changing world is bringing to maturity younger Churches which, we are tempted to think, are still under Western direction and guidance. This article is instructive.

Asian Christians Confer: Seeking Answers

The great missionary expansion of the Protestant Church during the last century and a half has resulted in large self-governing Churches in Asia and Africa counting many millions in their membership. It is not difficult to criticise the missionary methods of a century ago; they resulted in a pattern of church life which does not accord with the very different Asian scene as we know it to-day; nevertheless we may not think lightly of those early missionaries and their supporters. Without their pioneering faith and courage the world would be a very different place to-day: apart from the existence of so large a Christian community, Asia has been deeply influenced by the impact of the mission of the Church. The Asian revolution of our day, with its profound social changes and religious revival, is itself largely the work of men and women who first learned to respect the dignity of man and to dedicate their lives to setting their country free, through the education they received in Christian schools and colleges.

But the scene has changed, and the old pattern of many denominations in Asia, each linked by sentiment and interdependence with a Church or missionary organisation in the West, is no longer suited either to the needs of Asia or to the aspirations of the Asian Church. There is unreality in a situation

which links the Ceylon Methodist in close relationship with the Methodist Church in England, and the Burmese Baptist in similar ties with the Baptist Church in America, and leaves them not only separate from one another but so remote as to have no contact, though both are engaged in the same task in closely similar circumstances.

This old pattern of missionary work, with separate churches ignorant of one another and each dependent upon a mother Church in the West, was inevitable in the circumstances of the last century, but to-day it is an anachronism, and its replacement by a new pattern of relationships is one of the tasks which confront the Church to-day. It is in this context that the First Assembly of the East Asia Christian Conference, held in Kuala Lumpur in May, assumes such great significance. This was a Conference of Asian Church leaders, not of missionary societies: there were a few observers from the West, as there were from Africa, but the leadership of the conference was in Asian hands and its findings reflect Asian thinking.

The composition of the Assembly was wide-embracing; it included delegates from the ancient Mar Thoma Church of Travancore and of the Philippine Independent Church (a Catholic Church of three million members which broke away from the Roman obedience at the beginning of the century), as well as from the Church of South India, and the many churches between Pakistan and Korea (including Australia and New Zealand) belonging to the Anglican, Methodist, Baptist, Lutheran, and Presbyterian confessions. Many of the delegates were lay men and women, some of whom took a prominent part in the leadership of the Assembly's thinking.

The theme of the Assembly was "Witnesses Together," and the programme provided opportunity for much time and thinking on the problems which are confronting Asian Christians in a world of rapid social change, of revived religions, and with a population increasing at an explosive rate. What is the nature of the democracy that a Christian should seek in such a world? In lands where the population is growing more rapidly than the food supply, and hunger is just round the corner, is the political freedom which we associate with Western democracy as important as a rapidly developing economy which a less liberal form of government can ensure? What is the meaning of religious liberty, and do the same principles apply both to a Buddhist child attending a Christian school and a Protestant

child attending a Catholic school? If "mission" is the obligation of the Church in Asia as much as of the Church in the West, what changes are necessary in the relationship between missionary societies and their dependent churches? In a rural economy which makes it impossible for a community to maintain a full-time professionally trained ministry,

—(Continued on p. 95.)

OUR LORD AND HIS MOTHER

It is fairly plain that there is an intention to expand the relationship of Our Lord and His Mother by assigning to her qualities and experiences parallel to His. If the Christian faith and creed declare that Our Lord was Virgin-born, then a large part of Christendom must assert that the birth of His Mother was also exceptional: she was Immaculately Conceived. If Our Lord issued to his hearers the invitation, "Come unto Me all ye that labour and are heavy-laden and I will give you rest," His Mother is described by the term "Refuge of Sinners". If Our Lord is Our Mediator and Redeemer, His Mother is now associated as "co-redemptress" and "co-mediatrix".

After His death and Resurrection Our Lord ascended into Heaven. Parallel with the Ascension is the doctrine of the Corporal Assumption of the Blessed Virgin into Heaven.

It is natural for us to study these theological developments, as we want to believe what is true. Believing what is true, or trying to arrive at truth, is a proper task for professing Christians; and evangelical Christianity must satisfy itself that its faith is not neglecting or ignoring any doctrine which is really essential to a right understanding of the Gospel.

* * *

As we cannot at this present time attempt to study the whole range of the doctrines associated with Our Lord Jesus Christ we confine ourselves now to the doctrine of the Assumption, which, as we have said, appears to be a parallel to the doctrine of the Ascension. A few years ago the dogma of the Corporal (or bodily) Assumption of the Blessed Virgin into Heaven was declared at Rome to be a truth divinely revealed, and to be believed by all Christians. The declaration came, we believe, within the terms of the decision of the Vatican Council of 1870 that when the Pope speaks *ex cathedra* to define a matter of faith he is induced with infallibility. When the dogma was approaching definition (and after it was defined) a great deal was written and published on both sides. Our pages contained several

articles on the subject, including the Pastoral Letter of the two Archbishops of the Church of Ireland in which they showed the absence of Biblical or Patristic evidence for the dogma. They held that the definition had erected another barrier to the restoration of Church unity, and in this they were of course right. We do not of course think that the dogma of the Assumption is the only barrier, or the most serious one; but it asserts as a fact something of which we have no possible knowledge. Had the subject been left an open question which a man might accept or reject we would feel differently, but when it is put to us as a new condition and requirement for eternal salvation, then we say that the want of any real evidence, the confusions and contradictions of the scholastic theologians, and the sheer non-necessity of such a dogma compel us to dissent.

* * *

Lately we read a short theological treatise on the Assumption by the Rev. Fr. Joseph Duhr, S.J. (translated and published in England in 1951). The translator says that the papal definition of the dogma of the Assumption "is an infallible declaration that this fact has been revealed by God as part of the Christian deposit and must be believed by all . . . it does not create a new belief . . . it does not add to the deposit which was handed on to the Church by the Apostles and which was complete at the death of the last Apostle." The translator also says that "this detail had already been given to the Church in the apostolic age".

Now here at the outset we find ourselves in a world of thought very different from our own. It appears to us that the point involved in the quotation above is that the Pope has declared the Assumption to have always been part of the original Christian faith—we ask for proof. Did Christians of the apostolic age believe that the body of the Blessed Virgin had been removed to Heaven? The date of the apostolic age cannot extend beyond the year 100 A.D., i.e. a maximum space of seventy years after the Crucifixion. So, we are told, the Church was well aware of this before 100 A.D. How can that be even asserted? We say "asserted", rather than "proved", for even assertion demands some degree of evidence. The translator also employs the phrase "a fact which was always at least implicit in what Christians believed". If the Assumption was held "implicitly", and not "explicitly", it becomes difficult to discuss the subject at all, because it is notoriously hard to prove a negative (i.e. that they did not hold it implicitly), and hard to acquiesce in the

position that as there is no explicit (i.e. written) evidence, it must be accepted as implicit in ordinary faith.

How do we know that the doctrine was held implicitly? Apparently the present-day answer is that the Pope has said so.

If the Apostolic Church held and taught the doctrine some trace of it must have remained in the surviving Christian "writings" of the "sub-apostolic" age. As far as we can discover there is no trace. We know that much of the early Christian literature has perished—yet the literature of the age of the Fathers and Councils is comparatively abundant: if the Assumption was a revealed fact it would undoubtedly appear in some of that literature, at least by clear implication. No one has so far supplied us with evidence from the fourth century. From the fourth century onward we are removed a long way from original Christianity, and each century thereafter carries us further away, and at the same time further into unsatisfactory speculations, dubious exegesis, and regrettable credulities.

* * *

Fr. Duhr in his introduction refers to a Dr. Ernst of Bamberg who taught, he says, that "the Assumption even to-day must be counted among those pious beliefs which, while not without some verisimilitude or even a certain probability, yet are no part of the deposit of faith entrusted to the Church by her divine Founder." "Till the time of his death Dr. Ernst held tenaciously to this point of view and defended it strenuously."

The controversy among German Roman Catholic theologians here referred to was some thirty-five to forty years ago. Fr. Duhr speaks of Dr. Ernst's "indisputable historical erudition". This erudition led him to the conclusion "that neither the liturgical texts nor the alleged agreement of the Fathers and theologians permit the statement that the bodily Assumption of Mary is implicitly revealed". Let it be kept in mind that Dr. Ernst was a Roman Catholic, and that he was engaged in the enquiry "is the Assumption part of the deposit of faith entrusted to the Church by her divine Founder?" We must note of course that he wrote before the Definition was made, and at a time when the possibility of making a definition was only a speculation or discussion among theologians (as it had been in older days.)

* * *

Fr. Duhr like many theologians (and like many who fancy that they are theologians) begins his own study of the Assumption by

setting down some very comprehensive views. It is commonplace with these writers to lay down broad principles derived (as they suppose) from their Church's authority to arbitrate and instruct on everything, and then to deduce from these broad, and comprehensive principles the precise details and limits of dogmas. One of these is put down as follows—"Concerning truths we are bound to believe, the only authority to be consulted is the holy Church." This is true in a certain sense, but that sense involves a further question—how are we to be sure of the Church's accuracy and credibility? For the reformed Churches there is the authority of Holy Scripture, and we say, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man as necessary to salvation". In other words, the Church in fact has in the Bible a permanent record of its faith, and a standard of truth from which it has no right to differ. We must not only consult the Church concerning truths we are bound to believe, but we must examine the Church's verdicts in the light of that very volume of truth to which the Church has committed itself. If our standard of beliefs is simply "the Church says . . ." we are stopping short. The New Testament tells us of a group of enquirers who heard what the Church had to say, and then examined Holy Scripture to discover "if these things were so"—the people of Berea are commended as "more noble" than others for doing so. Is that not a pattern for all of us? Have we not a far more extensive and complete body of Holy Scripture available for authenticating what the Church says? We agree that on this question of the Assumption the New Testament does not guide us to a decision; and there are historical truths which lie outside its pages. The Assumption **could** be true, as far as the New Testament goes, if we took the view that Our Lord's Mother outlived the latest New Testament writer. We need not even go so far—after Calvary her earthly life is not recorded in Holy Scripture at all, so whatever we believe or disbelieve is outside the truths necessary to salvation.

But, if we say that in this particular question of fact the New Testament does not assist us by any express statement we must have evidence, without which a question of fact can never be settled. Fr. Duhr says "a fact implied in a dogma can be imposed on our belief even when all historical proof is impossible". The instance he gives is the Immaculate Conception of the Blessed Virgin. The Assumption would be another such instance.

We say, however, that in the absence of historical proof we are content to label these instances as "pious opinions" (just as Dr. Ernst did). We can never see the necessity (from a Reformed standpoint) of adding to our belief a doctrine for which no more can be said than this—"... a dogma sometimes will appear only as a probable or morally certain interpretation of the explicit data of faith. It is the infallible Church which assures us that this interpretation is the only right one." The Christian Creed is not an expanding one, and the "Deposit of Faith" is not like the widow's cruse of oil. How can we reject the position that what was accepted as saving faith in the age of the Apostles is saving faith to-day? If we say, the first Christians, had they known certain truths would have believed them, we are assuming too much—1. that the points in question are indeed truths, and 2. that they are demonstrably vitally related to our eternal welfare. At this stage we find ourselves brought back to essentials.

The Protestant objection to the dogma of the Assumption may be put briefly—it lays down a condition of eternal salvation which God's Word does not lay down. It bases man's eternal redemption on other grounds than the atoning death of Our Saviour. That is indeed the fatal flaw in all dogmas which are not plainly stated in Holy Scripture. That is the real challenge the infallible Church must face; and that is the real answer to Infallibility itself.

* * *

Of course if you believe in the continuous development of doctrine you may go through life dazzled by the vast possibilities of it all, and may even be fascinated by the steadily increasing conditions necessary to salvation. How otherwise can we think of the implications of this quotation from Fr. Duhr?—"With the infallible sureness of a higher instinct, which is not shackled by gaps in the documents, nor the uncertainties of the past, nor the ambiguities of a text, and which is superior to the logic of the theological reasons that prepare for the definitive pronouncements, the Church develops the incomparable richness of the divine legacy she has been charged to guard and manifest." We must keep our feet on the ground. The Protestant must be very suspicious of "the infallible sureness of a higher instinct" which in such airy fashion dismisses everything which in any other responsible department of life and thought will be considered indispensable. In face of those who assure us that the Church values reason, here is "a flight from reason."

We repeat what we have said more than once, that we see no virtue in adding to what is to be believed. Necessary truth is not so multiform, so proliferating, so persistently uncompleted—"Repentance towards God, faith towards Our Lord Jesus Christ" satisfied the Apostles, and may well satisfy us. The New Testament unfolds the implications adequately; and the Christian's vocation is to walk worthy of Him Who has called us out of darkness into the marvellous light of truth.

* * *

The following statement of Fr. Duhr "the mere fact that the Church proposes a truth for our belief guarantees for us, better than any historical proof whatsoever, that it is contained in the Apostolic revelation, at least in germ" again shows us how deep the cleavage is between Reformed and unreformed Christianity. If we combat Roman Catholic doctrines on the supposition that they rest on a common basis with our own we shall be sadly mistaken. If we recognise that the dogma of Infallibility is the basis now accepted for Roman Catholic doctrine we shall see clearly where our protest should be directed, and also, we shall do greater justice to the sincerely held convictions of Rome. When it is thought that evangelical Protestantism and Roman Catholicism stand on a common foundation it is natural to suppose that Rome has knowingly parted with fundamental truth. But when we mark the contrast between grounding our faith upon ancient Christianity and Holy Scripture (i.e. the faith of Christ and His Apostles), and grounding a faith to-day upon the Church's Infallibility we bring beliefs into proper perspective, and note that we argue in fact from different premises.

* * *

Though evidence as we understand it is not thought very important, yet Fr. Duhr pays some attention to it. He reminds us that the well-known dogmatic theologian, much quoted nowadays, Dr. Josef Pohle, declares that "in the first five centuries there is no indication of belief in the Assumption of Mary, neither in literature nor in Christian monuments. He also reminds us that Fr. Jugie ("La Mort et l'Assomption de la Sainte Vierge", 1944) set out to establish a historical basis for the dogma, but gave up the attempt, and tried to derive the dogma of the Assumption from the dogma of the Immaculate Conception. We ask, must not all other attempts to justify or establish the dogma be vitiated by this original defect—that the ancient Church discloses no

trace whatever of this belief? It is indeed improbable that any new documentary evidence will be discovered (though precious new documents do occasionally come to light as for example, the "Teaching of the Apostles", or "the Dead Sea Scrolls").

Fr. Duhr tries to bring forward a ray of light in the ancient Catholic darkness of the fourth century, but confesses that it is "quite feeble and disputed". It is a sculpture in a sarcophagus in Saragossa, of a woman kneeling in prayer with a man on each side. One explanation is that it is the Blessed Virgin with St. Peter and another Apostle—a form of sculpture which is said to have become the first conventional art-form for the Assumption. But on the other hand, a Benedictine priest, Dom C. Leopart, regards the sculpture as a symbol of the City of Saragossa!

A further fragment is a phrase in a writing of St. Epiphanius who noted that the Bible gives no information about the end of Mary's life—"Is she dead or not; was she buried or not? We do not know." But what St. Epiphanius had in mind has never been satisfactorily explained.

It may be worthwhile to note that Dr. Ernst is quoted by Fr. Duhr with approval when he comments that the expressions used by Epiphanius "do not go further than the veneration given to the Mother of God by Elizabeth". While we do not call the Blessed Virgin Mary "the Mother of God" (holding that that description is due to a misunderstanding of the Greek title "Theotokos" as used in the Nestorian controversy), we accept the evangelical standard of respect as shown by her cousin Elizabeth whose salutation is preserved in the Gospel of St. Luke—"the Mother of my Lord" is correct, but it is not equivalent to "Mother of God".

* * *

We accept also the truths of the Virginity and Maternity of Mary, but are confident that they ought not to be interpreted and built upon as later writers did. What Epiphanius meant by these attributes is not what a writer of today means—development has taken a wrong turn.

Liturgical forms, that is to say, the services appropriate to Christian festivals, are often ancient. Some of them commemorate Our Lord's Mother very fittingly, and she has as much right to be commemorated as many another. But we need to avoid the common error of reading into these forms of service the ideas of very much later times. We know, for instance, how the language of early liturgies

regarding the Sacrament of the Lord's Supper is sometimes interpreted as though early Christians held the doctrine of Transubstantiation and what is meant to-day by "the Sacrifice of the Mass", though the dogmas belong to a period many centuries later. So with some liturgical language concerning the Blessed Virgin. If there was an early commemoration of "the Falling Asleep of the Blessed Virgin" it does not prove that ancient Christianity believed in her bodily Assumption into Heaven. If they affirmed her immortality we must make no more of it than of the grace of immortality given to other saints.

By the end of the seventh century, we are told, the celebration of the Falling Asleep of B.V.M. (i.e. death) was observed "universally". The end of the seventh century is six hundred years after the end of the first century. Think of the differences between the twentieth century and the fourteenth century—to us the fourteenth century is remote, mediaeval, obscure, crude. Enormous changes have come about in thought and conduct. Can we not see that want of real evidence over a period of five hundred years is fairly conclusive? To argue from evidence which arises five hundred years after the supposed event is not likely to be effective.

Fr. Duhr says that the majority of theologians think that the celebration of the Falling Asleep really meant "the immediate exaltation of Mary's person in both soul and body". It would be heroic indeed if modern Roman Catholic theologians held any other view than the one favoured by the Church. Dr. Ernst did dissent from the current view—he is quoted as saying "The Assumption must not be understood necessarily in the sense of 'corporal' assumption." He seems to have held that "the primary and essential object is nothing more than the entrance into beatitude of the soul of the most holy Virgin, a fact dogmatically unassailable."

Some popular sermons which have survived from eight or nine centuries after the Blessed Virgin's death, may be understood in a way which favours the corporal or bodily Assumption; but sermons are popular appeals, and credulity was a large element in many of them in the Dark Ages. Even sermons from the Eastern part of the Church are not marked by any great investigation of evidence. Eloquence in the pulpit is not equivalent to rational enquiry: noble flights of oratory will not compensate for the absence of all evidence in earlier and enlightened ages.

(To be continued)

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EDITOR'S CHAIR

GOD.

How can we know God? We can know God by what He has done, and is doing: we can know Him by what He has revealed: we can know Him by His Incarnate Word. It is therefore quite wrong to speak of God as "unknowable", unless in the sense that His ways "are past finding out"—we can never have complete and exhaustive knowledge. Such knowledge, however, is not necessary for us. The effective limits on our knowledge are also in part due to our insufficiency, for the creature cannot comprehend totally the Creator, and finite mind cannot measure the Infinite and the Absolute.

Recognising our limitation does not prevent us from conjecture or speculation. Men have always tried to form complete intellectual concepts of God. This we may call metaphysics or philosophy. As an exercise it has never been confined to the Christian faith: all world-religions, as well as ancient heathenisms, have given much thought to the matter of defining the Godhead. There have been preposterous and absurd notions of God; but also profound and noble ones. Yet we are compelled to say that no satisfying faith in God, faith which recognises our inadequacy, as well as God's inspiration, can exist apart from His revelation of Himself. Philosophy and theosophy are not to

be despised, but must not be compared with the knowledge derived from "thus saith the Lord".

* * *

What God has made known to us may be distinguished into natural truth about Him, and supernatural truth. We can use the light of nature to obtain true ideas, and we need the light of revelation to build upon those true ideas the knowledge of God as a moral personality to whom we are kin. But as the Bible incorporates the true ideas derived from the light of nature along with the true ideas given by revelation, we need not go outside its pages in order to learn. Here indeed is one of the most important and convincing aspects of the Bible: natural religion is brought into association with revealed religion, and thus we have eternal truth brought before us as comprehensively as we can grasp it.

* * *

Natural truths about God are those which we know to be necessary to the very idea of God—self-existence is one—no rational view of God can make Him dependent on any factors, agencies, or contingencies outside Himself. From Exodus 3. 14, "God said unto Moses 'I am that I am'" to Acts 17, 24, "The God that made the world, and all things; therein, being Lord of Heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things" the lesson of divine self-existence is plain: it expresses a natural truth.

Implicit in this natural truth is the fact of God's eternity. This fact is constantly stated in the Bible—"From everlasting to everlasting Thou art God" (Ps. 90, 2); "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3, 8).

With it may naturally be linked the truth that God is infinite. Plainly, against the finite, relative, and transient nature of creation, we must place the infinite, and place it not only as an abstract idea, but as a Being, the Infinite One, Who is Jehovah.

Similarly, we can examine the Bible and find ample recognition of the many and supreme attributes of God which are borne in upon us by the order of nature and reason—He is unsearchable, i.e. inexhaustible. He is invisible, for He is spirit, not matter (hence one of the chief concerns of the Old Testament writers is to eradicate from Israel the heathen notions of idolatry). He is incomparable—some twenty-five or thirty years ago a popular series of

religious books bore titles put in the form of questions, and one of the titles was "What is God Like?" This is a popular way of putting it, but a way which is quite wrong. God is not like "anything", for all else must be less than He, and in quality must be different. The Bible, as usual, puts it correctly: its question is: "To whom will ye liken God?" (Isaiah 40, 18). The answer called for must be negative—"To no one", for there is none else (Isaiah 46, 5).

* * *

We next note those qualities which are expressed as a rule by the clumsy and puzzling words "omnipresence", "omnipotence", "omniscience". Be it noted that these are not words of the English Bible, and are not translations of plain Hebrew or Greek Biblical words. They are theologians' words. They represent true ideas of God, that He is everywhere, all-powerful, and knows all things. Those are truths which are necessary in face of the facts that God creates, and sustains all things—His creative work is continuous, and His sustaining power is the secret of life and order and the reign of law. Were He possessed of attributes which fall short of these He would be less than the Being made known by Revelation. We have met with the theory that God is growing up with His universe, and that His authority, physical and moral, is as yet defective or imperfect. Whatever may be said for this as a speculative possibility, we dismiss it as inconsistent with the Christian view of God. It may be interesting, of course, but we cannot consider it a Christian opinion, or a Hebrew one—

"Who is able to build Him a house, seeing the Heaven and the Heaven of Heavens cannot contain Him?" So spoke Solomon (2 Chron. 2, 8). "The Most High dwelleth not in houses made with hands; as saith the prophet 'the Heaven is My throne, and the earth the footstool of My feet.'" So spoke St. Stephen (Acts 7, 48).

This may suffice to show how clearly the Bible puts forward the fact of the Divine omnipresence.

As for omnipotence, it is enough to refer to Psalm 135, 6, "Whatsoever the Lord pleased, that hath He done, in Heaven and in earth," and to Our Lord's words (Mk. 10, 27), "With men it is impossible, but not with God: for all things are possible with God."

Omniscience is also made plain as a characteristic of God—Elihu said (Job 34, 21), "His eyes are upon the way of a man, and He seeth all his goings." Proverbs says (15, 3), "The

eyes of the Lord are in every place, keeping watch upon the evil and the good." St. John (1 Jn. 3, 20) says, "God is greater than our heart and knoweth all things."

* * *

Beyond the attributes we name above there are the moral qualities of God, and of them the Bible constantly speaks, because they are revealed to us by God's own will—He is perfect, holy, just, true, good, righteous, faithful, loving, merciful, gracious, compassionate, tolerant, forgiving. These are adorable and comforting as well as disciplining qualities of God. They are not limitless, automatic, or mechanical in their operation. We have all been puzzled and confused by the existence of evil in the world, by great natural catastrophies, by the horrors committed by men, races and nations against other men, races, and nations. We have sat securely and looked on at the long drawn-out agonies of people better than ourselves—have we not all asked, "Why does God let these things happen?" If he can prevent them and will not, He is not Good; if He cannot prevent them then we have been deceived in our thoughts about Him! How do we solve that problem?

The answer is that **we** do not solve these problems, for we recognise our inability. "We are but of yesterday and know nothing because our days upon earth are a shadow." It is a matter of age-long human experience that "one dieth in his full strength" whereas "another dieth in bitterness of soul and never tasteth of good." But ought we not to say that the whole problem of evil is involved in the principle of freewill? Human freedom, if it has great advantages in the development of human personality, has also enormous disadvantages in the fruits of disobedience, and in man's inhumanity to man. The existence of evil is an insoluble problem, and we are usually hindered from admitting a personal agency of evil, "the prince of the power of the air", by the fear of being involved in dualism. This fear is perhaps a consequence of philosophy rather than of theology—an interim dualism is not anti-Christian.

Can we account for all kinds of human wickedness by ascribing them to God's gift of freedom? In view of the consequences is it a gift a good God ought to have given? Here again we can only say that the development of human faculties and personality has been inseparable from free-will. Progress and freedom are one. The man who chooses evil may also choose good, but all human choices are ultimately over-ruled by God for His eternal pur-

poses. We know that there are no easy solutions for men's difficulties, but it would be a surrender to far more intractable problems if we were to give up faith in a God Who is holy, just, loving, and good.

Taking all we can into account, the Christian view of God and man is the most satisfactory. It is also the most rational for it is what God Himself has unfolded to us.

* * *

Finally, we are "to see God in the face of Jesus Christ", "Who is the effulgence of His glory and the impress of His substance" (Heb. 1, 3)—"A clear effluence of the glory of the Almighty . . . an effulgence from everlasting light and an unspotted mirror of the working of God, and an image of His goodness" (Wisd. 7, 26—see R.V.M.). The incarnate life, and the experience of suffering and death which were Our Lord's, do not solve the problem, but they do remove it from the category of the meaningless and irrational. If the love of God is inseparable from suffering, and if redemption is not cheap, but unutterably dear to God we can see enough light to strengthen faith and to give us hope until patience has her perfect work. If in the world we have tribulation, we can be of good cheer because our crucified and risen Lord has overcome, and the fruits of eternal victory are His.

"JEHOVAH'S WITNESSES"

The substance of a sermon preached in Christ Church, Weston-super-Mare.

By The Rev. R. J. Coates, M.A. (Bristol).

"And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, *My Lord and my God.*"

Who are the Jehovah's Witnesses?

The title is one they have chosen themselves. In former days the followers of this religion were generally known as Russellites. The movement began through the work and preaching of Charles Taze Russell, of Pennsylvania, about 1872. The present members of the sect do not like the name Russellites or Russellism. "Pastor" Russell as he later became known, after a rather chequered history, into which I

do not need to go this evening, died in 1916. At the time of his death it was said by his followers that when the history of Christianity came to be written, Pastor Russell would be given the place of honour next to the Apostle Paul. The next leader of the movement was a man known by the title "Judge" Rutherford. He died in 1942 and was succeeded by the present chief, Nathan H. Knorr. During its history the sect has had several names given to it by its members and its critics: Russellites, Rutherfordites, Millennial Dawnists, The International Bible Students' Association, the Watch Tower Bible and Tract Society, etc. In 1931, at an International convention of its members, held in Columbus, Ohio, the designation "Jehovah's Witnesses" was chosen as the name by which the followers of this religion wish to be known.

What do they believe?

Like all other dogmatic interpreters of prophecy the Witnesses have had to alter some of their beliefs. Russell had said that the living members of the body of Christ would be glorified some time before 1914. Rutherford altered this statement in 1923 to read some time after 1914. No doubt some further editing of the forecasts will be necessary as the passage of time falsifies their predictions. There is one cardinal doctrine, however, to which the Witnesses hold fast at all times, and that is that all other Christians are wrong in their teaching. They speak disparagingly of other Christians as "religionists", and in particular they are very hard on the clergy, whom they denounce continually. "Christendom" is used as the description of something which is false and corrupt.

Why should we speak about this sect which is against everyone? We are forced to do so by their continual aggression. The initial advantage, apparently gained by the Witnesses on this score, can soon be dissipated by anyone who inquires into the divisions which have occurred during the short history of the movement, or the personal character of the first leader, "Pastor" Russell. We must speak on this subject for the sake of the followers of this religion. If our points of difference were only on minor matters we could ignore the whole business even though we might suffer constant misrepresentation and abuse. But the matters on which we differ are fundamental. We differ on our belief in God. You and I this day, with millions of our fellow Christians in this and other lands, have offered worship to our Lord Jesus Christ. We have praised the Blessed and Sacred Trinity. If the teaching of the

"Jehovah's Witnesses" is right, the doctrine of the Trinity is an invention of Satan and the teaching of the deity of Christ is blasphemy. We could not disagree on a more vital issue; we are forced to speak what we believe to be the truth about God, and confess the constant faith of the Church of Christ.

There is nothing new in the teaching of the Witnesses apart from the details of their prophetic interpretation. Their contention that Jesus is not necessarily Divine is but the resurrection of a heresy in the early church known as Arianism. Their teaching that Jesus before His incarnation was an angelic creature is but the revival of another heretical view known as Gnosticism. Their creed is no new discovery; its errors have all been answered before, and very adequately.

Leaving aside therefore many minor points, in the time at my disposal I am going to deal with three main issues: first, the Person of Christ; second, the Doctrine of the Trinity; third, the Doctrine of the Church and Salvation.

The Person of Christ

When our friends the Jehovah's Witnesses in the local church heard that I intended preaching on this subject, they wrote me a letter, and in the main I must say it was a kindly letter and I thank them for it, warning me against the danger of misrepresenting them. They sent me a book entitled *Let God be True*, which they say is an up-to-date and authoritative statement of their doctrine. I have within the last forty-eight hours refreshed my knowledge of their teaching by reading this book and what I have to say about them is based upon it. They say that Jesus before His incarnation was the angel Michael. He became man, died on the cross, and was resurrected not bodily, as is the orthodox belief, but as a spirit creature, whatever that may mean. The important point is, He is a creature; He did not exist from all eternity; there was a time when He was not; He was made by God.

What does Holy Scripture say on this subject?

Our appeal is to the Holy Scriptures. The Jehovah's Witnesses claim to base their teaching on no other foundation. Does my text sum up the New Testament attitude to Christ? Is the confession of Thomas the true confession? "Thomas saith unto Him, My Lord and my God." Is He God? That is the point at issue, my brethren. Are we worshipping a man or are we worshipping God? I want you to notice that the confession of Thomas is supported by Christ's own claim. Whatever the Jehovah's Witnesses may think of the claims of Jesus

Christ, the Jews were in no doubt as to the implication of what He said. I want to turn to three passages in St. John's Gospel where we read that the Jews sought to kill Jesus because of the claims He made. In St. John 5. 18 we read: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." Again in St. John 8. 51-59, Jesus made a claim which the Jews recognised placed Him above all mortals; He claimed to give eternal life to all who kept His word. The Jews asked, "Are you then greater than Abraham?" and in His answer our Lord said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was (R.V. margin: 'was born') I am." Immediately they sought to stone Him, because they thought He was blaspheming. Note that our Lord claimed not only pre-existence before Abraham, but He used the title of God as His own. God revealed Himself to Moses as the I AM; Jesus claimed the same timelessness as the Eternal. "It is clear," says Archbishop J. H. Bernard in his commentary on St. John, "that John means to represent Jesus as thus claiming for Himself the timeless being of Deity as distinct from the temporal existence of man. This is the teaching of the Prologue to the Gospel about Jesus (1. 1, 18); but here Jesus Himself is reported as having said I (am) He, which is a definite assertion of His Godhead and was so understood by the Jews. They had listened to His argument up to this point, but they could bear with it no longer. These words of mystery were rank blasphemy, and they proceeded to stone Him."

The other passage in St. John which I wish to refer to is found in chapter 10. 27-39. Our Lord promised eternal life to His sheep and assured them that no one would be able to pluck them out of His hand. "My Father," He said, "which gave them Me is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Then the Jews tried again to stone Him. When He asked them why they did this they answered, "For blasphemy; and because that Thou, being a man, makest Thyself God." Our Lord, as St. John then records, argued with them from the Scriptures in a thoroughly Jewish fashion and according to the principles adopted by the Rabbis. If, He said, the Judges in the Old Testament were spoken of as gods

because they were God's representatives, why do you deny Me the title Son of God when I am the one specially consecrated by the Father and sent into the world? My works testify that I am in the Father and the Father in Me. Again they sought to take Him, but He escaped.

The Deity of Christ

My brethren, it is clear from the New Testament that Jesus was crucified because He made a claim which the Jews considered to be blasphemous. He claimed not only the Messiahship, but Deity. This dual claim underlay all His words and works. You remember when the man sick of the palsy was brought by his four friends to Jesus (see Mark 2. 1-12), and He said to him, "Thy sins be forgiven thee," the scribes who were present reasoned in their hearts saying, "This man blasphemeth; who can forgive sins but God only?" Jesus read their thoughts as God alone can, and did not lessen His claim but accepted their challenge and gave a demonstration of His authority by raising the man up to health and strength. At His trial before the High Priest He solemnly acknowledged His Messiahship and claimed a Divine origin and Divine power in the future, which caused Caiaphas to rend his clothes and cry out "Blasphemy!" (Matthew 26. 63-66). The prophetic Scriptures of the Old Testament tell of the coming of a Messiah who is God. Isaiah says He shall be called Emmanuel, God with us; also he speaks of Him as the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Micah says His goings forth are from everlasting; and Malachi says, The Lord (i.e., God) shall come to His temple.

There is one passage of Scripture which I think is of particular importance in dealing with the teaching of the Jehovah's Witnesses on the Person of Christ. The writer of the Epistle to the Hebrews in the first two chapters of his letter contrasts the nature of Christ with that of angels, and tells us plainly that when He became the Saviour He did not take on Him the nature of angels, but human nature (Heb. 2. 16). If the writer believed, as the Jehovah's Witnesses do, that Jesus was an angelic creature before His incarnation, he could not have written of the possible alternatives of taking human nature or angelic nature. In the first chapter, where he contrasts the glory of the Son with that of angels, his words are most emphatic and conclusive about the nature of Christ. He writes (1. 6-8), "And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who

maketh His angels spirits and His ministers a flame of fire. *But unto the Son He saith, Thy throne, O God, is for ever and ever:* a sceptre of righteousness is the sceptre of Thy Kingdom." Our Lord Jesus Christ is not an angel. He is God. There are many other important passages in the New Testament which clearly support the orthodox teaching on the Person of Christ, but to which we cannot now refer. The Jehovah's Witnesses ignore most of them, and attempt by strange translations to blunt the obvious meaning of some of them.

The Doctrine of the Trinity

We pass now to a brief consideration of the Doctrine of the Trinity. Of course if you do not believe in the Deity of Christ you do not believe in the doctrine of the Trinity, that teaching which sums up all we know about God, developed as a result of the incarnation of the Divine Saviour, and the coming of the Holy Spirit. The facts of revelation about the threefoldness in the nature and being of God are there in the New Testament. The doctrine which the term "the Trinity" seeks to express is based firmly on Scripture. The Jehovah's Witnesses try to make much of the fact that the word "Trinity" is not found in the New Testament. They are very fond of using the word "Theocracy", but it is not found in Scripture either. But they use it because they believe it expresses truth which is found in the Bible. We use the word "Trinity" for precisely the same reason. In the book *Let God be True* the writers examine four texts which they say are usually quoted to support the doctrine of the Trinity.

The first text quoted is 1 John 5. 7, as found in the Authorised Version. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one." The compilers of *Let God be True* quickly show that this verse is not part of the original Scriptures, as it is not found in any manuscript before the fourteenth or fifteenth centuries. He has learned this from orthodox Christian scholars and admits that the text is not found in any modern translations apart from Roman Catholic ones, but yet he pretends that it is the most important text used in support of the doctrine of the Trinity. That is only deception to try and influence ignorant people. No one with any claim to even moderate knowledge would use the text in support of the doctrine. Not one of the Greek or Latin Fathers of the third, fourth or fifth centuries, when the controversies about the doctrine of the Trinity were at their height, used the text. Obviously they could not because it was not known; but the doctrine was.

The next text quoted is St. John 10. 30, "I and my Father are one". It is rather astonishing to find the verse discussed without any reference to the context. No attempt is made to explain the Jews' criticism that Jesus made Himself equal with God by His claim (see 10. 33). Neither is there any explanation offered as to why they wanted to stone Him for blasphemy.

1 Timothy 3. 16 is then discussed as a basic text in support of the Trinity or Incarnation, for of course the former is founded on the latter. Again the reading "He who was manifested" instead of "God was manifested" is given as though this were a fatal blow to the orthodox. There is no admission that the alternative reading is the one given in the Revised Version of 1881, before the Jehovah's Witnesses had got going.

The last text discussed is St. John 1. 1, "In the beginning was the Word, and the Word was with God, and the Word was God." This is translated, "In a beginning was the word, and the word was with the God, and a god was the word." It is significant that the Revisers of 1881, who had Unitarians on their Committees, did not make any alteration or suggest any alternative to the Authorised Version translation. It is well supported and grammatically sound. Do the Jehovah's Witnesses believe there are many gods? Apart from any disputed translation of the text, can we conceive that the Apostle in writing his gospel would open it with words which are contradicted by the confession of St. Thomas which is obviously a climax of its teaching?

It is a very strange omission, to say the least of it, that this book *Let God be True* discusses the doctrine of the Trinity without any reference to St. Matthew 28. 19, 20: "baptising them into the name of the Father and of the Son and of the Holy Ghost". The commission is not into the names, but into the name, that is, the one nature of God, Father, Son and Holy Ghost. Neither is there any mention or discussion of 2 Corinthians 13. 14, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." Such texts are obviously too awkward for non-trinitarians, who profess to base their religion on the Bible only.

The Doctrine of the Church and of Salvation

I must refer briefly to the strange teaching of the Jehovah's Witnesses on these important subjects. They teach that our Lord's return took place in the fall of 1914. His return was invisible and not in bodily form. The first resurrection followed in 1918. It also was

unobserved by the world at large. Only the "Witnesses" were aware of the great happenings. It is hard to reconcile this with the New Testament description of the world-shaking consequences of Christ's second advent. The most extraordinary doctrine of the sect, however, is the teaching that the church consists only of the 144,000 mentioned in Revelation 14. Despite the millions of known saints of God in all ages the number is taken quite literally. The great multitude apart from the 144,000 mentioned in the Book of the Revelation is, it is said, composed of the ordinary members of the "Witnesses" whose destiny is apparently an earthly heaven when Christ sets up his millennial Kingdom. This teaching is the basis of the once popular catch-word in the days of Russell, "Millions now living will never die." No hope of salvation is held out for those who are not members of the Jehovah's Witnesses. Opponents of the movement are doomed to destruction. Your attitude to them and their message determines your salvation (*Let God be True*, p. 194). The Church of England teaches that no man is saved by the profession of any law or sect, but only through the name of our Lord Jesus Christ (Article 18). Your salvation depends ultimately on your personal relationship to Him. St. Paul says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10. 9, 10 R.V.). Will you not say with Thomas, "My Lord and my God"?

PASSING EVENTS—cont'd. from p. 86.

what changes are necessary in the structure of the Church? Is the English parish or circuit the model for India—or does the New Testament provide a better guide?

As the discussion in the Assembly proceeded one thing became increasingly clear: the Church in the West, with its too-rigid attitude towards communism, remote from the resurgent culture of Asia, and bound by its own denominational history, has not got the answer to these profound and pressing questions. Perhaps the Church in Asia does not know the answer either, but it is important, and a matter for thankfulness, that in the inauguration of the East Asia Christian Conference Asian Christians have found a means of coming together to think and pray their way into these problems. It is to be hoped that the

Churches in the West will be ready to listen, for they have much to learn. G.B.J.

—"Manchester Guardian", 12th June, 1959.

* * *

British Roman Catholics Increase

The Catholic population of the dioceses of Great Britain increased by 115,924 in the course of a year, bringing the total to 4,194,830, according to the newly-released British Catholic Directory for 1959.

Presenting statistics as of the beginning of last year, it records another 476,350 Catholics in Northern Ireland, making the overall total for the United Kingdom 4,671,180.

The bulk of the Catholic population, 3,422,500, is recorded for England and Wales, with another 772,330 Catholics in Scotland.

Conversions officially recorded during 1957 in England and Wales totalled 14,581 compared with 14,077 in the previous 12 months.

These figures given in the new Catholic Directory are the most conservative estimates available for regular practising Catholics in this country based on parish and diocesan returns.

Though they increase gradually each year they are generally considered by Catholics to be short by something like 1,000,000 of the actual figure for those who attend Mass on Sundays and fulfil their Easter duties.

The total population for the United Kingdom at the last census in 1951 was 53,327,333, giving Catholics a constant proportion of slightly under one in ten.

Order priests rose by 287, bringing the total to 2,964. They remain at about 64 per cent. of the diocesan clergy, who increased by 79 to 4,617.

Churches open to the public increased from 3,085 to 3,144, marriages from 42,825 to 43,456 and child baptisms from 100,438 to 107,125.

Britain now has 1,391 primary and all-age schools with 418,717 pupils, 59 "direct grant" schools (run by private groups with the help of the local government education authorities and taking some tuition-paying students) with 28,948 pupils and 605 independent (normally fee-paying) schools with another 97,277.

Liverpool, with 488,600 Catholics, is the biggest diocese numerically, followed by Westminster (461,000).

Catholics in the English-speaking world are estimated by the Directory at 63,459,543 and throughout the world at about 423,000,000.—"Catholic Weekly", 29/1/'59.

—(Quoted in "The Vigilant", Melbourne, March, '59).

Fatima

A warning by Sister Lucy, to whom Our Lady appeared at Fatima in 1917, that God would chastise the world "in a tremendous way" through Russia in 1960 unless it offered prayer and penance, has been published in Mexico.

The warning was given in an interview Sister Lucy gave in 1957 to Fr. Augustine Fuentes.

Fr. Fuentes is the Roman postulator for the beatification cause of Sister Lucy's cousins, Francisco and Jacinta Marto, who saw the apparitions with her.

Third Secret

Sister Lucy told him: "Believe me, Father, God is going to chastise the world, and in a tremendous way.

"The chastisement of heaven is imminent, Father. 1960 is not far off, and what will happen then will be a very sad thing for all if before then, the world does not offer prayer and penance."

(This was apparently a reference to the so-called "third secret" of Our Lady of Fatima, a message given by her to the three children during the apparitions, but not to be made public before 1960.)

Nations' Fate

Sister Lucy continued: "Tell them, Father, that the Blessed Virgin said many times to my cousins, Francesco and Jacinta, as well as to me, that many nations would disappear from the face of the earth, and that Russia would be the instrument of the chastisement of heaven for all the world, if before this we did not bring about the conversion of that unhappy nation."

His report is published in *Hacia Los Altares*, journal of the Veraacruz diocese.

—"Sunday Press", Dublin, May 31, '59.

[The "Fatima" prophecies are a little like some of the extreme interpretations of Bible prophecy we have had from certain Protestant quarters. The chastisement of heaven is certain to fall upon sinners, sooner or later and Russia is not the sole offender. But we should be distrustful of particular dates. Sister Lucy had no new message to give the world. God's revelation was complete nineteen centuries ago.]

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Pope John Clears the Air

Any doubts regarding the aim of the Pope's proposed Ecumenical Council were cleared away by an announcement he made recently that members of other denominations will be "invited" to "rejoin" the Roman Catholic Church.

A special dispatch from Rome, April 3, said the statement was the latest in a series through which the pontiff gradually has clarified the role of the Council "for the reunion of Christianity" which he means to summon two years from now. The first statement permitted the interpretation that Roman Catholic and Protestant leaders might meet on equal footing to discuss reunion. At that time we frankly stated our disbelief that the council could meet on a basis of equality without the Roman Church forsaking its basic claim that it is the only true church (See The Sentinel, Feb. issue, page 20). For the Pope to acknowledge that other denominations are also Christian churches or are part of the Church or body of Christ, as such a meeting would indicate, would abolish any claim to supremacy the Roman Church could make. It would be relegating itself to the status of being just another denomination.

At this time and age we never could see the Vatican agreeing to the character of equality

proposed for the Council with the subsequent change in status involved. Consequently we were not surprised that his new statement underlined plainly that the Pope, despite his conciliatory personality, has been prevailed upon to stand firm on the traditional Roman Catholic claim that the Church of Rome is the only one founded by Christ.

It will pay the Protestant churches to study carefully the wording of the papal pronouncement in this instance. "The Ecumenical Council," Pope John said, "will give a magnificent spectacle on unity. It will show how united is the Holy Church of God. **By its very nature the meeting will serve as an invitation to the separated brethren who call themselves Christians to return to the common fold.** The leadership and protection of that fold was given by Christ to Blessed Peter by an irrevocable act of the Lord's will."

One short look at this deliverance is sufficient to convince anyone that the Roman Church stands where it has always stood on the question of unity. It is that all other Christians must enter the Roman Church as erring children who have strayed and are coming back to the fold. This means clearly that all Protestant leaders who attend the council must know that from the start they will become the subject of pressure and the whole weight of Romanist ecclesiastical propaganda to bend them toward apostacy. There will not, and never could be, any compromise on the part of the Vatican on the issue of reunion. In the circumstances, it seems certain that Protestant participation in the Council would be meaningless, worthless and extremely ill-advised.

—"The Sentinel", Toronto, May, '59.

* * *

A Paradise for Divorce. Political Grounds in E. Germany

Bonn, June 9.

East Germany has become a "paradise for divorce". According to statistics produced there roughly one marriage in five ends in the divorce court, and of these cases a great many are based on "political incompatibility". The divorce rate is roughly double that of Western Germany.

East German courts grant divorces for such reasons as the insistence of one member of the family on taking children to church or on giving them a "petty bourgeois" upbringing. Interfering or failing to support the political work and political beliefs of a member of the

—(Continued on p. 107.)

"J. B. S."

With the deepest sorrow we record the death on Friday, 7th August, of the Reverend Canon James Bartley Shea who for nearly sixty years was an occasional contributor to our pages under the initials "J.B.S." Older readers will recall Canon Shea's remarkably clear-sighted and well-informed articles on many subjects and will remember the humour which he was never at pains to suppress. Sometimes a reader might underestimate Canon Shea's learning because of the fact that he never thought it necessary to write learnedly. Smaller men are always tempted to parade their knowledge and to draw attention to their cultured tastes and *savoir faire*, but J.B.S. wanted no more than to be understood by his readers, and so he always wrote for the ordinary man, and carried his readers along with him even in matters which other men might make learnedly obscure.

This conspicuous quality in J.B.S.'s writings came from the fact that he had been about the world, and had mixed freely with his fellow-men, and never pontificated or adopted an attitude towards others. He constantly believed that truth is something in which all honest men have a personal interest, and he argued and debated about spiritual truth for its own sake, so that down to the end of his very long life (he had reached his ninetieth year), he was welcomed and valued by many Roman Catholic friends though they knew how firmly he rejected the distinctive Roman Catholic dogmas.

Canon Shea was born in Castletown-Bere in the remote west of Co. Cork. He was a native speaker of Munster Irish, and also wrote the native language with deep appreciation of its literary character. He was an accomplished writer of Irish verse, and was aptly and worthily described as "the last of the Munster poets". A few years ago, he won a prize, in public competition, for a poem in Irish. As well as that, he wrote very good English verse, both religious and secular. We have traced poems by him in "The Catholic" as far back as January, 1895, when he was twenty-five years old, newly returned from some years of residence in the United States, and a student in Trinity College, Dublin. From the earliest we quote a verse which indicates the faith he maintained to the end—

"I bow to God and Him alone,
Receive as true His Word;
His blood for me can still atone,
His Truth is still my sword."

Not long since we saw in a secondhand bookshop a small volume of poems by him: English verse, published, if we remember correctly, in Kilkenny. The price was five shillings. Those who know the secondhand book-trade will know how few volumes of the poetry of sixty years ago can command a price of more than a few pence. This, then is a small sign of the bookseller's belief that he had something out of the ordinary.

Two other publications of far later date may be referred to—a translation into Irish of the (Latin) Confession and Epistle of St. Patrick, which appeared in 1932 as part of the commemoration made that year of the fifteen hundredth anniversary of the coming of Patrick to Ireland, and "St. Peter and Rome", a short book which was a serial in our pages. It is a really good discussion of the literary materials for the story that Peter once lived in Rome. (We have still some copies available in this office—see advt.)

We cannot omit to refer to the many contributions Canon Shea made to the Church of Ireland Gazette. The story of his early life and experiences in America was serialised, and this autobiography was eagerly read. It was entitled "A Speckled Bird". More recently, a series of articles, "Where have the Fairies Gone?" was much enjoyed. It was a very lively and scholarly enquiry into the disappearance of much of the extraordinary fairy-lore and superstition which formed a sort of second religion in rural Ireland. No less a person than the Berkeley Professor of Metaphysics in the University of Dublin told the present writer to say to Canon Shea how much he profited by reading it.

Prior to his retirement some fifteen years ago Canon Shea spent over forty-five years in the Ministry of the Church of Ireland, nearly all the time in Western Connaught in the diocese of Tuam. The Church of Ireland showed little appreciation of his intellectual gifts, manly character, spiritual insight, and pastoral ability. But few men were more genuinely admired by those who were able to perceive great worth and able to value high convictions. We enjoyed his companionship, his sincerity, and his solicitude as did many others, and we thank God for leaving His servant among us so long.

J.B.S. put his view of things very simply—"When I came into this world love was waiting for me, and when I go into the unseen

world love will be waiting for me there as well."

From the time he came into the Church of Ireland he never wavered in his conviction that he had obeyed the Father's Will, and that sustained him well.

OUR LORD AND HIS MOTHER

(Continued from August)

Last month we gave the first part of a survey of the Roman Catholic doctrine of the Assumption of the Blessed Virgin Mary, and shewed that the objection to this dogma is that in 1950 it was made a belief necessary to salvation. Drawing information from the book entitled "The Glorious Assumption of the Mother of God", by the Rev. Joseph Duhr, S.J., we made an effort to summarise the historical situation which is that no evidence of the belief is found in the surviving Christian literature of early ages of the Church. This is, in fact, the answer to any claim that the belief rests on age-long tradition. Even if we agree with the Council of Trent that Holy Scripture and tradition are equal sources of religious truth we must accept that tradition here simply does not exist.

* * *

No matter what our views of the science of Mariology may be, we must demand real evidence, and not be content to have a late and doubtful opinion turned into a sound foundation for a necessary dogma. We are well aware that in certain places in the fifth century there was an annual celebration of "the Falling Asleep of the Blessed Virgin Mary". Falling asleep is a New Testament word, and is in no way linked with belief in a corporal assumption. We here in Ireland commemorate each year on the 17th day of March the falling asleep of St. Patrick—in no sense do we signify a belief that Patrick was taken up bodily into Heaven. "Falling asleep", then, has none of the implications which substantiate the dogma. We should be careful to resist any suggestion that evidence for a commemoration of the death of the Blessed Virgin is evidence of her Assumption. Further, the statement that she is in Heaven, which is found in ancient writings, is an obvious truth, but not to be taken as proving her bodily Assumption. St. Paul longed "to depart and to be with Christ": he is with Christ, and has been since a day in the first Christian century. We do not, however, deduce from that fact that his body must be

with Christ as well. The immaterial and spiritual, not the carnal, abides for ever.

Anyway, for Fr. Duhr, evidence is not important. What the Church says now is conclusive for him. We have already quoted words of his which show his faith in "the true instinct of the Church" in defining the dogma. We think that instinct is a doubtful and anti-intellectual ground on which to base any dogmatic faith, and, in addition, we say that Revelation is a great factor in spiritual truth, and may never be displaced or undervalued in favour of an emotion, which is what we consider to be fruit of an instinct. Though Revelation does not, in this instance, contribute to the knowledge of the circumstances of the death of Our Lord's Mother, we refer to it to show that God has not left His people to acquire religious or spiritual knowledge by instinct.

* * *

We cannot follow Fr. Duhr in his view that "the flowering of Marian theology in subsequent ages grew out of the unfathomable mystery of the divine maternity". The concept of "the divine maternity" is not familiar to Protestants because it has no substantial place in the New Testament, and because it sets up too much of a parallel to the divine Paternity, the Fatherhood of God which is the vital aspect of the Divine nature Our Lord constantly dwelt on.

Some sixty years ago a Fr. Carson (an Irishman we believe) who was in charge of a Roman Catholic mission on the south coast of England, published a very valuable book with the title "Reunion Essays". He wished to set out Roman Catholic doctrines in a moderate and intellectually acceptable way. He sided, for instance, with the "minimisers" in regard to the Vatican Council's decree of papal infallibility, and did so, we believe, sincerely. In writing on the divine maternity of the Blessed Virgin he called the essay "the Maternity of God". In it he refers to the opinion "widespread among Catholics" that Mary is more capable of understanding their special needs than God the Creator. Their instinct tends to "relying on her mercy than on that of Jesus wearing the severity of a Judge, though He be God made man". Fr. Carson describes this as an "unchristian and untheological notion of Mary's maternity as a prerogative peculiar to her, given to us by Jesus from the Cross ("Son, behold thy mother")

This notion (a "distorted notion", Fr. Carson calls it) is described thus—"Mary is

made out to be a goddess of love, compassion, tenderness, and sympathy. In her a woman's virtues are idealised, a woman's weaknesses and imperfections absent. She is considered to have attributes to which God is a stranger . . . she is, in one word, a mother, and that places her on a plane of a higher order than the humanity of Christ, or even the eternal fatherhood of God."

Fr. Carson then sets out the true idea of the nature and attributes of God— "... He has the perfections of womanhood in their completeness; He has also the perfections of manhood; the perfections of childhood are His with those of boyhood and girlhood . . . No creaturely perfection can bear comparison for a moment with the infinite Being containing all perfection . . ." He adds "this truth is still more apparent when we remember that everything in the universe owes its existence to God. He therefore possesses in Himself the being and the perfection which He shows forth in time by the work of creation."

"In Him 'all paternity is named' (Eph. 3, 13), and, can we doubt it? all maternity as well." We desist from quoting Fr. Carson further. We consider that he made a worthwhile contribution to Christian thought in expounding the true nature of God, and criticising the crude popular idea of the "divine maternity".

To dwell on the words of Our Lord to St. John, "Son, behold thy mother", is a good thing if we rightly understand the loving kindness implied and concentrate on Our Lord's concern for His mother—filial love was foremost in His mind even in the hours of agony on the Cross. But need we go beyond the plain sense of the words from the Cross? Need we say that in addressing St. John Our Lord was addressing all humanity and declaring all humanity's privileges and duties in relationship to His mother? We are quite well aware that certain fairly early Christian writers speak of the Blessed Virgin as "the second Eve"—this metaphorical or figurative language is well enough, but there is no obligation on Christians to treat it as if it were in a text of Holy Scripture. It seems to be a parallel in its own way to the truly Biblical teaching about Our Lord as "the second Adam". The fact that He is the second Adam has no bearing whatever upon the imagery which describes His mother as "the second Eve".

It is easy enough to see that if the first Eve is "the mother of all living", the "second

Eve" may appear to some pious souls to be "the mother of all the redeemed". Yet this is a distinct error; a theory which has no basis in the Word of God.

* * *

Last month we referred to the sermons of the Dark Ages (or, as modern historians may prefer it, of the early Middle Ages). They and the liturgical observances of the time belong to so late a period that they are proof of nothing but fervid piety, and the peculiar emotional quality of much mediaeval religion.

* * *

Fr. Duhr gives us a quotation from Salomon of Sprinckirsbach, a mediaeval preacher, who comments on a liturgical prayer referring to Mary not being tied by the bonds of death—Salomon's words are, "If this is true it follows that death is conquered and she has ascended in glory with her body." This, as readers know, is the very language in which the evangelical preacher speaks of the triumph of Christ! This is what the true Catholic creeds declare of Our Lord and of no other.

It is frequently said of the Blessed Virgin that she "underwent the death of the body without being able to be held by the bonds of death." This sentence inevitably reminds us of what St. Peter said about Christ, "Whom God raised up, having loosed the pangs of death: because it was not possible that He should be holden of it." (Acts 2, 24).

* * *

We note that the schoolman St. Albert the Great (more than a thousand years after the death of the Blessed Virgin) taught the Assumption "and expounded the argument from its fitness". The argument from "fitness" is really not an argument at all. It has no ground in Revelation, and it has no intellectual value. To some minds there is universal fitness in "earth to earth, ashes to ashes, dust to dust". The life of the soul is supernatural, but the life and death of the created body is natural, and the one exception, that of Our Lord, is due to His unique personality, purpose, and promise.

* * *

The abundant evidence given by Fr. Duhr that the corporal assumption was widely believed through the Middle Ages and into modern centuries cannot prove anything. We accept it as evidence of what people thought—no more. Let it be remembered that the same people never questioned many views about the Cosmos which are completely given up to-day. For them, the earth was the centre of the

universe. So we cannot regard their beliefs as contributing anything evidential or confirmatory to the doctrine which at the very highest ought to remain an open question.

* * *

Some mediaeval teachers had curious ideas: Gabriel Biel is referred to as claiming that the corporal Assumption of Mary "maintains and strengthens our faith in the resurrection better than the victory of Jesus over death. For Jesus after all is God, while Mary is purely human". This is indeed an extraordinary argument, as we see it; for it suggests that a mere hypothesis, a pious opinion, is more convincing than the Word of Him Who said, "I am the resurrection and the life: he that believeth in Me, though he die, yet shall he live; and whosoever . . . believeth in Me shall never die" (John 11, 25).

* * *

By the time of the Reformation the Assumption was commonly held to be a doctrine no one could doubt or deny without "rashness". We assume that the theological definition of rashness must carry the idea that doubting **may** be mistaken, for the matter doubted may turn out to be true. We do in fact throughout life doubt, deny, or abide in ignorance of, many things which are true, or which may be true. But we are now challenged in this dogma of the Assumption with the claim that our doubt, denial, or ignorance will involve our damnation. Of course we may answer "if we knew it was true we would believe it." This answer, however, is met by the statement that the infallible voice of the Church has declared it to be true, so there is no longer obscurity, ambiguity, or excuse for delay. Our refuge then is to admit honestly that we are invincibly ignorant. We are, for we cannot believe that there are any other conditions of eternal salvation than those made plain in the Word of God.

* * *

Fr. Duhr, drawing near his conclusions, makes this statement: "In the course of our exposition the reader has been able to note that Holy Scripture holds but a secondary place in the argumentation of the Fathers and theologians." We have ourselves referred to the fact that New Testament witness could not state the fact of the death of the Blessed Virgin Mary if she was still living when they wrote. Yet it may also be taught that as she was many years older than the apostles, she had died before some of them wrote. But when we consider how little is told about her (after the Nativity) it is plain that the Holy Spirit

did not guide the sacred writers to write about her.

The paucity of information in the New Testament has led some Roman Catholic students to interpret some passages of the Old Testament as prophetic or descriptive of Our Lord's Mother. This is a feature of Mariology, and is usual in the text books and magazines. There is, in addition, a verse in the Revelation of St. John the Divine which is often given as connected with the Blessed Virgin (the woman clothed with the Sun—ch. 12. 1). But the soundest commentators on the Book of Revelation have another interpretation. No one, we suppose, will disagree with Fr. Duhr when he writes—"Scripture, even with the comments of the Fathers, does not seem to give us a true proof of Mary's great privilege." The privilege here is not of course the human Motherhood of the Redeemer, but the Assumption. We agree with our authors that "the principal support of belief in the Assumption is the conviction of the Church."

* * *

We have tried to give a sober account of the dogma as expounded by Fr. Duhr. It is important to understand what Roman Catholic scholars say about their Church's teaching and to pay due attention to their Creed. As evangelical Christians we need to give a candid reason for our stand, a reason which is sensible and spiritual. We need also to be satisfied that what we believe is what God wants us to believe; and that what we disbelieve is what God does not require us to believe.

Our position is, we hope, a simple one. The one basis of saving truth God has given us, with guarantees that we can trust it, is His Word. If we believe what God has set His seal to, we have all the truth we need. All the conditions of eternal life are clearly stated in the New Testament, and no man, generally speaking, need be unaware of them. How can a dogma which only became a dogma in 1950, or 1870, or 1854 be necessary to salvation? Are no Christians who died before 1950 safe? Is it satisfactory to say that "if they had known they would have believed"? Is "implicit faith" an answer to all such problems? What about all who lived and died, before Rome's infallibility was claimed, in the days when men were content with the ecumenical Creed of Nicaea? They could condemn more than one bishop of Rome as a heretic, for no infallible voice was heard in their day. We return to the safe anchorage of the soul in life and death—the written Word tells us all we need to know—the Gospel is there complete.

Registered at Stationer's Hall.

THE CATHOLIC.

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EDITOR'S CHAIR

THE FATHERHOOD OF GOD.

The Fatherhood of God is the most familiar thought in the Christian view of Deity. We see in the Scriptures of the Old Testament an occasional insight into the reality of the Divine Fatherhood but we may compare it to the faint light of dawn when contrasted with the noon-day sun of the revelation brought to us by our Redeemer. The name "Father" came to Our Lord's lips instinctively and spontaneously. He had not to train Himself to think of God as Father: He had eternal familiarity with "Our Father which art in heaven."

* * *

We think that the earliest instance of Our Lord's reference to God as Father must be the one recorded by St. Luke (ch. 2. 49), "Wist ye not that I must be in my Father's house?" It was the occasion in His boyhood when He lingered in the Temple instead of accompanying His mother and Joseph on the return to Nazareth. From the beginning of His active public ministry He employed this name for the Eternal God though many of His hearers must have thought that a less homely and more austere title might be more fitting. Indeed on at least one occasion resentment and recrimination were strong, for we read in the gospel of St. John (ch. 5. 18), "The Jews sought to kill Him, because He not only broke the Sabbath,

but also called God His own Father, making Himself equal with God." Incidentally, this charge against Him was the true significance of the filial relationship. We wonder if "Jehovah's Witnesses" are not compelled by their own logic to agree with the Jews.

* * *

A look at any fairly full Concordance (for instance, the larger editions of Cruden, if Strong or Young are not available), will show a very interesting fact. We open Eadie's edition of Cruden which is always at hand, and count up Our Lord's use of the name Father—according to it in the Gospel of St. Matthew are four references. In St. Mark are two references. In St. Luke are five; but in St. John are over fifty references. This is the Gospel in which it is recorded that Our Lord said, "I and the Father are one," and its author, as we know, begins, by stating that "the Word was God", and that "the Word became flesh and dwelt among us, and we beheld His glory". How justly the Gospel of St. John comments on that charge laid against Our Lord that He made Himself equal with God—"Of course He did, because in His eternal personality He was.

* * *

We spoke of the faint traces of the awareness of the Divine Fatherhood among the people of the Old Testament: The Psalmists express the relationship as symbolic—"A father of the fatherless is God in His holy habitation" (68. 5), "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (103, 13).

There is a passage of peculiar splendour and graciousness in the prophet Jeremiah (31, 1-14) in which we read, "Thus saith the Lord . . . 'I am a father to Israel'." In Malachi (1. 6) the Lord of Hosts rebukes the priests who pervert His ordinances—"If I be a father, where is My honour?" Apart from these there is little else in the Old Testament to prepare us for the wonderful unfolding of the parental affection of God for His people; the individual and the community. Even though it is said that the later Jews were inclined to use the name Jehovah less frequently than their forefathers, they did not use the name "Father", but "the God of heaven", as for example, in Ezra, and Daniel. Hence we are justified in regarding the title "Father" as a remarkable contribution to our understanding of God in His relationship to the people of His creation and choice. It is the bond of the Divine—human fellowship, and Our Lord thus fulfils the task described by St. John—"No man hath seen God at any time;

the only begotten Son which is in the bosom of the Father, He hath declared Him."

* * *

Now that we joyfully accept the Fatherly relationship of Jehovah and His people "all that are afar off; as many as the Lord our God shall call" we need not be impressed by any reference to the heathen description of Jupiter, "the father of Gods and men", because the heathen poets who used the phrase meant it in a physical sense, and their legends and nonsensical stories bear this out. The God and Father of Our Lord Jesus Christ bears a relationship of spiritual Fatherhood, totally different.

* * *

What are the characteristics of the Divine Fatherhood in Christ towards us? On at least ten occasions the Apostle Paul tells us in simple words—Our Father extends to us "Grace, peace, and mercy." Love too, as we expect, e.g. "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ" (Eph. 6. 23).

Grace, peace, mercy, love! What unmeasurable riches of the spirit are here expressed! The more we turn these words over in our minds and think about them, the more their all-comprehending spiritual power unfolds itself to us. They are the keywords of Christian faith and of Christian theology. We doubt if they are found so vitally placed in any other religion.

How are these supreme elements in our faith applied practically to our need? We employ this phrase because we are often tempted to supply an abstract definition of God as though we were philosophers. As Christians, living, or trying to live, a Christian life in conditions which often make it hard to do so, we need something different from abstractions. We need to translate "Grace" into workaday experience: we need to possess peace in our souls and not merely to have the capacity to talk about it: we must penetrate through the often grim actualities of life to discern the mercy which is not always on the surface: mercy and love belong to far more than the brief span and outward circumstance of earthly life. We have eternity, so let us not ignore the words of the much-enduring St. Paul—"Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4, 17). How then are we to look at these practical expressions of the Fatherhood of God? We put forward some New Testament facts which give the answer.

* * *

1. The parable of the prodigal son, and the parable of the merciless creditor teach something about forgiveness, and Our Lord taught us, in the Lord's prayer, to ask for forgiveness. The Psalmist might say of God, "There is forgiveness with Thee that Thou mayest be feared", but ought not the Christian to put it this way, "There is forgiveness with Thee that Thou mayest be loved"? Forgiveness is something we can understand; and we can admit the duty of forgiving and exercise it ourselves. Fatherly forgiveness has its own unique quality. In it there is a measure of faith, hope, understanding, patience, love, rehabilitation, confidence. If these qualities are in us there is plainly something of God Himself in us, and the divine image is not obliterated. The knowledge that God forgives us, or better, has forgiven us (the tenses are not insignificant), ought to create in us the disposition to forgive. Are there not obligations following upon the message of the beloved disciple, "I write unto you because your sins are forgiven you for His name's sake"? (1 John 2. 12).

* * *

2. If God has no pleasures in the death of the wicked (Ezekiel 18, 23), He can have no purpose to consign the penitent and forgiven, i.e. the redeemed, to eternal death. His purpose for them is eternal life. In this the Father is sharing His eternal home and inheritance and riches with His children. Our Lord came as our elder brother to tell us of all that is in store for us—"In My Father's house are many mansions. If it were not so I would have told you: I go to prepare a place for you, . . . that where I am there ye may be also" (John 14. 3).

3. Sonship is a well-known New Testament condition of the Christian. By adoption and grace it is ours. This may be more simply put by saying it is the Father's gift and will that we should possess eternally the privileges of sons and daughters of God. Sonship is not a static condition. It ranges from the dependence of the infant to the equal partnership of the mature adult. In the realm of the spirit we may reach the status of being fellow-workers with God. After we are clothed upon with immortality the extent of our fellow-work may be illimitable—"Our fellowship (even here) is with the Father, and with His Son Jesus Christ" (1 John 1. 3). That is true because we are not bond servants, but sons—"because ye are sons God hath sent forth the Spirit of His Son into our hearts" (Gal. 4. 6).

* * *

4. Prayer. The filial relationship ought to transform prayer. Without Sonship prayer may well be importunity, wheedling or begging. It may be servile; and a deep contrast with the true approach to Our Father. The Redeemer has assured us of the Father's readiness to hear as well as of the son's right to ask. Can we not say truthfully that a son's right to ask is only limited by the wisdom of the Father. The Father does not accept or reject on the ground of caprice.

It is easy to recall the many lessons in prayer which Our Lord taught, e.g. "Ask and ye shall have." "Ye ask and receive not because ye ask amiss" is a saying which St. James probably quotes from Our Lord. The *à fortiori* lesson that if we give good gifts to our children the Father will assuredly give the Holy Spirit to them that ask is a notable instance of paternal solicitude.

The Lord's Prayer is of course the supreme prayer of sonship and fatherhood. It is of such a nature that it is well-nigh a universal prayer, and expresses the longing of all sorts of men to find peace, strength, nurture and fellowship with the Creator. We ought not to seek to give an exclusive interpretation to the Lord's Prayer—let it have the widest use, and let us give it the richest and fullest meaning.

* * *

5. The Fatherhood of God involves the true thought of unity, for the divine fatherhood creates a family relationship. The unity of the family is a fitting symbol of the unity of God's people. It is a unity which allows freedom and diversity. No one should want uniformity. A family in which the father insisted on uniformity of dress, behaviour, outlook, opinion, would no longer be a family: it would have become a platoon.

When we think of unity we must first of all think of our unity with Father, Son and Holy Spirit; and then we make the right approach to unity as a family with our fellow-Christians. It is fairly generally understood now that religious unity is not collective submission to spiritual dictatorships, but is a free association in deliberate response to the leading of the Spirit and the Father's Will. We may remember that Our Lord prayed that His people might be one in the way in which He and the Father are one. That means, we conclude, a family and filial unity. Such a unity is not to be enforced by tyrannies or compulsions. The big in this world are not to dominate the small, (and the small should not assume that they are small because they are right). The

Christian family may be one in loving recognition that whether big or small, learned or simple, white or black, they are God's children. That is the only really substantial and true basis for unity.

* * *

6. The Father's protection and mercy are matters for contemplation and thanksgiving. But here there are mysteries at the moment insoluble. The enormous and protracted load of suffering, torment, and misery experienced by millions of our fellow-men and women in recent years must challenge our faith. No Christian will callously dismiss the problem by saying that it was deserved. We ought not to content ourselves either by describing such experiences as divine punishments. What we need for ourselves is the faith which says, "Though He slay me, I will trust Him." We need the faith which recognises no uninterrupted continuance of sunny days, but is prepared for hard weather, storm, and earthquake. In regard to others and what they endure, let us admit the mystery of suffering: let us deny or dismiss no facts, but in patience and submission trust God and remember the Saviour's words, "In the world ye shall have tribulation." The world is not what we would like it to be, and Our Lord's direction to keep on praying "Thy Kingdom come" is plain evidence that the Kingdom is not here yet. The Christian must pray, and sympathise and relieve where possible. What Christ said of the men on whom the tower fell in Siloam is a permanent lesson for us. The problem or mystery will remain for the present age, but we can wait with confidence for the future glory.

* * *

7. Glory is a condition of blessing and transformation which fits the nature of man for the heavenly life and fellowship. It is a word in frequent use, but often its meaning is not analysed. In the Old Testament it often means excellency or pre-eminence—the exaltation of God Himself, or of His servants above others. In the New Testament it has the same thought of distinctiveness, and a deeper quality, a quality of radiance (which is often symbolised in Christian art by the "halo").

Some writers see in God's "glory" in the Bible a reference to His qualities and attributes which call forth awe and admiration. Others may deduce from Holy Scripture a sharing of God's glory with His family, so that the glory of His redeemed people is the fact of the Father's love for them. Above all, and in a unique sense, the glory of the people of God is

our Redeemer—the Son of God taking our nature and becoming one with us.

* * *

So, the Gospel of the Divine Fatherhood is the inner truth of the Christian faith. The entire fulfilment of our Redemption and new Birth is the fruit of the Father's love. For this we have the best of all testimonies, the Word and the victory of Our Lord Jesus Christ.

USELESS KINDS OF RELIGION

By the late Rev. John Charles Ryle, D.D.
Lord Bishop of Liverpool

There are two ways by which a man may lose his own soul. What are they?

He may lose his soul by living and dying *without any religion at all*. He may live and die like a beast; prayerless, godless, graceless, faithless. This is a sure way to hell. Mind that you do not walk in it.

He may lose his soul by taking up *some kind of religion*. He may live and die contenting himself with a false Christianity, and resting on a baseless hope. This is the commonest way to hell there is.

What do I mean by useless kinds of religion? I will tell you.

The first thing I wish to say is this. A religion is entirely useless *in which Jesus Christ is not the principal object*, and does not fill the principal place.

There are only too many baptised men and women who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. "They trust that they are no worse than others; they keep to their Church; they try to do their duty; they do nobody any harm; they hope God will be merciful to them! they trust the Almighty will pardon their sins, and take them to heaven when they die." This is about the whole of their religion.

But what do these people know practically about Christ? Nothing: nothing at all! What experimental acquaintance have they with His offices and work, His blood, His righteousness, His mediation, His priesthood, His intercession? None: none at all! Ask them about a saving faith—ask them about being born again of the Spirit—ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions; but they know no more about them experimentally than a Buddhist or a Turk.

And yet this is the religion of hundreds and thousands of people who are called Christians, all over the world.

If you are a man of this kind, I warn you plainly that such Christianity *will never take you to heaven*. It may do very well in the eyes of men; it may pass muster very decently at the vestry-meeting, in the place of business, in the House of Commons, or in the streets: but it will never comfort you; it will never satisfy your conscience; *it will never save your soul*.

I warn you plainly, that all notions and theories about God being merciful without Christ, and excepting through Christ, are baseless delusions and empty fancies. Such theories are as purely an idol of man's invention as the idol of the Juggernaut. They are all of the earth, earthy: they never came down from heaven. The God of heaven has sealed and appointed Christ as the one and only Saviour and way of life, and all who would be saved must be content to be saved by Him, or they will never be saved at all.

I give you fair warning. A religion without Christ will never save your soul.

But I have yet another thing to say. A religion is entirely useless *in which you join anything with Christ* in the matter of saving your soul. You must not only depend on Christ for salvation, but you must depend on Christ only and Christ alone.

There are multitudes of baptised men and women who profess to honour Christ, but in reality do Him great dishonour. They give Christ a certain place in their system of religion, but not the place which God intended Him to fill. Christ alone is not "all in all" to their souls. No: it is either Christ and the Church; or Christ and the Sacraments; or Christ and His ordained ministers; or Christ and their own goodness; or Christ and their own prayers; or Christ and their own sincerity and charity, on which they practically rest their souls.

If you are a Christian of this kind I warn you also plainly that your religion is an offence to God. You are changing God's plan of salvation into a plan of your own devising. You are, in effect, deposing Christ from His throne, by giving the glory due to Him to another.

I care not who it is that teaches you your religion and on whose word you build. Whether he be Pope or Cardinal, Archbishop or Bishop, Dean or Archdeacon, Episcopalian or Presbyterian, Baptist or Independent, Methodist or Plymouth Brother—whosoever *adds anything* to Christ, teaches you wrong.

I care not what it is that you add to Christ. Whether it be the necessity of joining the Church of Rome, or of being an Episcopalian, or of becoming a Free Churchman, or of giving up liturgy, or of being dipped—whatever you may practically add to Christ in the matter of salvation, you do Christ an injury.

Take heed what you are doing. Beware of giving to Christ's servants the honour due to none but Christ. Beware of giving the Lord's ordinances the honour due unto the Lord. Beware of resting the burden of your soul on anything but Christ, and Christ alone. Beware of having a religion which is of no use, and cannot save.

It is an awful thing to have *no religion at all*. To have an immortal soul committed to your charge, and neglect it, this is dreadful.

But it is no less an awful thing to be content with a *religion that can do you no good*.

Do not let this be your case.

THE STORY OF A PRIEST— THE REV. RICHARD BALMACEA

In Ireland we hear little of the Philippine islands, though we know that they are in the far East; a great group of islands in the Pacific Ocean. We know also that they were for a long time part of the Spanish empire, but were taken from Spain by the United States after the Spanish-American War of some sixty years ago.

When the Philippines were under Spanish rule the Christian faith (as the Spaniards understood it) was propagated by some orders of friars, and a fair proportion of the native peoples eventually adhered to the Roman Catholic faith: the rest are Mohammedan and pagan. When American rule began a more liberal atmosphere was created, and evangelical missionaries were comparatively successful among the non-Christians. There was also a substantial break-away from Rome under the leadership of an influential priest. His followers, numbering, we have heard, many hundreds of thousands, at length entered into fellowship with the Protestant Episcopal Church of the United States which has a bishop and a number of congregations in the islands.

Thus the Philippine people as they became more educated and enlightened under American paternal government were enabled to realise that there are other expressions of Christianity than the one they inherited from the Spaniards. There are different Protestant Churches, and

an ample field of work and witness available to all of them.

* * *

Since the Second World War the Philippines have become an independent republic like the former Dutch East Indian empire, their nearest neighbour. We understand that the Philippine government recognises religious liberty and freedom to evangelise. While there are probably a thousand Philipinos who are Roman Catholic priests, there are also many ex-priests. Some of these are ex-priests because of unsuitability, but others are ex-priests because they have found a simpler and more evangelical faith. Such a one is Richard Balmaceda.

Balmaceda was educated first by the Fathers of the Society of the Divine Word, and then by the Dominican Fathers in the philosophical faculty, from which he received a licentiate-ship in philosophy (this qualification is, we suppose, rather like an M.A. degree).

He was a diligent student, and anxious to equip himself for refuting Protestant arguments because at the period of his studies Protestant propaganda was active in the province where he lived. When his training was completed he entered the priesthood, being ordained in 1938. Quite early in his sacerdotal career he engaged in controversy with Protestant pastors, and in various parishes where he worked as an assistant curate he kept this up. He had the added incentive that the Protestants seemed to him to be American outsiders. He would probably not have thought that a few generations earlier the Spaniards were outsiders and intruders!

Public or private discussions with Protestant teachers and students went on intermittently over the long period of twenty years during which Fr. Balmaceda laboured in different parishes. He steadily tried, he says, to investigate Protestant claims and arguments in order to refute them, and this need made him an industrious student of the Book from which the Protestants drew their teaching. His professional text-books were less helpful than he had anticipated.

* * *

As he studied the saving purpose of God, and the means thereto became clearer and clearer—"Believe in Christ" became the plain necessity, for Christ Himself said, "He that believeth in Me, though he were dead, yet shall he live."

As the years went by he became more and more dissatisfied. This may be the experience of many in the priesthood, but the force of

habit; the accustomed conventions; the shrinking from a radical upheaval of life, combine to impose an apathy of spirit. An intellectual and spiritual standstill results.

But Fr. Balmaceda was not discouraged. As truths of Scripture dawned upon him he enquired after more knowledge, and at length he came into touch with Christ's Mission, New York. This society of former Roman Catholic clergymen helped him greatly, and he was able to reach the decision to leave his work as a Roman Catholic curate. Like the Rev. Thomas Connellan in similar circumstances (see "Hear the Other Side", Thomas Connellan's autobiography, obtainable from this office), Fr. Balmaceda disappeared from view, and with the aid of friends settled in a distant city and in fellowship with evangelical Christians became fully convinced of the personal salvation we have in Christ. He realised that Our Lord Jesus Christ is the only Teacher, and the Word of God is the sole arbiter of our faith. He abandoned the traditional infallibilities and turned to the teaching of the New Testament as the sufficient revelation of truth.

* * *

We note with interest that an important branch of learning which led to a decision was the study of Church history—it raised the problems of the authentic successions of popes, of religious persecution, of apostolic poverty and ecclesiastical wealth. It gave him an insight into the origin and development of ritualism and legalism. He perceived that religion was top-heavy with non-essentials. The present reality of the redeeming power of the blood of Christ became all-sufficient, and Fr. Balmaceda was free.

We hope that his labours in the evangelical ministry, if that is what God calls him to, may be greatly blessed. In whatever state of life he continues we may be sure that he knows where to look for the necessary grace, for at length he has tasted the good wine of the Gospel.

PASSING EVENTS—*cont'd. from p. 97.*

family is a ground for divorce—if that member happens to belong to the Socialist Unity party and to believe in dialectical materialism.

An Easy Formula

Another easy formula for political divorce is "interfering with the political and economic progress of the People's Democratic State." This can cover a multitude of sins, from failing to put a husband's carpet slippers out for him to arguing with him over the logic of contributing his savings to party funds. Even more

sweeping is "the marriage has been judged to have lost all social content."

A good example of what may happen in a divorce case was supplied recently by a Stralsund court. It found a mother guilty of having forced her children to go to church, of calling Marxist-Leninism a "false ideology", and of refusing to instil a proper sense of democracy into her children. In this case the plaintiff—who happened to be the mother—was divorced from her husband, who had in fact already deserted her. But the wife had to pay the costs of the case and was informed that, as a working woman, she would contribute 70 marks a month for the upkeep of the children, custody of them being given to her Marxist-Leninist husband.

Checked by Western Court

An equally revealing case was brought before the Federal High Court in Karlsruhe for revision last month. A Stuttgart dentist travelled to the East German town of Sommeria and took a temporary job as a panel dentist there. After three months he sued his wife for desertion and was granted a divorce in Sommeria. While the case was being heard, the dentist visited his Stuttgart practice in Western Germany in order to make sure it was being properly run by his assistant. A few weeks later he returned to Stuttgart and resumed his practice. Shortly afterwards he paid a visit to Sommeria in order to get married there, returning immediately afterwards to Stuttgart.

The Federal High Court has ruled that the use of Eastern Germany as a larger Reno for divorce purposes is not legal. The Stuttgart dentist is now a bigamist in Western Germany and a properly married man in Eastern Germany.

—"Manchester Guardian", June 10, '59.

* * *

Facts and Figures

South Korea

Protestants in South Korea now number 1,323,091. The breakdown of the larger groups is as follows: 864,262 Presbyterians; 345,685 Methodists; 45,500 Seventh-Day Adventists; 27,076 Salvation Army; 17,116 Baptists.

Africa

One out of every three Africans is Moslem. This makes a total for the continent of about 65 to 70 million. There are possibly 30 million Christians counting all groups that profess any

relationship to Christianity. There are about 12 million included in the Protestant Christian community.

* * *

New Sayings of Jesus

"Comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament." That is how visiting Swiss Theologian, Oscar Cullmann ("Time", Mar 23), described the subject of his lecture at Manhattan's Union Theological Seminary last week.

Lutheran Cullman was giving the public a first detailed and fascinating report on the so-called Gospel of St. Thomas, one of 44 Coptic manuscripts in leatherbound papyrus books found in 1946 in a tomb in upper Egypt some 60 miles from the city of Luxor.

Common denominator of this treasure-trove is Gnosticism, a potent heresy of Christianity's early days, which interpreted Jesus' life and teaching as an esoteric message of salvation directed to an elite equipped with secret knowledge. As such, most of the manuscripts are interesting mainly to scholars. But the Gospel of St. Thomas has a special concern and fascination for all Christians, for it is a 3rd or 4th century collection of 114 "sayings of Jesus" that dates back to a Greek manuscript from the first half of the 2nd century—within 50 years of the Gospels themselves. Such compilations of quotes, set down without any connecting narrative, were used, modern scholars believe, by the authors of canonical Scripture.

Beatitudes and Parables

Some of the sayings are word-for-word versions of material in the four canonical Gospels, some are variations of the Gospel versions, some are quotations from Jesus known only through the writings of the early church fathers, and some are completely unknown. The word-for-word repetitions include the sayings about the mote and the beam, the blind leading the blind, that which is hidden and must be revealed, the prophet not without honour save in his own country, "to him that has shall be given," leaving one's father and mother to follow Jesus, and some of the Beatitudes, e.g., the poor having the kingdom of heaven. Many parables are also included: the sower, the thief in the night, the tares, the mustard seed, the marriage feast, the wicked tenants, the pearl, the hidden treasure.

Dr. Cullmann cited two examples of Christ's sayings found both in the Gospel of St. Thomas and the church fathers: (1) "He who is near me is near the fire, and he who is far from me

is far from the kingdom"; (2) "Split a piece of wood—I am there; lift the stone and you will find me there."

Among the sayings hitherto unknown:

"Jesus said: If those who lead you say to you: Behold, the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you."

"Mary said to Jesus: Who are your disciples like? He said: They are like small children who have settled in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us. They are completely naked in their presence, and so they will leave it to them and give them their field."

"Jesus said: The kingdom of the Father is like a man who wanted to kill an important person: he drew his sword in his house, he pierced it through the wall to see if his hand would be steady; then he killed the important person."

Unknown and Genuine

Will the newly found "Gospel" (scheduled to be published soon by Professor Henri-Charles Puech of the College de France, and colleagues) affect the New Testament? No, answers Theologian Cullmann: The collection "was rightly not included in the New Testament." His reason: It includes "obviously Gnostic material," and apparently was compiled by a Gnostic who arbitrarily put the collection under the authority of the Apostle Thomas.* Says Cullmann: "Our four canonical Gospels are the only ones on which we can rely. Again and again we must marvel at the fact that from the large number of primitive Christian writings only those were accepted as canonical which really came from the oldest time and which were free from heretical tendencies.

"On the other hand, it is possible for previously unknown and yet genuine sayings of Jesus to be found in other documents which are not in the canon, sayings which, even when they bring no fundamentally new revelation, are capable of enriching and furthering our understanding of the canonical gospel."

*Doubting Thomas, the disciple who is best known for his verification of Jesus' resurrection by touching the wounds in his hands (John 20: 25-28), was a favourite of Gnostic writers, who attributed to him extensive missionary journeys in Persia and India. The Mar Thoma Church in southern India claims him as its founder.

—"Time".

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Brazil—The Most Roman Catholic Country?

There is currently considerable debate in this country as to whether Brazil or the U.S. deserves the title of the biggest Catholic nation in the world. Gustavo Corcao, writer and Roman Catholic lay leader, denies that Brazil should have the title, which it has often been given. In an article published in "O Estado de Sao Paulo" (the State of Sao Paulo), he argues that although 93.7 per cent. of the Brazilian population is listed as Roman Catholic, less than 10 per cent. are practising Catholics. As proof of his statement he cites the "miserably" low number of young men entering the priesthood, and the fact that there are only about 7,000 priests for 50 million Roman Catholics. Corcao concludes that if Brazil is the biggest Catholic nation it must have the most "Bad Catholics". He explains that the method of classification (counting as Catholic everyone who has been baptized in that church) causes confusion. In this country, he says, baptism is more a social tradition than a religious ceremony.

In another article published in the same newspaper, Corcao writes that the U.S. should be dubbed the biggest Roman Catholic country. The basis for his statement, frequently quoted here, is that the U.S. has 30 million

"conscious Catholics" while no single Protestant denomination has nearly that number. In rebuttal, Protestant leaders point out that the Roman Catholic figure includes children and the Protestant statistics do not, and that the various denominations are all part of "one Protestantism".

—(Quoted in "The Vigilant".)

(These details are interesting as Brazil is a country of enormous potentiality. Brazil to-day has large and steadily expanding evangelical churches, and Gospel work is rapidly growing).

* * *

Canada—Fewer Italians, Please

Canada's longtime aim in regulating immigration is to increase the population without diluting the British strain below its present 48%. This policy has no warmer proponent than Immigration Minister, Ellen Fairclough, a member of the Imperial Order Daughters of the Empire and a descendant of a family of United Empire Loyalists who fled the American Revolution to remain under British rule in Canada. So to Minister Fairclough, the 1958 immigration statistics were frankly disturbing. For the first time since World War II, Britons failed to contribute the largest share of immigrants; they were outnumbered by Italians, 28,564 to 26,622.

"It seems that immigrants from Italy," said Minister Fairclough, "immediately they come to this land, want to bring out their brothers and sisters and other relatives." To put a brake on this Italian custom and help restore the old immigration pattern, the Cabinet last week adopted an order-in-council suspending the free immigration of Canadian residents' non-dependent relatives from Italy—not to mention the rest of Continental Europe (except France), Lebanon, Israel and Latin America.

—(From "the Vigilant")

* * *

United States of America—Churchgoing

Last year set a new record for churchgoing in the U.S., and the churchgoingest part of the country was the Midwest, the Gallup Poll reports. During an average 1958 week, more than 50 million U.S. adults went to church—nearly a million more than at the previous peak in 1955. This represents 54 per cent. of the population in the Midwest, 52 per cent. of the East, 51 per cent. of the South, and only 35 per cent. of the Far West. Roman Catholics, for whom weekly Mass is obligatory were more regular than Protestants. But the Protestant showing compares favourably with Britain (nearly 80 per cent.

Protestant), where only 14 per cent. of the adults said they had attended church on the Sunday preceding the survey.

The latest analysis of the religious composition of New York's metropolitan area, published this week by the city's Protestant Council, gives dramatic evidence of the decline of the once-preponderant white Protestants in Manhattan and vicinity. In 22 counties of the metropolitan area (reaching into New Jersey and Connecticut), 29.5 per cent. of the population is Roman Catholic, 18 per cent. Jewish and 15.9 per cent. Protestant; 2.2 per cent. is listed as "other", and 34.4 per cent. is unaffiliated. More than 55 per cent. of the city's estimated 960,000 Protestant church members are nonwhite. Among the nonwhites, the council, in an odd ethnological stance, listed 440,000 Negroes and almost 90,000 Puerto Ricans.

—(Time, January 12, 1959)

* * *

Australia — Pro-Roman Catholic Migration "Unchristian"

The secretary of the National Catholic Rural Movement (Mr. B. A. Santamaria) said it would be un-Christian and inimical to the interests of Australia for Roman Catholics to seek a migration policy designed to establish a Roman Catholic majority in this country.

A questioner asked him if the movement should urge a policy of migration which would enable the movement to have a stronger voice in a now predominantly Protestant country.

The question referred to earlier remarks by Mr. Santamaria about the necessity of raising the migration quota from a "hypothetical 100,000 a year to a real 300,000," and accepting Asian migrants.

Mr. Santamaria answered: "When you are facing the vital question of survival, and you are not able to get migrants from Europe, you take everybody you can get—young or old, rich or poor, healthy or sick, Catholic or Protestant.

"I believe that for Catholics to adopt any other policy would not only be un-Christian and inimical to the interests of Australia, but would whip up flames of sectarianism already sufficiently high in this country."

—("The Vigilant")

(This is a welcome recognition that a sectarian immigration policy can be of no benefit to the Commonwealth).

Strong Support for Plan to Merge I.M.C. with World Council

The proposal to unite the World Council of Churches and the International Missionary Council in a single body was approved in principle on Tuesday by the World Council's Central Committee, which is meeting on the Island of Rhodes. The only substantial opposition to the proposed merger came from the Eastern Orthodox members of the Committee.

The I.M.C. developed from the Edinburgh Missionary Conference of 1910, and was constituted in 1921. The World Council came into being in 1948.

The two bodies already work in close co-operation, and have a common secretariat for East Asia. A standing joint committee provides for regular consultation and planning.

Principle Accepted

The question of the future relationship of the two bodies was a major item on the agenda at the I.M.C. Assembly at Accra in January, 1958. A draft plan of integration was considered, and the Assembly resolved, by fifty-eight votes to seven, to accept integration in principle.

The Central Committee of the World Council, as a result of Tuesday's decision, has now entrusted the W.C.C.-I.M.C. Joint Committee with the task of working out plans for integration.

Dr. Henry P. Van Dusen of New York, chairman of the W.C.C.-I.M.C. Joint Committee, had earlier told the Central Committee that forty-four out of the 173 W.C.C. member Churches had already indicated support of the plan. At the same time twenty-two of the thirty-eight national Christian councils in the International Missionary Council had responded favourably.

Two W.C.C. member Churches had voted in opposition to the plan. These were the French Reformed Church and the Church of Ireland. The remainder of the W.C.C.'s 173 member Churches had not yet replied.

Final Action in 1961

Three national Christian councils affiliated to the I.M.C. were opposed to integration. They were in Norway, Belgium and Brazil. The Congo council had withdrawn from the I.M.C. because of its opposition. Twelve councils had not yet replied.

Draft forms of a constitution for the integrated body were submitted to the Central Committee for review by member Churches during the coming year. A revised constitution will be submitted for adoption at sessions of

the Central Committee next year. The I.M.C. is also expected to endorse the revised constitutional drafts in August of next year.

Final action on the scheme will be voted at the first session of the W.C.C.'s third Assembly, scheduled to take place in India in late 1961. At that time the new constitution will need a two-thirds majority endorsement by members of both bodies before it becomes official. If it is adopted, the Assembly will then be convened as a meeting of the integrated organisation.

Dr. Van Dusen's report touched off a sharp debate, in which Eastern Orthodox representatives expressed strong opposition to the proposed integration. The Metropolitan James of Philadelphia, representing the Œcumenical Patriarchate of Constantinople, urged the World Council "to remain what it is—a Council of Churches."

Anxieties Remain

He said that Eastern Orthodoxy wished to be "positive and helpful" and to maintain its membership in the World Council, but that "our fears remain". The Eastern Orthodox Church hesitated because the I.M.C. included members which were not Churches, and integration might mean that the World Council's missionary witness would be a non-Church witness. "Can there be any witness apart from a Church or confession?" asked the Metropolitan.

Professor Basil Ioannidis, of the Greek Orthodox Church, urged that the World Council should move slowly, because integration would result in a mammoth organisation which would be difficult to interpret. He claimed that the eleven-year-old World Council was still not understood by its own member Churches and people.

Fear of "Mission"

Bishop Lesslie Newbigin, general secretary of the I.M.C., said that the entire budget of the I.M.C. amounted to less than half the extra sum needed to finance the new united body.

The Metropolitan Parthenios of Carthage, representing the Greek Orthodox Patriarchate of Alexandria, Egypt, declared: "For us Orthodox the word 'mission' is something which we fear. I don't know why. It's my tradition. For this reason I say to you 'go slowly'."

It is believed that behind the formal Orthodox objections lies a constant fear that integration might help Western Christian bodies to proselytise in areas where Orthodoxy

HEBREW CHRISTIANS

Hebrew Christians in Europe are honestly trying to help both the Church and Israel, the former to a new and clearer understanding of her Jewish root and Jerusalem as her only rightful mother, the latter to the recognition of their Jewish Messiah, through all the fog of man-made usages and institutions. They will argue that both Israel and the Church have grievously sinned against the light given to them and will include themselves in that responsibility and guilt, thus creating a further aspect of fellowship. Being at once Jews and Christians, they dare not make the mistake of taking from both sides whatever they like and dismissing what they dislike, but accept the heritage of both, glory and shame alike, and seek to turn them into a new attitude in order to help both their brethren after the flesh and those after the Spirit. Not only the Goyim have failed, but Hebrew Christians as well, for they embody all that is good and bad from their Jewish and Christian backgrounds and have entered into their history of failures and mistakes.

Our brethren often sigh under the strain of that twofold responsibility and burden, which is all the heavier as they have to pass it on to the next generation. For every duty the ordinary Christian has to perform the Hebrew Christian seems to have two, and this ought to make him look with sympathy upon those who try to evade that dual burden by assimilating completely to a Gentile church. Their attitude is understandable; they refuse to be reminded of their Jewish past and will sometimes go the length of denying their Jewish background altogether. All the Hebrew Christian believer can do is to point out to them that their Jewish cradle or descent was no coincidence. God knew exactly why He placed them there, showing them all the riches of Moses and the prophets and then revealed to them the fulfilment of our people's hopes in the Messiah. On other occasions a similar attitude of patient understanding has to be applied to Gentile friends who seem to have forgotten that the Church is the true offspring of Israel and cannot live without drawing its sap from Israel. One cannot leave them to their ignorance, but has to explain and teach, even at the risk of being looked upon with suspicion. If some Hebrew

Christians went too far in that direction and actually courted suspicion by behaving as though Judaism meant everything to them and Christ very little, we ought to remember that only very few cases of that kind ever happened and were usually brought about by an anti-Jewishness which has its very deep roots in the development of Christian thought.

—Rev H. D. Leuner ("The Hebrew Christian") quoted in "The Lamp and the Light", July, '59.

ASPECTS OF PRAYER

We have in the English tongue several words which may be looked on as synonyms for prayer—supplication, intercession, beseeching, imploring, etc. The Greek of the New Testament in like manner has various words for prayer. Of course it may be said that there are really few or no synonyms; and that there are distinctions finely drawn which mean that no two words are identical. For this reason we suggest that the distinctions enable us to see that there are different aspects and qualities of prayer. The richer and fuller our grasp of prayer the more intelligent our practice will be.

* * *

St. James (5. 16) urges us to pray for one another, and adds that the prayer of a righteous man availeth much. The R.V. word here is "supplication", and the Greek word is basically "a need"—thence an asking, an entreaty, a supplication. The word in this sense occurs as the prayer of Zacharias (Lk. 1. 13), and in 2 Cor. 1. 11, "Your supplication", and in Phil. 1. 11, "Your supplication", and 2 Tim. 1. 3, "My supplication", and also in the same sense in 1 Pet. 3. 12, "their supplication".

Supplication then is a very necessary aspect of prayer. It suggests the sense of need, and an element of urgency combined with it. This may be illustrated by reference to the familiar invitation in the Epistle to the Hebrews—"Let us draw near with boldness into the throne of grace, that we may receive mercy and may find grace to help in time of need" (4. 16).

To this we may add that supplication calls for the right attitude to God. We need to come with the candour which confesses sin and offers no excuses. St. John tells us—"If we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Before God we must have no defences. We must be "naked and laid open before the eyes of Him with Whom we have to do" (Hebr. 4.

13). Our Lord Himself submitted, even to death "wherefore God highly exalted Him" (Phil. 2. 9)—"the disciple is not above His master".

* * *

We may recognise that the spirit of supplication may be a strict discipline, and may demand sacrifices of time and self-will, and self-esteem. It is a service of God like all other sorts of prayer because it is a testimony to our faith and the sign of belief that God is "the Hearer of prayer". Its quality of dependence, even of surrender, witnesses to the great warrant of all prayer—"God is Love".

* * *

Another aspect of prayer is simple asking—presenting a petition. An instance we all recognise is "Give us this day our daily bread." Is it not implicit here that we have the right to ask? St. Paul, we think, would not restrict prayer to the greater and more pronouncedly spiritual needs: "**in nothing** be anxious; but **in everything** by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4. 6).

We may sing with John Newton:

"Thou art coming to a King;

Large petitions with thee bring."

but the smaller needs remind us that all our life is divinely created, and our daily needs must not be kept from God, as though only our eternal needs are suitable for His attention.

* * *

Our Lord called the House of God, i.e. the Jerusalem Temple, "a house of prayer". This word, recovered from Isaiah 56, still astonishes us with its simplicity and universality. The Temple was accepted as the place of sacrifice and ceremony—what a challenge to all that was the claim that in truth God's house is "a house of prayer for all people"—not only for prayer on behalf of all people, but a place of prayer for everyone—Gentile as well as Jew. When the human devices of observance, rite and offering no longer satisfy: when their effectiveness ceases to be convincing, we return to the one enduring possibility that if we come to God in self-surrender: if we say from the heart

"Nothing in my hand I bring",

He will be found "more ready to hear than we to pray".

He "to Whom all hearts are open, to Whom all desires are known, and from Whom no secrets are hid" will be no longer "Deus Absconditus", but the One "in Whom we live, and move, and have our being".

Prayer is "direct action". It is not spiritual "gate-crashing", for there are no gates. Did Our Lord ever suggest that there were any obstacles to our prayer on God's side? We think not.

* * *

We have also to remember the plain exercise of prayer in intercession. Intercession will cover prayer for "all sorts and conditions of men"—for the needs of the Church on earth, for the advancement of Christ's Kingdom, for the personal victory over sin, and for all necessary grace. We might hazard the suggestion that the prayer of intercession (as, for example, in Acts 13, 3) is not primarily personal but concerned with wider needs.

"Brethren, pray for us" is a request for intercessory prayer. The prayer in Hebr. 13, 18 is a reminder of a duty laid upon all Christians to pray for each other. We ought to pray "for those that love us, and those that hate us, and for those who have desired us, unworthy as we are, to pray for them". It is worthwhile to add "and those whom we have forgotten do Thou, O Lord, remember". These are two extracts from what is called "a prayer of the Eastern Church". It has been for many years in use in the Church of Ireland and has taught us our duty to intercede in an effective way. So understood we are each other's advocates here on earth. We are united by a common interest, for we need all the help we can obtain in our spiritual warfare. To pray for each other is a necessary activity where there is real Christian faith. We may intrude here the observation that the behest "brethren, pray for us" is not an argument in favour of seeking the intercession of the saints (i.e. in this connection, the dead in glory), for all of us here, in the body, may know well enough each other's needs, but we cannot show that the dead know the needs of earth any longer. We cannot show that they are able to hear our prayers, and consequently we should consider it best of all to pray to Father, Son, and Holy Spirit. God knows our needs: we know too, in part. Beyond this we have no knowledge; and in any case, when we have the right to come boldly to the Throne of Grace what need is there to supplicate elsewhere?

* * *

What remains to complete the practical aspects of prayer? We read St. Paul's words in Philippians 4: "In everything by prayer and supplication let your requests be made known unto God": something is missing from our quotation, the simple phrase "with thanks-

giving". Here is the element needed to complete our prayer. In 1 Cor. the Apostle writes of the unlearned saying 'Amen' to our "giving of thanks". Gratitude becomes the Christian. In the old homely word, we should "count our blessings" and be thankful. Let us try to be thankful to God for the experiences which improve us. The complete life is not a chronicle of sunny days alone—a landscape's beauty is made up of shadows as well as of brightness, and the Christian's life must include the rough with the smooth, the dark with the light. If we are tempted to write off the shadows as mere negatives we are failing in wisdom and discernment. If we thank God for **everything** we are transforming what might be put aside as negation into something positive and constructive. The Christian must say

"With mercy and with judgment

My web of time He wove,

And e'en the dew of sorrow

Were lusted with His love."

* * *

Thanksgiving ought not to be merely formal. It is more than words: it is the disposition of the heart and mind. We may even say that it is the Christian attitude to God and to life. Let us recall what St. Paul says to the Church at Colosse—"Established in your faith, even as ye were taught, abounding in thanksgiving." Is this too much to expect from people such as we are? We believe that we can learn the wisdom of thankfulness if we put our minds to it. Thankfulness is uplifting and refreshing. In middle life we tend to apathy and spiritual dullness, and the cure for this is the will to be thankful—"Rejoice in the Lord always." Here is the very factor we need to change us from a mere acquiescence in things to a forward-looking and creative attitude. For the thankless nothing is really worthwhile; whereas the thankful sees

"every common bush afire with God".

* * *

The Revelation of St. John is commonly thought of as a source book of future history, but it is supremely a testimony to faith, and thanksgiving is a dominant note. Earth's sorrows are for the moment, but the blessings of the redeemed are eternal. The vision of God shows us the living creatures giving glory and honour and thanks to Him that sits upon the throne. They say "Blessing and glory and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever." As this will be our song hereafter, ought we not to begin now to practise the prayer of "faith and thanksgiving"?

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
DUBLIN, OCTOBER, 1959.

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EDITOR'S CHAIR

"THE BIBLE ONLY."

No doubt our readers have heard the old phrase "The Bible and the Bible only is the religion of Protestants"—it was in fact the title of a book by a seventeenth century English writer, William Chillingworth, who had for some years been a Roman Catholic. The book is still valuable (as indeed it must be in the very nature of things), but much of its reasoning has been taken into other later books and thus has been given fresh currency.

Many non-Roman Catholics have objected to Chillingworth's principle. They have said that a book cannot be a religion, and that we ought not to approach the Bible as Mohammedans approach the Koran (we confess that we don't know exactly how Mohammedans approach the Koran, but we assume that they regard it with deep veneration and believe it to be true). We are sure that Chillingworth was aware of such possible criticism, and that what he wanted was to uphold the fact that the Protestant religion (by which he meant the faith of the Church of England and of those who endorsed its basic doctrines) is grounded in the Bible and nowhere else—traditions form no part of its doctrines. Chillingworth was naturally reacting against the theory laid down at the Council of Trent that tradition and Scripture are equal sources of Christian truth. The

word "equal" has never been used before Trent in this connection, so it is little wonder that Chillingworth's contemporary, the well-known diarist, John Evelyn, could refer to "the new Trent religion."

If it were said that the Creeds of the general councils of the undivided Church are binding as such on all Christians it was enough to refer to the Church of England Article which says that the Creeds are to be believed because they are based on the warrant of Holy Scripture. It is noteworthy that these Creeds (Catholic in the right sense of the word) affirm nothing but what is plainly taught in the Bible. Chillingworth, then, is asserting the authority of the written word over the unwritten traditions. He contrasts what we know definitely to be revealed by God with the inchoate and indeterminate "traditions", late and unreliable in many instances.

* * *

The point is not the incredibility of tradition, or the impropriety of it as a guide to orthodox thinking, but the fact that it is not an independent source of truths necessary to salvation. Tradition may interpret saving truth: it cannot be allowed to add to it. The present attitude to tradition in the Roman Catholic Church appears to be that a popular opinion which has been fostered over some centuries can become "definable". If it is "definable" then it becomes "defined" by infallibility and is stated to be a truth necessary to salvation. That seems to us to mean that no one can say at any time before the end of the world what the Christian faith really consists in. A man who thought he knew its necessary truth in the year 1800, and believed all that was proposed to him for acceptance, was in fact wrong for later in that century two new dogmas, each necessary for salvation, were decreed (the Immaculate Conception of the Blessed Virgin Mary, 1854, and the Infallibility of the Pope, 1870). In this century, in 1950, a third necessary dogma was decreed, the Corporal Assumption of the Blessed Virgin.

* * *

Connected with this is the implication of the Infallibility decree of 1870. No one can tell us authoritatively what decrees of previous popes have the quality of infallibility. It is true that theologians name ten or a dozen papal pronouncements in the past fifteen hundred years and say they are infallible. If the theologians are right, it is the theologians who are infallible! In fact, until a pope declares infallibly what pronouncements of his pre-

deceivers are infallible, and what are not, we shall still be in a state of suspense about matters which are considered to be of eternal consequence for all who are not invincibly ignorant.

* * *

How happily we can turn from all these complicated and confusing matters to the Bible! We cheerfully admit that there are many diversities of interpretation of scripture truth, and many contested views of Christian doctrine, but we, no more than Chillingworth, feel helplessly nonplussed when these facts are pointed out. We are not concerned to defend every aberration which passes under the much misused word "Protestant". We will fight no battle in defence of Christian Science, or Seventh Day Adventism, or Christadelphianism, or other Transatlantic novelty or heresy. We make no common cause with Spiritism or Jehovah's Witnesses or Mormonism. We uphold Evangelical Truth, the orthodoxy of the ancient Creeds, and the Reformation Confessions of Faith which harmonise with them because they harmonise with God's Word as His Church in ancient days understood it.

We ought to say here that we believe in free speech and condemn any sort of ecclesiastical Fascism which would prevent it. Let denials of religious freedom of utterance be the unworthy badge of Spain, not of Ireland. Let us not bawl down the men we disagree with and maybe misunderstand, but meet them fairly in orderly debate. A man may easily shout down another: it requires only lungs, not brains; but to meet in serious discussion is the only way likely to ensure conviction.

* * *

We may differ in expounding God's Word—let us choose a significant historical instance, the conflict between Calvinism and Arminianism in the seventeenth century. The two schools took opposed views of certain important theological matters, but no one has claimed that either one party or the other denied the Father, Son and Holy Spirit, or denied the Atoning Work of Christ, or denied the future life of the redeemed, or denied the moral law of God. Evangelical Christians do not mean by their disagreements that they consign each other to eternal damnation. What are in fact the differences between Anglicans, Presbyterians, Methodists, Congregationalists, making up among them the vast bulk of what is called Protestantism? The differences are, all of them, secondary and minor issues—church order, church government, forms of worship. Who in their senses would regard these matters

as fundamentals of the Christian faith? Take up the hymnbook of any of these communions, and mark how much is common to all of them. The hymns common to all of them are probably the main part of each book, numerically preponderant. The teaching or sentiment of these hymns represents the popular expression of Christian truth, based on the Bible, which these denominations desire their adherents to accept.

Of course in all these churches opinion is not in a straitjacket, and therefore individuals may from time to time voice their own personal views. That is healthy and candid, for a right-minded family is not compelled to uniformity of thought and expression. A father who insists that every member of the household should think and say and do what he dictates and nothing else, will scarcely be looked on as the ideal parent. He is certain to do far more harm than good.

Rome may make a virtue of "thinking with the Church": but evangelical Protestantism wants to go a step behind that, to try to ensure first that the Church will think with God's Word written. Then things fall into their proper relationships, and we think with the Church because the Church thinks with the Bible. Was it not indeed for that very reason that members of the Church wrote as they were inspired by the Holy Spirit? It is true of the New Testament as of the Old that "whatsoever things were written afore time were written for our learning that we, through patience, and comfort of the Scriptures might have hope."

* * *

We lately glanced over a Roman Catholic pamphlet by a Jesuit (Fr. de Zulueta) called "The Bible Only". It takes the form of a homely little story such as might appear in the less sophisticated weekly papers—a Church of England Vicar preaches a sermon on the Bible as the rule of faith. A simple villager gives a summary of it to a young ex-seminarian who had, we are told, "received careful and special instruction in Catholic doctrines". The ex-seminarian (who quit his seminary for reasons of health) says "how can a sensible chap like you swallow down such rubbish?" (Thus it is implied that the vicar is more or less of an ignorant imbecile). The villager protests, and his friend repeats that it is rubbish for a clergyman to teach that the Bible suffices by itself. He makes the point that the Bible does not contain **all** God wants us to know. We agree that God permits us (and, we may think, wants us) to know much about the natural

world of His creation, though the Bible does not tell us everything. This, however, is different from saving spiritual truth. The ex-seminarian, we are told, could go on to say that as Protestant sects do not agree in everything they cannot have found out the one meaning intended by God. We have shown the foolishness of this position by what we have said earlier. The Church of Rome once held the doctrines now professed in the Church of England. It went on to make large additions to them, and it was those additions which at the Reformation the Church of England discarded (the Church of Scotland behaved similarly in essentials). Then we are told that the young man could have pointed out that "Christ had appointed an Infallible Church to interpret the true revelation of God to man". This sounds impressive, but is it true? We cannot accept the interchangeability of "Christ's Church" and "the Roman Catholic Church". We cannot transfer to Christian antiquity the developed idea of later times which is signified by the word "Infallible".

The young man in this story did neither of these things—he and his village friend had supped on black puddings, so he thought of a trap for the villager and said, "Suppose God's Word forbade you to eat black puddings, would you think it sinful to do so?" The villager agreed that he would. Then the young man read out to him that apostolic message to the converts from heathenism that they were "to abstain from blood" (Acts 15, 20). This seemed to put the villager in a pretty fix, particularly as the young man claimed that he was free from the restriction because "the Catholic Church explains to me that the rule no longer binds Christians—that the prohibition against blood is withdrawn", but those who said "the Bible only" had no way out!

Perhaps the author of this edifying tale did not recognise that a **positive** law such as this can expire quite simply when the special circumstances calling for it cease to operate (in this case the wisdom of heathen converts not offending Jewish susceptibilities), whereas a natural law (such as one of the Ten Commandments) binds us continually.

The next brilliant point made is the assertion that "the Bible can't speak and explain itself". Hence it is deduced that the Bible by itself is not sufficient for guidance. We have already referred to the traditional understanding of Bible truth which is evangelical orthodox and not denied by any part of the Christian Church—Rome like us and like the Orthodox East accepts the teaching

of the Bible on the basic facts of God's nature and providence; on the realities of grace and faith; on the resurrection and the future life. These are all so clearly taught in the New Testament that only "a natural" could fail to perceive them. No person needs assistance in seeing that these are vital and luminous truths. If a doctrine is not a luminous, but an obscure, one it cannot be of primary and present importance.

Further, the careful reader of God's Word, who takes trouble to compare the various presentations of a particular truth will find that Holy Scripture is largely self-explanatory—Fr. de Zulueta may despise those who accept the Thirty-Nine Articles "in all their anti-Catholic crudity" (his own words); but we beg to say that the purest Catholic truth is expressed in Article VI which declares that whatever is not read in Holy Scripture, nor may be proved by it is not to be required to be believed by any man as an essential to his salvation. This is not Reformation "crudity" but the faith of the Fathers. The clumsy ineptitude of the anti-Church of England argument in this pamphlet surprises us.

* * *

The ex-seminarian whose delicate health terminated his studies but did not prevent his supping on black-puddings and whisky (so our author) seemed to be scoring very easy victories, and the outcome may be foreseen: edifying tales of this sort are much addicted to the "argumentum ad hominem". The Protestant simpletons of the story are easily abashed and silenced. One instance is the question of the Sabbath or Lord's Day. The hero asks a local preacher who joins in the talk to say where the Bible tells the Christian to keep the **Sunday**. This is a very old topic, the distinguishing between the Sabbath (7th day) and the Sunday (1st day). Of course the point is the claim that the Church changed the observance, not a command of God. We could readily admit that the Church did do so (i.e. the first Christians who consecrated the first day commemorating the Resurrection) as long as we are not made to believe that the principle of God's Commandment is abrogated. But in fact the New Testament emphasis on "the first day" as a day of worship and thanksgiving may rightly be understood as an instinctive response to the guidance of the Holy Spirit.

* * *

The ex-seminarian is pictured as saying, "I have only tried to show that the Bible is useless for the purpose for which you Protestants

use it. In fact, it is practically useless, in great measure, for deciding doctrines, i.e. without an interpreter." Now here we have an unconscious admission that these words are doubtful—What is the qualifying clause "in great measure" doing in this sentence? The fact that it is there explodes the whole assumption, for it is an admission that the Bible does decide some doctrines, and then the question is "What doctrines?" And the answer the Protestant orthodox make is "the doctrines necessary to a right understanding of the Christian faith, but not the doctrines which gradually grew up as accretions upon the faith."

In addition, the practical Christian life and faith exemplified by evangelical Protestants and based on Holy Scripture is a sufficient reply to the assertion that "the Bible is useless for the purpose for which Protestants use it."

We have followed this pamphlet far enough to show how much there is still to be said for the ancient doctrine of the supremacy of Holy Scripture. William Chillingworth's phrase is not yet outworn even when we consider it in the light of modern thought.

REVIEWS

"The Story of St. Patrick's Cathedral, Trim"
—by the Revd. W. L. M. Giff, Canon of
St. Patrick's Cathedral, Dublin. 40pp. 1/6.

[As no publisher's name, or name of selling agent is given, we can obtain and supply from this office at 1/9 post free, or application may be made to the author at Clara House, Clara, Offaly.]

Canon Giff some time ago published a very interesting booklet on "The Story of Clonmacnoise", an ancient diocese which has long been merged into the Church of Ireland diocese of Meath. His present booklet is an historical account of the Church of St. Patrick at Trim, and the special reason for writing it is the new circumstances of the Church which was erected into a Cathedral Church for Meath diocese quite recently. Trim is one of several cathedrals bearing the name "St. Patrick". Two of them are well-known—St. Patrick's in Armagh, the seat of the Archbishop, and St. Patrick's, Dublin, which is designated "a national cathedral"—others such as Killala and Trim are scarcely known by any outside their own immediate neighbourhood. This account of St. Patrick's, Trim, ought to make this very old

foundation more widely known. It deserves to be a centre of interest because it is as a church reputed to be many years older than Armagh, so that its history goes back to the fifth century of our era.

Trim town has a long tradition and has witnessed many stirring events. It was the chief western outpost of the Anglo-Norman Pale in the Middle Ages, and its ecclesiastical institutions were many. The church attached to one of them was long used as the mediaeval cathedral, but it came to an end through the Tudor suppression of the monasteries. The Church of St. Patrick of which Canon Giff writes was never monastic or conventual. When we say it was raised to cathedral status quite recently we may remember that for many generations the newly appointed bishops of Meath were in some sense enthroned in it, so that it seems to have been a "de facto" cathedral. What was done a few years ago was to make it a cathedral "de jure" and to furnish it with a Dean and Chapter. Of course a cathedral may exist without a Dean and Chapter, for a cathedral is "the bishop's church", as distinguished from the typical parish church. As a "bishop's church" we may follow Canon Giff in going back to the beginning when Christianity first came to the place on the River Boyne where Trim now stands. The pioneer was Lomman, sent there by St. Patrick because the local chieftain was married to a British woman who might welcome the preacher of the Gospel who had come from Britain.

The story of Trim is part of the St. Patrick story. Many books have been written about St. Patrick and his life and doings in Ireland, and the impression is often given that the writers know what he did and where he went—but in actual fact we have no certainty at all about anything connected with St. Patrick apart from what we read in his own writings. The numerous "Lives" are hagiography, not ascertainable history. But if we are to tell a picturesque story of St. Patrick we must take some notice of the "Lives". We may speak of the "legend" of St. Patrick, but at the same time we may remember that Dr. Todd says of the story of the founding of Trim that there is nothing impossible about it. Patrician studies are in an extremely fluid condition, and apart from the saint's writings there is no account of him till at least two hundred years after his death.

* * *

Canon Giff carefully follows the story of Trim, through the period of the Danish incur-

sions and the subsequent arrival of the Normans in the twelfth century. The resultant changes in the constitution of Irish Christianity brought it into line with continental Europe. Anglo-Norman bishops were appointed to Meath, and Trim, town and church, ceased to be typical of the old Irish Christianity. As far as we can judge the resumé of Anglo-Norman history and the Reformation changes is accurate, and Canon Giff has done an excellent piece of compressing or condensing the available information. He has wisely confined attention to St. Patrick's, Trim, and has not sought to write on Trim generally (though that would have been worthwhile if space had allowed it).

* * *

The ups and downs of St. Patrick's and its parish in the post-Reformation years are well told, and the narration ends with a survey of the adaptation of St. Patrick's as a cathedral. Biographical notes on some of the more notable clergymen of Trim, including Dr. Reichel, later Bishop of Meath, add much to the value of a most useful publication.

We suggest that the next edition might abridge the section concerned with the middle ages, and include a description of the church building—a separate pamphlet on the church would then be unnecessary. We congratulate the writer on a careful and judicious piece of work. It compares favourably with several other sketches of Cathedral history on sale in Ireland.

"Roman Catholicism in the Light of Scripture"—F. C. H. Dreyer and E. Weller. London, Protestant Truth Society. 210 pp. 8/6.

The publishers furnish the following interesting note on the origin of this book—

"The original manuscript was written in Chinese by the late Mr. F. C. H. Dreyer, who was a missionary of the China Inland Mission, and who, through his work in China with that Society obtained first-hand knowledge of the doctrines and workings of the Roman Catholic Church to an extent of which few in this country would realise.

"For the production of this book we are greatly indebted to the untiring work of Mr. Ernest Weller, another missionary of the C.I.M. who not only has translated the manuscript into English, but has added to it in a way which is most commendable in making

the whole volume a complete compendium on the Roman Catholic faith. No little thought went into the choosing of the title, and as a result "Roman Catholicism in the light of Scripture" does truly indicate the contents of the book, for all the doctrines of the Roman Catholic Church are examined herein in the light of Bible truth, not in any spirit of disputation for disputation's sake, but that the Truth may be clearly seen, and its sub-title "Prove all things" exactly expresses the desire of the publishers that this should be done."

Thirty-five brief chapters examine the distinctive doctrines of Roman Catholicism and compare them with the teaching of the Bible. Apart from this, the book gives a general impression of the popular devotional practices which occupy the attention of most of the active members of that Church. A fair example of the sort of popular religion the writers have in mind may be quoted—a commentary unnamed—affords this quotation about the grounds for believing in the Immaculate Conception. "The words 'Thou that art highly favoured, the Lord is with thee' contain the hidden meaning 'Thou art without original sin.' They also imply that Mary from her birth was entirely free from sin." Not having access to the commentary we cannot tell why its presumed Roman Catholic author should quote Luke 1, 28 in the Protestant rather than the Douay version ("Hail, full of grace, the Lord is with thee"), but we think the writers do well to reject esoteric meanings in plain scripture statements.

On the Assumption, about which we have written much recently, it is emphasised that no historical proofs are available. We recall saying this to a Roman Catholic who replied that one historical proof of the Assumption is that there are no relics of the Blessed Virgin in existence, such as there are of other saints whose bodies have not been taken up into heaven. We leave it to readers to consider for themselves the value of this "proof". But we say that this sort of argument assumes that physical relics would have been kept and venerated at the time when the Blessed Virgin died, say about the end of the first century. This we may be sure is quite wrong, for the pursuit of and veneration for the relics of the saints belongs to a later and less spiritual day. When the large-scale regard for relics was established in the Church the belief in the Assumption was already in existence, so that we see the improbability of an enquiry into the relics of the Blessed Virgin—hair or articles of clothing are in a different class. It should

be added that there are no guarantees of genuineness attached to what are commonly thought of as relics of the Apostles.

The want of historical proof of the doctrine of the Assumption is admitted, as we have seen. Holy Scripture is not designed to meet this question, as we have pointed out, on chronological grounds.

* * *

A good chapter is on "The Papal Succession". We have more than once pointed out that even if we recognised in the New Testament a certain priority and leadership of Saint Peter, there is no guidance given to lead us to the belief that this priority transferred itself to the bishops of Rome when they emerged from the obscurities of the second half of the first century. It is admitted by scholars, we believe, that the evidence for bishops in Rome in the first century is confused and puzzling. We quote the following—"In answer to the question 'What proofs can you give that St. Peter was ever Bishop of Rome?' she (the Church) says (Question Box, page 145): "It was not divinely revealed that St. Peter was Bishop of Rome, but it is a dogmatic fact, i.e. an historical truth so certain and so intimately connected with the dogma of primacy, that it comes under the divine infallible teaching authority of the Church. The Vatican Council defined it as an article of faith that St. Peter still lives, presides, and judges in the person of his successors, the Bishops of Rome.'"

Our authors say: "So now, notwithstanding admitted absence of divine revelation, Peter, by Papal definition, was Bishop of Rome and moreover still lives, presides and judges in the person of his successors, the Bishops of Rome." Here is a vital point where the testimony of Holy Scripture is essential, and at this very point it is absent.

* * *

Another chapter on a vital theme is the one on Justification. This was a very prominent question in the sixteenth century during the Reformation, and many confessions of Faith of that day emphasise it. In this age it may tend to be obscured by other considerations, but it remains (as in the Church of Ireland Thirty-Nine Articles, or in the Westminster Confession of faith, or in the Confessio Augustana of Lutheranism) the basic doctrine of our salvation as apprehended by us. It was long debated at the Council of Trent (and probably was imperfectly understood by many of the prelates assembled there). It is emphatically an outstanding doctrine of the New Testament. The book before us sets out clearly the real

problem and upholds the reformed faith doctrine of Justification, which is, naturally, the recovery of Scripture teaching.

* * *

We have no hesitation in commending this volume, especially to those who have opportunity of friendly and considerate discussion of religious questions with Roman Catholics, as a very useful handbook. It must be distinguished from such older works as Blakeney and Stanford, and it may with advantage, be studied along with them.

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PASSING EVENTS—*cont'd. from p. 111.*

has a foothold, such as the Middle East, among Christian Arabs, and in Africa.

—("Church Times", 28th August, '59).

[It is interesting to note that, to date, 44 out of 173 member Churches favour union of W.C.C. and I.M.C. Of the remainder we may find a proportion against union. We note the two Churches opposing it are the Church of Ireland and the French Reformed, both capable of intelligent and independent thinking. Merger with W.C.C. would cause division in many mission areas thus harming Christian Witness].

* * *

SCANDINAVIA

Ordination of Women: A Crisis

Although Sweden's law allowing women to take holy orders in the (Lutheran) state church went into effect on January 1st, no women have yet been ordained. One woman applied, but since she had no intention of becoming an active minister her application was

rejected. Four women theologians are willing to serve as pastors (among them Margit Sahlin, a member of the World Council of Churches' Central Committee), but they have decided not to ask for ordination at the moment lest doing so cause still more discord in the church. All the bishops have agreed to confer with each other before any of them permits a woman to be ordained in his diocese.

The Swedish Church Assembly's acceptance in principle of the service of women as pastors has had repercussions at home and elsewhere. High- and low-church Swedes who oppose the law have formed a Joint Council for Church Fellowship Based on Bible and Confession. The leaders of this "confessional front" are Bishop Bo Giertz of Gothenburg and Dean G. A. Danell of Vaxjo. The dean was chairman of a high-church meeting recently held in Hjalmseryd at which a statement was adopted declaring: "The ordination of women is not valid, as it lacks authorisation of the Lord of the church. The Church Assembly has exceeded its powers and has no authority in opposition to the Word of God."

In January, for the first time in several years, the Church of Sweden failed to invite Anglican representatives to take part in an episcopal consecration—that of two new bishops at the Cathedral of Uppsala. Apparently the Swedish bishops did not want to risk aggravating the touchy question of future relations between the two State Churches.

—("The Vigilant", Melbourne, 14th June, '59).

* * *

Virgin Mary Forgotten by Protestants—Holy Father

The Holy Father, in an address to 10,000 pilgrims at Castelgandolfo, yesterday, said that in the Protestant religion, the Madonna appeared to have been forgotten.

Speaking at the weekly general audience in his summer villa, the Holy Father spoke of Catholics' need to "obey the Commandments in this agitated world".

"All must carry a cross," the Holy Father said. Some are small and light; others are big and heavy.

Remarking that he wore a small cross on his breast like all bishops, the Pontiff said: "I am fully aware that many of you have bigger burdens to carry."

Christ's Cross

The Pope said that when Christ was given the Cross to carry, and when He died on it, He

was not alone. The Blessed Virgin was with Him.

But the Protestants, who still call themselves Christians, have forgotten the Virgin Mary. It appears as though they have expelled her from their creed."

"This constitutes a wrong to Our Saviour," the Holy Father said.

—("Irish Press", 27th August, '59).

[This extract from one of our daily papers calls for a protest from us. We are not guilty of expelling the Blessed Virgin from our Creed—we say, in the ancient Catholic Creed of Nicaea, that we believe the Saviour was born of the Blessed Virgin Mary. We have taken nothing from the Creed of ancient Christianity, and we have added nothing to it. Sunday by Sunday we Irish Protestants are accustomed to singing the Song of the Blessed Virgin Mary (the Magnificat): how can we forget her? But, we teach nothing the New Testament doesn't warrant].

* * *

The Missionary Enterprise

The Roman Catholic Church still considers the Philippines a mission field. And no wonder, for after 500 years of missionary endeavour backed by all the agencies of government, it can count only 163 Filipino priests as against 1,511 foreign priests in the islands. But in the eyes of Filipino evangelicals their country has ceased to be a mission station of the Protestant churches. Fifty years of Protestant evangelism have produced some 3,000 churches manned by about 2,000 Filipino ministers, and the potentialities of further growth are tremendous. In fact the Philippine church has itself become a church with a mission. In spite of its slender resources, it has already sent out missionaries to Asia and Africa—to Thailand, Okinawa, Indonesia, Borneo, Malaya, Hawaii, Iran—and even America.

[It may be said, in answer to the above, that the standard of training for the Roman Catholic priesthood is so exacting that few Philipinos can reach it; and that evangelical pastors are more easily equipped. But if this is said, then the fact must be pointed out that the basic need of evangelical pastors in the Philippines and in other parts of the world is earnest faith; and when that is evidenced, and followed by a sound practical study of God's Word, the training is adequate. This is particularly so in the evangelical missions where the studies needed are progressive].

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Roman Catholic Population of England and Wales

We take the following from "The Irish Press", Dublin, 17th August, '59.

First results of a scientific survey, now nearing completion, put the total number of Catholics in England and Wales at five-and-a-quarter millions—almost two millions more than the estimated figure in the current edition of the official Catholic Directory.

Though it was well-known that the numbers had shot up in recent years, most Catholics here were surprised by the news from Mr. A. E. Spencer, Director of the Newman Association demographic survey; that the increase had been so marked.

He said that the effect of the Irish in bringing about this position had been staggering.

Irish Influx

The 15,000 converts a year, the steady increase in the English Catholic birth-rate, the arrival of Catholic emigrants from the Continent, important as they were, would seem to pale by comparison with what the post-war Irish emigrants would, in due course, produce in fresh numbers of Catholics.

"The colossal effects of the Irish influx will begin to be felt in 1970," Mr. Spencer continued. "As many as 16.1 per cent. of the

children aged between five and fourteen years then will be Catholic."

[These figures are quoted from "a scientific survey". We have no information about the methods a statistical enquirer used. The Newman Association is, of course, a Roman Catholic organisation. We may set against the annual 15,000 converts the substantial numbers of lapsed, but the effect of constant Irish immigration is bound to be serious in its influence upon the religious loyalties of Great Britain].

* * *

"Save Me" Cry at Church—Bride 'abducted,' but Makes it Seven Hours Late

Police last night said they were investigating a report that a bride had been abducted outside the church in Freeland Drive, Priesthill, Glasgow, shortly before her wedding. Later the girl, Miss Rosemary Travers Gray (22), drove with her parents from her home at Willow Drive, Craigneuk, Airdrie, to Airdrie burgh police station.

The man she intended to marry is Mr. James Waddell, a Glasgow accountant, who is in his early thirties.

A 47-year-old bus driver, Mr. Henry Adamson, who lives next door to Priesthill Parish Church, told a reporter last night he heard a girl screaming outside the church "Save me: Save me."

"Grabbed Her"

"Two men had come out of a car and grabbed her as she was going into the church. They forced her into the car. She was screaming at the top of her voice and as the car drove away I could still hear her screaming."

The Rev. J. McC. Campbell, minister of the church, said last night that he was sitting in the vestry when the best man shouted "The bride has been abducted." Mr. Campbell said that he did not take what the best man said seriously at first.

A look-out was being kept for a car which was said to be involved. It was thought to be travelling towards Airdrie, Lanarkshire.

Miss Gray was still wearing the neat fawn suit in which she had intended to be married when she went to Airdrie police station with her parents.

She stayed with them in the police station for about two hours and then, shortly after 10 p.m., she was reunited with Mr. Waddell. Fifteen minutes later he left the station, smiling, with Miss Gray at his side.

They drove 10 miles to a friend's house in Priesthill, Glasgow, and soon afterwards were

joined by Mr. Campbell, who had intended to marry them nearly seven hours earlier.

Mr. Campbell changed into his clerical robe and placed the couple, with their attendants, in front of the fireplace in the living room of the house.

The ceremony started at 11.45 p.m. and five minutes later it was over. Mr. Campbell hurried the couple to the sideboard to sign the register, saying: "It's nearly midnight. We must have this signed now."

After the ceremony, Mr. Waddell said: "I am a bit hazy about what happened at the church. Rosemary and I drove up and the next thing I knew, Rosemary was driven off in a car. I was absolutely stunned."

Asked what happened when he saw Rosemary's parents at the police station, Mr. Waddell smiled and said, "No comment. It is all over and done with now."

Miss Gray, who is a nurse, added, "I am very happy now."

Shortly after midnight the couple left for their honeymoon.

Miss Gray is a Roman Catholic and Mr. Waddell a Protestant.

—("Northern Whig", Belfast, 21st August, '59).

[Is it not deplorable that in Protestant Scotland basic human rights can be interfered with? Or anywhere else? We hope the couple will be led to a strong positive reformed faith].

* * *

Moderator's Appeal on Political Tension

A letter condemning attempts "to make capital out of the ease with which passions can be inflamed" by those who are trying to "intensify political tension" in the Six Counties, was issued to the Press in Belfast yesterday by the Moderator of the Presbyterian General Assembly, Dr. Thomas A. B. Smyth, and the Clerk of the Assembly, Dr. J. H. R. Gibson.

The letter states:—"The members of the Irish Presbyterian Church, in common with other members of the community, have noticed with growing disquiet the efforts of a few to intensify political tension both in the city and country, and the incidents which have already followed.

"We are convinced that we interpret aright the sentiment of our Church when we join with those others in public and religious life

who have already condemned this rather transparent attempt to make capital out of the ease with which passions can be inflamed."

It adds: "The claim that Protestantism is thus defended or advanced is false; the only result will be to cast doubts in the minds of many upon our Christian profession."

—("Irish Press", 11th July, '59).

* * *

Something Odd Here?

De Valera has now disappeared into the shadows and his successor is hailed as a

—(Continued on p. 132.)

THE SUPREMACY OF THE HOLY SCRIPTURES

An address by Archdeacon T. C. Hammond, M.A., Th.D., broadcast over 2CH, Sydney, in "The Case for Protestantism" series.

The whole system of what is popularly called Protestantism rests on the supremacy of Scripture. This position is assailed from two quarters, Modernism and the Roman system.

* * *

The Attitude of Modernism

Modernism is hard to define. Professor Sanday is frequently given credit for the invention of the title. He said, "We are all modern men, and it is not possible for us to divest ourselves of our modernity." But in the eighteenth century it travelled under the name of "The Illumination". Modernism, we may broadly say, seeks to substitute for the inspired volume of Scripture the enlightened conscience of the individual. It suggests that we should not be dependent on an ancient written record for our deeper intuitions of spiritual reality. The Modernists rather sarcastically declare that official Protestantism has substituted an infallible book for an infallible Pope. Clever sayings like these catch the imagination, but they seldom bear close examination.

* * *

The Roman Catholic Church is an avowed enemy of Modernism. Some of my hearers, at least, will be aware that Tyrell, the Irish convert of considerable ability, was excommunicated for teaching some of the accepted tenets of Modernism. The curious can study his defence of his position in the little trac-

tate, A Much-abused Letter. Every Roman Catholic is bound to embrace the sacred Scriptures both of the Old and New Testaments, because, as the Council of Trent puts it, "One God is the Author of both." This is a fact that requires emphasising because some ardent Protestants, genuinely mistaking a logical consequence for an expressed belief, declare that the Church of Rome rejects the authority of Scripture. On the other hand, ardent Roman Catholics vociferously assert that the only defender of the sacred Scripture with any authority is the Church of Rome.

(To be continued)

THE KINGSHIP OF CHRIST

The title "King" when applied to Our Lord marks His supreme authority rather than any circumscribed Kingdom in the temporal sense. His Kingdom is "not of this world", though His people ought to be building His Kingdom here and now. It is not for us to plan His Kingdom, for He has done that long since; it is our duty to implement the plan as far as human minds and hands can do it. The great purpose is to bring all human thought and endeavour into subjection to Christ's Will. Nearly two thousand years ago the author of the Epistle to the Hebrews wrote—"We see not yet all things subjected to Him. But we behold Him Who hath been made a little lower than the angels, even Jesus, . . . crowned with glory and honour" (2. 8 & 9). The vision of faith in the ultimate victory sustains us at this late hour, because it is a vision of Him Who has gone forth "conquering and to conquer" (Rev. 6. 2.). So the title "King" is Our Lord's though we await with confidence the final proclamation—"The Kingdom of the world is become the Kingdom of Our Lord and of His Christ and He shall reign for ever and ever" (Rev. 11. 15).

When we pray "Thy Kingdom come" we ought to be confronting ourselves with the challenge to transfer our responsibility from the lips to the life; from the heart to the hands; from the promise to the performance. God works through us. He can work independently of us, but we are His appointed instruments, and have announced ourselves as such. The professing Christian is committed—he may be negligent and heedless, but he can never push aside his responsibility. We have made ourselves accountable, and the Kingdom demands our loyal and sustained service.

* * *

The Christian should be working **for** something, and his work should be directed **towards** something. Are we not commonly inclined to consider, with a backward look to Calvary, that we are "in Christ", and will move forward automatically into heaven after death? Do we not assume that conformity to the ordinary decencies of life is sufficient fulfilment of the ethical obligations of the Gospel? Do we not suppose that a regular modicum of prayer and an occasional appearance at Divine Worship meet the requirements? If the honest answer is, "yes", how can all this advance the Kingdom which was urgently and emphatically taught by Our Lord? Would any earthly enterprise, commercial or industrial, flourish if given no greater diligence than we give to the Kingdom of Christ?

Is it not clear that the incentives of Christianity have constantly been diverted into easier channels? Through the centuries it has been found far easier to agitate over the merely professional rather than the personal concerns of our faith. It is always easier to fight for orthodoxy than to fight for righteousness. It is easy to burn a heretic: it is hard to learn the good lesson he tried to teach. It was a simple matter to destroy John Hus: it would have been far harder to change men's hearts, to reform abuses, to correct error. The satanic use of power to destroy the critic is easier than to heed the criticism and repent.

We think, indeed, that very often the threat that heresy entails is a threat, not to sacred God-given truths, but a threat to self-satisfaction, to condonation of failings, to corrupt practices, to indifference to the reformatory truths of the Gospel. A popular assumption nowadays is that "heresy is a very great evil". That may mean that "deviationism", being "out of step", is in itself an evil. If so, we have here a blatant totalitarianism, for it reduces all ideas and thoughts to a single issue—are they conformist or not? It is the religion of the dead-level; the creed of "getting-by"; the policy of treating urgent living issues of faith as subordinate to "the united front".

But, the general and abstract term "heresy" ought to be analysed. Each allegedly heretical position deserves to be studied seriously and charitably, for we think that no man takes up a heresy for mere badness. Religious error is not generally a sign of moral delinquency. We would strongly maintain orthodox and evangelical Christianity, the old Catholic faith found in Holy Scripture, but that, we trust, will never impel us to be unjust to others who differ from us. Upholding Gospel truth has

often in the past been marked by bitterness and intolerance. It would ill become us to perpetuate among Protestants the spirit of the Inquisition.

We must judge each error in the light of its own context and the suppositions on which it rests. We ought not to take for granted at the outset that an error is adopted maliciously and with evil intent. The Kingdom of God does not require "man's inhumanity to man" to safeguard it.

* * *

Let us meet religious error, whether it be in unreformed Christianity or among Protestants, with the lessons of evangelical truth set forth in the New Testament. Let us take note that from the very start it was anticipated that errors would arise (note what St. Paul said to the Ephesian presbyters—"From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them"—the word "perverse" means "turned aside from the right path" rather than moral perversity—"wrong-headed" rather than "wrong-doing"). The Gospel way to meet them is "to speak the truth in love."

* * *

It may be allowable also to remember that Our Lord had His own attitude to all who were furthering His Kingdom, an attitude His first disciples did not share. In Mark, ch. 9 we read—

"John said unto Him, Master, we saw one casting out devils in Thy Name; and we forbade him, because he followed not us. But Jesus said, Forbid him not; for there is no man which shall do a mighty work in My Name and be able quickly to speak evil of Me."

"He that is not against us is for us."

* * *

Of course we are not advocating mere indifferentism as though we saw no serious distinction between truth and error. But we do not belong to a Church which claims to be infallible, and therefore, if we have not plain guidance in God's Word we recognise that there are topics upon which a difference of opinion may exist without the spiritual nature of man being overthrown or the Divine purposes being stultified. For instance, a man may hold dispensational theories—we may believe him to be mistaken, or believe that he has a case: either way the essential truths of the Gospel are not in jeopardy, and the duty of furthering the interests of Christ's Kingdom is not given up.

* * *

Our Lord Himself is King in His Kingdom. After the Order of Melchizedek He is King as well as priest—King of righteousness by the very nature of His Being. From the eternal purpose of God He derives His Kingship over His people and over the principalities and powers which make progress towards the fruition of the Divine programme. Born a King, "born King of the Jews", and also "He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end." This is not a pious theory of Jewish evangelists, but a truth Our Lord Himself stated. Before Pilate, when asked "Art Thou the King of the Jews?" He answered "Thou sayest." Pilate accepted the positive answer when he said to the crowd "behold, your King!" This is also evident in the title on the Cross—"The King of the Jews".

If it be thought that Our Lord's Kingship extended only to earthly Israel we may turn for a correction to chapter 15 of Revelation where we read that the victors in the battle against evil "sing the song of Moses and the song of the Lamb saying "Great and marvelous are Thy works, O Lord God . . . Thou King of the Ages" (or "Nations").

Further, we cannot fail to see in Holy Scripture many references to Christ's Kingdom as something foretold, or, in fact, promised. It is not an elusive mystical theory or a pious speculation, but a very definite, conspicuous reality. We need not fear being charged with shallow literalism if we state that Christ's Kingdom is going to be realised on earth, and is going to bear a special relationship to Israel, and is necessarily bound up with His glorious appearing. There is no present sign that the programme of world evangelism or evangelisation (far too inadequate anyway for the task) is going to convert all men everywhere. We are not told in Holy Scripture that such a possibility exists within human agencies. We are told to proclaim the Gospel of Christ and His Kingdom "for a witness" to all nations. This in no way contradicts "the great commission" of Matthew 28. Christ's people must still try to go into all the world, but they have no certainty of one hundred per cent. success. But that success will come, and every point in the Divine programme will be fulfilled. Human helplessness or inadequacy will not hinder the consummation of the ages. If God, when we were dead in trespasses and sins and therefore unable to help ourselves, was able to save and revivify us, is He not able to inaugurate Christ's royal rule at His appointed time and place?

If a man may be converted in a brief period of time, why not a nation? Why not Israel? As Christians we must not rule that out, or place it among the improbabilities.

* * *

"The God of heaven shall set up a Kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people."

"The Lord shall be king over all the earth: in that day shall the Lord be one and His name one."

How shall we turn aside the point of the following sentence in St. Luke's Gospel (1. 31) —"The Lord God shall give unto Him the throne of His father, David, and He shall reign over the House of Jacob for ever"?

To evade the force of this becomes more difficult when we bear in mind the following words of three prophets—

"A day of the Lord cometh . . . for I will gather all nations against Jerusalem to battle . . . then shall the Lord fight against those nations . . . and His feet shall stand in that day upon the Mount of Olives which is before Jerusalem . . . and it shall come to pass that every one that is left of all the nations which came against Jerusalem shall go up to worship the King, the Lord of Hosts . . ." (Zechariah 14).

"At that time they shall call Jerusalem the Throne of the Lord; and all the nations shall be gathered into it, to the name of the Lord, to Jerusalem" (Jeremiah 3).

"It shall come to pass in that day that the Lord shall punish the host of the high ones on high, and the Kings of the earth upon the earth . . . the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously" (Isaiah 24).

No doubt we could bring forward much more prophetic material to expand this and to show the central place occupied by the Holy Land not only in the past, but in the future. A person who viewed the Holy Land sixty years ago or a century ago would have dismissed it as territory long since deprived of all significance—the remnant of long dead things, the barren haunt of thriftless Arabs and a handful of despondent Jews. One who surveys the Holy Land to-day sees a transformation: he will no longer say that it is a country which has had its day—he will see the deserts blossom like the rose. Israel is resurgent for God has intended that it shall come to life again. The near East is becoming a new world to-day, and that means that it is regaining its ancient consequence.

* * *

We turn to Christ's parable of the pounds (Luke 19) and we read, "He spake a parable because He was nigh to Jerusalem and they supposed that the Kingdom of God was immediately to appear." The parable told of a certain nobleman who "went into a far country to receive for himself a kingdom and to return." The parable told of the return and of the punishment of the enemies of the kingdom—"these mine enemies which would not that I should reign over them, bring hither and slay before me; and when He had thus spoken He went on before, going up to Jerusalem." That parable begins and ends with the Holy City.

"He that is Faithful and True, called 'the Word of God' had a name—'King of Kings and Lord of Lords'" (Rev. 19). There is no mistaking His identity for "He is arrayed in a garment sprinkled with blood."

* * *

The reign of Christ is not ephemeral. It will be for ever—"of His Kingdom there shall be no end."

He will reign over Israel (we have referred already to this fact).

He will reign over the Gentiles—"King over all the earth" (Zechariah 14).

His reign in contrast with all human experience of earthly régimes will be righteous—"The nations shall see Thy righteousness, and all kings thy glory" (Isaiah 62).

"A King shall reign in righteousness and princes shall rule in judgment"—when did human rulers do this? Never, not even of the best of them can these words of Isaiah (32) be used. Such a reign has yet to be experienced.

The purpose of Christ's reign is peace: is He not named "The prince of peace"? "In the latter days it shall come to pass that the mountain of the Lord's house shall be established . . . and many nations shall go and say, 'Come ye, and let us go up to the mountain of the Lord . . . and He will teach us His ways; and we will walk in His paths: for out of Zion shall go forth instruction and the Word of the Lord from Jerusalem . . . we will walk in the name of the Lord our God for ever'" (Micah 4).

Can we find any particulars of our own condition in Christ's reign? Read Isaiah chapter 35 and rejoice in it—"the ransomed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, NOVEMBER, 1959.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

THE REFORMATION.

The Reformation is a subject of perennial interest. For the Roman Catholic it is always the tragic wilful breach in the unity of Christendom: a calamity second only to Adam's Fall. For the secular writer it is the application to the Church of the "New Learning" and of Renaissance liberties. For the historian it is an effect of the rise of new powers in Europe and the appearance of national states rebelling against the cosmopolitan empire in which temporal and sacred were theoretically one. For the Protestant and Reformed (using these terms in their proper senses) the Reformation was a great spiritual renewal—the emancipation of gospel faith and Church order from the accretions and corruptions of the centuries. For us it is a time when the New Testament and its faith came to the forefront and exercised decisive influence. We take no responsibility for the intrigues and diplomacies of sixteenth century Popes and kings. They secularised religion and the Church; our forefathers learnt to worship God "in spirit and in truth." They subordinated spiritual things to their own seeking after

power. Our forefathers tried to honour God and His Word by obedience.

* * *

The Protestant writer is under **no** obligation to whitewash Henry VIII or Martin Luther or John Calvin or Thomas Cranmer. We neither condone their faults nor over-praise their virtues, for we have never claimed that they were perfect. In different ways, according to His Providence and purpose they were God's instruments, but that did not make them less than men with the faults of the age they lived in. Babylon was once a golden cup in the hand of the Lord but that did not mean that God had no rebuke for Babylon.

* * *

Thus the Protestant has no reason to be nonplussed or alarmed if a Roman Catholic friend challenges him with an objectionable phrase from, say, Luther's "Table Talk", or suggests that Archbishop Cranmer wanted freedom to marry, or denounces Calvin for the burning of Servetus as though his own Church had not for centuries effected the burning of heretics, hypocritically laying the responsibility upon "the secular arm".

Of course, while we honestly admit the failings of the Reformers we are not to be so pusillanimous and obliging as to swallow every criticism of them, or to allow that they were monsters of vice, falsehood, and profanity. They were nothing of the sort. Their standards of conduct were no whit inferior (and often were superior) to the standards of their contemporaries—Luther and Cranmer may compare favourably with sixteenth century Bishops of Rome. Henry VIII and the Evangelical princes of Germany were not sinful above their contemporaries. It ought to be candidly admitted that these men, reared in mediaeval and unreformed religion, had much to learn of Gospel ethics and the true Christian way of life and faith. In many respects they and their followers were morally and spiritually ahead of the religiously decadent system they opposed.

* * *

Some eighty years ago Cardinal Manning preached a sermon at a service to commemorate the Tercentenary of the Council of Trent. He called the Council "a great Council of reformation". He was quite right: it was a great engine of reform in many directions—were its reforms not a very real admission that the Church needed reformation? Had the long appeals for a reform of the Church under official auspices not fallen on deaf ears in Rome the Protestant Reformation need never have happened. We thank God it did happen

so that at least some part of Christendom could regain the vital truths of original Christianity, and grow familiar with the Word of God in its wonderful power and glorious truth. But naturally we wish that Reformation had never been rendered necessary. The roots of the necessity lay far back and deep down in the past. The entanglement of the Church in the world, the growth of papal claims, the multiplication of observances, the abuse of tradition, the accretions of doctrines which had no real Christian foundation, the tortuous statecraft of the Church which frequently did much harm, the great schisms, and the really wicked attitude to so-called heretics; these are among the factors demanding a spiritual reformation.

We do not assert that the Reformation was all it might have been, or all it ought to have been; but we are not to contrast a mismanaged and unnecessary reformation with an immaculate Church beset by ignorant and malicious foes. Much heat and anger in theological circles can still be worked up over "unity" of the Church. We can be told that "unity" is the one thing which outweighs all others—that disunity is the great sin, and that the agents of disunity are the chief of sinners. Let it be remembered by us, even if the theologians forget it, that the "unity" of the Church was unknown in the sixteenth century or before it, because from the eleventh century onward the Christian Church was radically split into two great divisions—the Western Latin Church evolved for itself the theory of Papal Supremacy (given its classic expression by Pope Boniface in the middle ages—"it is necessary for salvation that all people be subject to the Roman Pontiff"), but to this theory the Eastern Greek speaking Christians gave a decided negative. There were other factors, but the papal claims seem to have been the decisive ones in bringing about the cleavage which had been threatening for many generations.

Consequently it makes no sense to treat the history of the Church in the sixteenth century as if there were no such thing as the Eastern Orthodox Church, or to treat the history of the Church in earlier centuries as though there were no Jacobite or Nestorian Christians in Western Asia, or no Monophysite Christians in Egypt and elsewhere. We suppose that these last will be written off as heretics, but their existence as Christian communities independent of Rome throughout their history is evidence that unity is in fact an abstract notion. However important the unity of the

Church may be, it did not exist in the sixteenth century before Luther began his protest.

* * *

Let us add this, that we are not to think that unity is the only thing that matters. We ought readily to forsake unity in the interests of Truth. There can be, and there is, unity in error as well as unity in Truth. Why should we sacrifice Truth for the sake of unity? We have no mind to make a fuss about small things and secondary things, but we firmly protest against the idea that unity is worth pursuing even when it means surrendering our clear apprehensions of the truths of the Gospel. If reformed Churches are to draw closer to Rome it can only be by progressively giving up reformed and scriptural faith and replacing it by reacceptance of doctrines we have hitherto rejected.

* * *

We are familiar too with the crimes regularly laid at the door of the Reformation. Atheism, secularism, materialism, communism, to name some of the major crimes, are asserted to be the children of the sixteenth century Reformation. Where did atheism become practical politics? In France at the end of the eighteenth century, in a land in which Protestantism (ever a small minority) had been ruthlessly destroyed with sadistic delight. Where did secularism and materialism find greatest response if not in Roman Catholic countries? Why are Protestant Great Britain and America the bulwarks against Communism, and why is Italy, a completely non-Protestant country in no way subject to Reformation impulses, the country with the largest Communist vote in Western Europe?

The Protestant Reformation, coming when it did, averted from Europe for centuries the terrible anti-religious swing which marks our day. The countries where religion is free and Communism is powerless are the reformation lands. Only an iron dictatorship keeps Spain in temporary acquiescence. We take no pleasure in writing thus, but are doing so because we are so beset by false teaching about the Reformation, and we deplore the blindness of so many who cannot face self-criticism but must have a whipping-boy for all their grievances. When things are going wrong it is a human weakness to blame somebody else, never ourselves, and if we can pin the blame elsewhere we absolve ourselves from doing anything realistic to put things right.

* * *

Much criticism may justly be directed against the nationalistic spirit which at the dawn of the sixteenth century tended to centralise power in the hands of monarchs and foster individualistic policies among the nations, but such criticism does not account for the change of religious conviction among ordinary people who were ready to die for their reformed faith. It does not account for the sustained efforts to spread the Holy Scriptures in the languages people spoke and read.

* * *

We may derive some comments on the state of the Church in Western Europe before the Reformation from Roman Catholic sources—

“Undisguised traffic in benefices, from the episcopate down to the smallest vicarage.”

“Indifference and inefficiency of a large part of the secular clergy.”

“Prevalence of absenteeism and pluralities.”

“In many parts of Europe the monasteries were in a deplorable condition.”

“Scholastic theology had ceased to be creative.”

“To contemporaries the later fifteenth century Popes seemed intent mainly upon three objects—the consolidation of their political power in Central Europe, their artistic and literary patronage, and the maintenance of the Papal Curia and financial system.”

“That the Papal Court from, say, 1450 to 1529 was venal and often immoral can hardly be disputed.”

“For Catholics, who believe that the Papacy should seek to elevate rather than acquiesce in contemporary moral standards, it is difficult to extenuate the private behaviour of the Renaissance Pontiffs.”

These are comments on the situation taken from “The Reformation” by H. O. Evennett, M.A., published in 1957 by “The Catholic Truth Society of England.” Mr. Evennett is a fellow of Trinity College, Cambridge.

Mr. Evennett as an historical student makes these admissions, though no doubt he could explain how the situation they indicate arose. To us, however, they are a substantial part of the well-warranted grounds of the Reformation. When we add to them the new realisation (through the study of the New Testament and of early Christianity) of what true Christian beliefs are, we find we have solid grounds for defending Reformation principles, and for holding fast to the spiritual freedom they give us.

THE GOSPEL AND THE JEW

Recent months have seen a renewal of the controversy on both sides of the Atlantic as to the justification and usefulness of Christian missions to the Jews.

Those on the Christian side who object to Jewish missions usually make much of their conviction that the revelation given on Mount Sinai is still valid. We doubt whether many of our readers would dispute this statement. Certainly no-one who believes in the inspiration of the whole Bible could question it for a moment. It is also true that there are times when the Church needs to be forcibly reminded of the validity of the revelation given on Sinai. In times of moral lawlessness there is urgent need to remember that the God of the Bible, while a God of Love, is also a Holy God with absolute moral demands which can never be set aside . . . Yet it is here that the dilemma immediately arises. God has absolute demands which fallen man, try as he will, is powerless to fulfil. The sacrificial system of the Tabernacle and Temple represented at once man's consciousness of failure and, in symbolic form, the Divine answer. “God will provide Himself a lamb.” In some way God will do for man what he can never hope to do for himself. The New Testament with its record of the self-offering of the God-Man shows the one way in which this could be accomplished.

To the Christian it is no coincidence that so soon after the offering of the “one, true, perfect and sufficient sacrifice” the symbolic sacrifices of the Temple came to an end. For the Jew, however, the end of the Temple sacrifices left an unbridgeable gap. More and more desperate efforts to keep the law in every detail led to the development of Talmudic legalism with all its excesses and exaggerations. The Day of Atonement, robbed of its sacrificial character, became a day of fasting and penitence when the pious Jew cast himself upon the tender mercies of his God. Yet real peace of mind and assurance of forgiveness still eluded him. Hasidism and various other mystical movements among Jews all represented attempts to bridge this gulf and establish fellowship with God.

Much though the Christian may admire and indeed often be put to shame by the zeal of his Jewish brethren, yet he cannot but feel the tragedy of their ignorance of the Gospel. Nor can he evade his responsibility to offer it to them, with penitence and humility and yet with confidence. Admittedly the wrong treatment of the Jewish people by the professing Church in the past adds enormously to the

difficulty, yet this only increases the need for the true servants of Christ to shew His love to His brethren. We must be constantly on the watch to insure that the methods used are always those which pass the supreme test of love. There can, however, be no doubt of our duty. No matter what men may say the battle is not ours but the Lord's and in His strength we can and must go forward.

—"Jewish Missionary News",
Aug.-Sept., '59.

A NOTE ON 1 PETER 2, 11

"Dearly beloved, I beseech you as strangers and pilgrims . . ."

1. These words recall to our minds the lost sense of **the unreality of earthly life**: that may sound a little foolish, I know, but a moment's reflection will show us that it is Christian; and a little further reflection ought to show that our religion contains these paradoxical kinds of foolishness which turn out to be the truest wisdom. Think, for instance, of Christ's words, "he that loseth his life for my sake shall find it." They are but a single example of that Christian way of putting things, which may sound odd, but patiently discloses a profound truth. We must never suppose that one reading alone will give us the lesson God intends, for the truth about ourselves and about Him does not always spring to the eye. We often need to revise our impressions of revealed truth as we discover its depths.

2. St. Peter may well have felt himself to be an alien in heathen surroundings—a Jew could rarely feel at home in the ancient world outside the frontiers of Palestine. Even in our world the Jew must feel his separateness and the want of a sympathetic kinship with his neighbours. Peter was bound to consider himself a stranger, and to describe his fellow Christians as strangers: in that quality of being "different" he and they had an element of fellowship; a bond to mark their oneness in it.

An illustration comes from the early Christian Epistle to Diognetus—an answer to a heathen enquirer. "Christians dwell in their own countries, but only as sojourners: they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. Their existence is on earth, but their citizenship is in heaven."

3. Can **we**, nineteen centuries later than Peter think of ourselves with any degree of

sincerity as "strangers and pilgrims"? Are we not in the habit of assuming that we, as professed Christians, are the legitimate and natural inheritors of earth, and that other faiths and peoples are less entitled to that heritage than we? In the last century, during the great ascendancy of Europe in world affairs Tennyson could unhesitatingly refer to "the supreme Caucasian mind"—to-day we begin to feel chill winds from further East, and to wonder if the coming world-rulers and master peoples will not be Oriental. In face of this we shall do well to think first as Christians—as those whose life is a journey, and who know that earth is the starting place, not the goal.

If sincerity is difficult, let us say to ourselves that the New Testament is essentially way-faring or pilgrim literature, and so also is the Old Testament. The Old Testament prophet could look forward to a day when men could sit peacefully under their own vine and fig tree: he scarcely thought of it as a present possibility, for the impression made on his race by the forty years sojourn in the wilderness was indelible—the true concept of Israel as a people—these are some of the things St. Paul tells us were written for our learning!

The Epistle to the Hebrews as we all know is especially the pilgrims' book of the New Testament. Is it not remarkable that its writer draws his examples of the old worship and sacrifice Christ has superseded from the Tabernacle of the Wilderness rather than from the Temple in the Holy City? For him there is no continuing city here: "We seek one to come." Like Abraham we as Christians are to look for "A city with foundations, whose builder and maker is God." He says to us, "Go on" and "go forth".

4. If this emphasis on the Christians' alien status is pronounced in I Peter and in Hebrews, do we find a different outlook in St. Paul? He does not say much about pilgrimage, but he has a great deal to say about the Christian as a soldier, and that teaches the same lesson—Peter says, "I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul," and Paul says, "No man that warreth entangleth himself with the affairs of this life, that he may please Him Who hath chosen him to be a soldier." I see here a reflection of the spirit of the Gospels, and of the Christian life in its true perspective.

Shall we not say that the lasting interest of Bunyan's "Pilgrims' Progress" is just this fact that it fits a deep subconscious knowledge

in us that we are travelling people—that for us earth is not, and never can be, enough? Our pilgrim hymns may be over-sentimental and even escapist, but a healthy-minded religion will find that much that this world values is irrelevant to the Christian life. When we place beside this the growing instability of human society and the grim possibility of the earth's return to chaos—the one sane reality we know is our eternal goal—we come from God, and to God we shall return.

ELEVEN MEN REVIEW REVIVAL

"Revival Yesterday and To-day" was the theme of a series of special meetings held in Dublin in September. The meetings were sponsored by the churches of four denominations on the north side of the city to commemorate the 1859 revival in Ireland.

To coincide with the holding of these meetings the chairman of the organising committee, the Rev. Canon N. D. Emerson, LL.B., Ph.D., of Christ Church Cathedral, Dublin, has written a book entitled "The Church of Ireland and the 1859 Revival", which is now on sale.

The meetings were held in various city churches from September 14 to 20, and altogether 11 speakers were heard dealing with different aspects of revival.

The churches which sponsored the effort were: Church of Ireland—Drumcondra and North Strand, Grangegorman, St. George's, St. Mary's, St. Michan's and St. Paul's. Baptist—Phibsboro. Methodist—Abbey Street and Clontarf. Presbyterian—Abbey Church at Parnell Square.

The closing meeting of the series was held on Sunday, September 20, at 8.30 p.m. in St. George's Church, Temple Street, when the speaker was the Archbishop of Dublin, Most Rev. G. O. Simms.

The programme was as follows:—

September 14—Abbey Presbyterian Church, Parnell Square, 8 p.m. Subject: "Revival and History." Speakers: the Rev. Canon N. D. Emerson and the Rev. R. Lee Cole, Clontarf Methodist.

September 15—St. Mary's Church, 8 p.m. Subject: "Revival and Conversion." Speakers: the Rev. G. C. B. Davies, D.D., Professor of Ecclesiastical History at T.C.D., and Rector of St. Andrew's, and Pastor L. E. Deens, Grosvenor Road Baptist Church and lecturer at the Irish Baptist College.

September 16—St. George's Church, 8 p.m. Subject: "Revival and Prayer." Speakers: the Rev. W. C. G. Proctor, Rector of Harold's Cross, lecturer at T.C.D., and author, and Pastor D. Maconachie, Phibsboro' Baptist Church, and director of the Telephone Ministry.

September 17—St. Paul's Church, 8 p.m. Subject: "Revival and the Bible." Speakers: the Rev. S. J. Knox, B.A., B.D., Abbey Presbyterian Church, and the Rev. E. M. Neill, Rector of Crinken Parish, and representative in the Republic of the Scripture Union and the Children's Special Service Mission.

September 18—Abbey Lecture Hall, Abbey Street, 8 p.m. Subject: "Revival and Witness." Speakers: the Rev. J. Lynham Cairns, Methodist Church, Abbey Street, and Professor W. B. Stanford, F.T.C.D.

This series of meetings marks the biggest effort in the city to be made by any denomination to commemorate the 1859 Revival.

REVIEWS

"CHRISTIAN LEADERS OF THE EIGHTEENTH CENTURY"

The author, the Rev. B. C. Mowll, had rendered, we believe, a valuable service to the cause of Evangelical Truth in gathering together under one cover the life stories of eleven Christian leaders of the eighteenth century, together with their portraits. These fervent men of God, with their bold and uncompromising characters are vividly portrayed to the reader, and many a lesson can be learned from this valuable little book.

The contents of the pamphlet are mainly extracts from Bishop Ryle's well-known book of the same title.

Published at 1s. 3d. in this handy size, we believe the pamphlet will receive a ready circulation:

A NEW CLASSIC OF SOCIAL HISTORY

A Review in "The Sunday Times" May 24, '59
Philanthropy in England, 1480-1660. By W. K. Jordan. (Allen & Unwin. 42s.)

By HUGH TREVOR-ROPER

"When heresy came in, charity began to wax cold." "The monks went out and the poor-law came in." How often, in historical backwaters, do we still hear the faint echoes of these old clichés, the effronteries of Cobbett and Chesterton! If they are still uttered, that

is because the evidence, though clear enough, has never been fully documented and presented. Now it has. To an American professor, a scholar to whom English historians have long been in debt, Mr. W. K. Jordan, we now owe one of the best studies that we have of the social philosophy and achievement of the English Reformation.

The work behind this book is formidable. In years of study, of which these are only the first fruits, Mr. Jordan has examined every will, or other discoverable document, recording every gift or bequest to charity, over a period of 180 years—from before the Tudors till after Oliver Cromwell—in ten counties, containing half the wealth and one-third of the population of England. He has followed the fate of every charity thus founded. From these sources he has presented statistics which document and literature which illustrates a great cultural revolution. And he has done all this in a style which, in spite of its scientific precision, is a pleasure, even an inspiration, to read.

* * *

When there is so much to say about a book it is with reluctance that one must concentrate on its bare bones. But briefly, Mr. Jordan shows how, in the half-century before the Reformation, the public charity of the Church had dried up, and private charity—largely devoted to prayers for the dead and casual doles which created more poverty than they relieved—was ineffective. Monasticism was in decay, hospitals and schools neglected. Then, in the sixteenth century, came a new impulse. It was not that poverty became worse, but rather that the human conscience, and especially the lay conscience, became aware of it.

And the Tudor sovereigns, those “most secular as well as most enlightened of all English sovereigns”, were aware of it too. With their genius for working in harmony with the forces around them, the Tudors provided the external conditions: they lubricated the machine which their subjects drove. For in fact the positive legislation of the Tudors hardly needed to be used. “In no year prior to 1660,” says Mr. Jordan, “was more than seven per cent. of all the vast sums expended on the care of the poor derived from taxation.” The rest came from private charity.

In general we may say that, with the blessing of the State, “the bulwarks raised by private generosity against poverty, disease, ignorance and impotence remained sufficient until they were overwhelmed by the forces loosed by the Industrial Revolution.”

How did this impulse start? Was it from

Protestantism? Undoubtedly the Reformers, and then the puritan preachers, with their “drum-fire of exhortation”, played a great part. But the movement itself, Mr. Jordan emphasises, was not religious. It was essentially secular. It was the laity who gave the push. No doubt these laymen were pious men, but they would not give for purely devotional purposes.

Church building and repairs, even maintenance of the parish clergy, which (with prayers for the dead, etc.) had absorbed 53 per cent. of charitable gifts before the Reformation, declined rapidly thereafter: it was gifts to education, poor-relief and social improvement which rocketed upwards. Perhaps we should say that religion itself became, at this time, essentially social, and Protestantism was one form of the change. As a puritan writer put it, the old piety offered men stone—soaring cathedrals and great abbeys; the new offered bread.

At all events, the stone crumbled and the bread grew. By 1600 giving had become an infectious social habit. In the single generation from 1610 to 1640 more was given than in all the previous 120 years. The poor were the first beneficiaries, then education. In that same generation “the basic structure of English secondary education was literally created”. In 1480 those ten English counties had possessed thirty-four grammar schools: by 1660 private charity had created and endowed another 437, many in the days of Edward VI, more still after 1600. Neither Mary Tudor nor Archbishop Laud, both of whom preferred public church building to private charity, could halt the process. Even the Revolution did not seriously stay this other, slower, unpolitical revolution, stronger if more silent than itself.

* * *

And who were the leaders of this revolution? They were not necessarily puritans, though Charles I and Laud often made them so. Mr. Jordan shows that they were, above all, merchants and professional men, using urban, especially London, wealth (the gentry were far behind) and the legal device of the trust which Queen Elizabeth's legislation had made easy and which they knew well how to work. He also shows how effectively they worked it. Thanks to it, and to the new spirit of faithful trusteeship, the charities of our ancestors have survived, with negligible wastage, to our day. “We may say with full confidence that we deal here with one of the most amazing records of fiduciary responsibility that the western world has ever known.”

Such a revolution, and such a record surely deserve their monument. It is time that the old myths were laid to rest and the great social achievements of the English Reformation appreciated. What a pleasure it is to see such a monument set up! This book is a masterly, fascinating, exciting work. Its intellectual dimensions—its breath of sympathy and depth of scholarship—are most impressive. It is undoubtedly a new classic of social and cultural history.

PASSING EVENTS—*cont'd. from p. 122.*

modern Moses to lead his people into the promised land of Ulster.—Senator A. J. Walmsley, at Augher.

—(“Belfast Weekly Telegraph”, 17/7/'59).

* * *

One in 3 in 6-Cos. Roman Catholic

The Catholic population of the Six-Counties has increased by more than 50,000 in the last 30 years, and now represents 34.4 per cent. of the total population, according to the official Six-Counties Year Book, issued in Belfast yesterday. The number of Catholics in 1926 was 420,428; it was 471,460 in 1951.

Other increases for the same period for other religions were: Presbyterian—393,370 to 410,215; Church of Ireland—338,724 to 353,245; Methodist—49,554 to 66,639; Brethren—13,401 to 17,845; Baptist—7,390 to 11,870; Congregationalist—8,206 to 9,346.

Emigration statistics showed that 4,984 emigrated from the Six Counties in 1957, 5,088 in 1956, 3,745 in 1955, 835 in 1937, and 12,884 in 1926.

The Year Book says that the population of the Six Counties on June 30, 1958, was 1,402,300. During the five years from 1953 to 1958, the average marriage rate was 9,367. The number of unemployed in the area last year was 43,496.

Tourist Trade

Over 300,000 tourists visited the area in 1958; and the tourist trade is worth more than £11,000,000 a year.

Dealing with agriculture, the book says that 2,118,240 acres (63 per cent. of the entire area) was under pasture and crops. There were 979,530 cattle, 676,910 sheep, and 980,080 pigs.

When the present hospital building programme is completed—it may not be before 1968—it is estimated that the Hospitals'

Authority will have some 18,500 beds under its control. This will be about 40 per cent. more than the number of beds in 1948.

The year book says that, despite the immense strides forward since 1948, there was some evidence that standards in the area were not yet as high as in Britain generally.

—(“Irish Press”, 14th July, '59).

* * *

Colombia Persecution

Spanish missionary priests, directed by Bishop Jose Lecuona Labindibar, have forced the civil authorities to prohibit Protestant religious services in the town of Puerto Bijao, on the San Pedro River in Cordoba Department.

On Sunday, August 2, the Police Inspector and two policemen interrupted the Protestant Service, prohibited further religious services, and arrested Sr. Alfredo Acevedo, lay preacher of the Latin American Mission in charge of the congregation. Sr. Acevedo was kept overnight in the Puerto Bijao jail and transferred the next day to Monte Libano as a prisoner.

On August 2, the Protestant congregation of this town on the San Jorge River was attacked during its Sunday service. When one member prayed out loud that God would forgive the attackers (among which were police), he was arrested and jailed on the charge of lack of respect to the authorities.

The restrictive order outlawing Protestant Christianity in Puerto Bijao is based on Circular 310-R, according to the Departmental Secretary of Government, Sr. Jesus Rodriguez Coralles.

In forcing the civil authorities to apply Circular Order 310-R, Spanish missionary bishop Jose Lecuona Labandibar is falling back on a violation of Colombia's Constitution. 310-R was issued by the military dictatorship of Lt.-Gen. Gustavo Rojas Pinilla in January, 1954, in an effort to gain the support of the Catholic Church. It effectively suppressed religious liberty in contradiction to the Constitution.

In its seventh pronouncement on the Colombia persecution in as many years the General Assembly of the United Presbyterian Church in the U.S.A., in June, 1959, expressed alarm over “persistent evidence of restrictions on Protestants in Colombia and Spain.”

—(“British Weekly”, 3rd September, '59).

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Vatican Bans Worker-Priest Movement

A 15-year experiment with the object of spreading religion among French working-classes has ended with a Vatican ban on the "worker-priests" movement. A directive from the Pope has been circulated to French bishops, forbidding priests from working full-time outside the Church.

The "worker-priest" experiment, which started during the second World War, saw priests take off their robes and don workmen's overalls to labour in factories and live among the workers—to learn their problems and try to spread religion. The movement spread through France and at one time there were over 100 "worker-priests".

Joined Unions

One of its main aims was to reduce the influence of Communists among workers. In some Church circles opposition grew, and there were charges that some priests had become local officials in Communist-dominated unions, and had taken part in economic and political strikes.

Last spring the Archbishop of Paris, Cardinal Maurice Feltin, reported to the Vatican on results of the experiment, and asked for instructions on its future. Church sources said yesterday that the Vatican instructions to the

French bishops had asked them to look for other methods of evangelisation of workers.

At the time of the ban there were about 25 "worker-priests" in France.—(Reuter.)

—"Irish Times", 14th September, '59.

* * *

Minister Urges Truce Among Irishmen—Reflections on I.R.A. Outrages

The establishment of a five years' "truce", in which all Irishmen would "cease from harmful and merely destructive political and religious controversy", was urged by Rev. V. G. Griffin, rector of Christ Church, London-derry, when he addressed the annual service of the Ulster Special Constabulary of London-derry City and District in First Derry Presbyterian Church.

He said that there was a deep desire among all Irishmen worthy of the name for the preservation of Christian principles.

Attending the service was Mr. W. W. B. Topping, Minister of Home Affairs, and Sir Richard Pim, Inspector General of the R.U.C.

Stating that whatever else divided Irishmen, he liked to think that in striving to uphold their common Christian values and standards they were all united.

"Healthy Sign"

"To foster and encourage this healthy sign, I believe it would be a good idea if for a period of time, say five years, said Mr. Griffin, Irishmen of all classes, creeds and political opinions, would agree to cease from harmful and merely destructive political and religious controversy.

"And let us not forget that religious controversy to-day is not only to be found between Protestants and Roman Catholics, but between Protestants themselves.

"If all agreed to spend the time in sincere and sympathetic study of the religious or political beliefs of their opponents, then I am confident that, at the end of that period, there would be a better and happier spirit of tolerance and mutual respect among the people of this land.

"Too often the attainment of a certain political or social policy is regarded by some as sufficient justification for the unleashing of savage passions in acts of murder and violence on the lives and property of peace-loving men and women.

Tragic Example

"Alas, we see a tragic example of this in Ulster at present, and it is, therefore, imperative that our Government should have at its disposal adequate forces for the restraint of

evil-doers and for the preservation of law and order."

"While we all agree that the pulpit is not the place for a political speech," he said, "I feel bound to say that the Government of the Irish Republic should seriously consider if it is not committing a grave sin against Christian charity and against the very essence of the Gospel by adhering to a policy which, indirectly, assists those who, without legal authority, take up arms against their neighbours and create hatred, strife and bitterness among Irishmen.

"The existence of a narrow, self-conscious Irish nationalism, which found expression with some fanatics in the use of the bomb and the bullet has caused the name Irish to become identified in the minds of some of our people with a manner of life and conduct which are alien and repulsive to us.

Indeed, some of our people are tempted to disown the name of Irishmen because of its frequent unwelcome political and religious associations, and to reserve it for our political opponents.

"We must guard against this at all costs, for such a step would be disastrous for us all.

"We must never allow the name Irish to become synonymous in our minds with an alien way of life, or an alien religious creed. We are Irish—truly Irish.

"We have a right to be here in Ireland and we are entitled to defend that right.

To be ashamed of that name, and to fail to take pride in our Irish heritage, culture and traditions, is to play right into the hands of our enemies."

—"Belfast Weekly Telegraph",
18th September, '59.

* * *

Study of Problems Of Christian Unity

Cardinal Tisserant said in Venice that the meeting of Catholic and Eastern Orthodox theologians in Venice next year was part of a continuing study of problems of Christian unity by all churches.

He added that the gathering would help to meet what he called the need of all churches to "present a united front against atheism and materialism," regardless of technical religious questions.

A special correspondent in Rome says that Rev. Charles Boyer, S.J., issued a statement clarifying the recent Rhodes meetings between Catholic observers and Orthodox delegates to the central committee of the World Council of Churches.

Father Boyer is a member of a hitherto little publicised Catholic Conference for Ecumenical Questions, of which two observers at Rhodes, French Dominican Father Dumont and Dutch Monsignor John Willebrands, as well as the Counsellor of the German Embassy to the Holy See, Monsignor Hofer, and British Monsignor Henry Francis Davis, now in Rome working for the beatification of Cardinal Newman, are also members. This Conference, established seven years ago, was planned to follow very closely all developments in the ecumenical movement, and to try to establish good relations with the separated Christian churches.

Preparation for Union

Noting that the Catholic Church "occasionally allows some of her theologians to attend, as guests, certain meetings of the ecumenical council," Father Boyer stated that he finds it altogether natural that "these Catholics have held special conversations with the Orthodox delegates, who are doctrinally far closer," and that they got the idea of holding "a special conference, and even to decide to hold it in Venice, because of the close historical ties between the Pearl of the Adriatic and the Eastern world." Other such meetings have already been held, Father Boyer revealed, with due permission, in Paris, Vehlrad, and elsewhere. "They are useful," he said, "but only as a more or less distant preparation for union."

Going on to discuss the recent conflict that has arisen between the Orthodox and Protestant-Anglican members over the proposed integration of the World Council of Churches with the International Missionary Council, Father Boyer cited the protests brought against the proposal, not only by the Catholics, but by the Orthodox groups, who objected that their missions, "already hampered in their activities by the Protestant missions, would be much more so if the Council were to place its interests and its resources at the service of these (Protestant) missions.

True Church

Father Boyer observed that the council, through such a step, would be acting contrary to its own nature, since it was "born of the ecumenical movement, whose aim was to restore Christian unity, but it is not working for unity to uphold one part against the other." By joining with the Protestant Missionary Council, he added, the Council would be acting not ecumenically, but would become something in the nature of a pan-Protestant Council. It says that it must do the work of

the Church, but before behaving as if it were the Church, it must seek to find which is the true Church of Christ.

Discussing the differences between the Eastern Catholics and the Orthodox Church, the Jesuit theologian affirmed that "it is clear that there will be union only if the Greeks and Slavs admit all of Catholic dogma." However, it is possible to think, as do certain Orthodox theologians, that agreement on everything will be easy once the Orthodox churches recognise the supremacy of the Bishop of Rome over the entire Church.

As for the Anglican position towards the Catholic Church, Father Boyer stressed that "it is obvious that the present leaders of the Anglicans are pushing their confession ever closer to Protestantism," and this in many ways: "through the union of the Anglicans with other confessions, as in Southern India; attempts at union with the non-conformists in England; hostility towards the pro-Roman Anglo-Catholics."

In this connection, Father Boyer referred to the recent dismissal of an Anglican pastor accused of having followed too high a liturgy. "Because of this, the Roman Church profits by the adherence of excellent ministers, convinced that a Christian must be a Catholic not a Protestant."

Catholic Council

"The Council must not be held with the separated brethren," concluded Father Boyer, in reference to the attitude of the separated Christians toward the Ecumenical Council and the meaning of the Council as the Pope sees it. "This is a Catholic Ecumenical Council; but both its announcements and its achievement constitute an invitation to all for unity."

"Thus far comments made by the leaders of the several non-Catholic confessions have been very reserved, as is natural. But in many confessions there are groups that more deeply feel the need for unity, who are interested in the Council and will hold their minds and hearts open to the light that will be kindled there."

—"Irish Independent", 7th September, '59.

[Here we have a clear statement of the issues involved in the Ecumenical movement and in the forthcoming Vatican Council. Some sanguine Protestants (not the most intelligent) thought that they or their Churches might be invited to the Vatican, but they should have known all along that Rome has nothing to discuss with Protestants. From Rome's standpoint all that Protestants have to

do is to recant and submit—if we do we shall be welcome. We are not going to recant or submit.

Lately we noted the proposal to combine the International Missionary Council with the World Council of Churches, and said that we think it is a mistaken policy. It will be agreed to, because the young Churches want it, and older ones, while doubting the wisdom of it, are going to support it. Here they are betraying their own responsibilities for guidance. They know that the "younger" Churches lack experience and wisdom, but they will not obstruct a project which ought to be deferred for twenty years at least].

* * *

R.C. Mother "Threatened with Excommunication"—Then Withdrew Adoption Consent, Court Told

An Irish mother, who gave consent for her child, born in the Isle of Man, to be adopted by a Church of England couple, was told by the Roman Catholic Protection Rescue Society that they would expel her from the Church if she did not claim the child, the Isle of Man Appeal Court was told yesterday.

The court was hearing an appeal by the couple, said to have had care of the child since its birth in August, 1958, and who had unsuccessfully sought an adoption order when the mother returned to the island last February and withdrew her consent.

Deemster S. J. Kneale had rejected the petition for adoption.

The Appeal Court is expected to give its decision to-day.

The Isle of Man Judge of Appeal, Mr. J. R. D. Crighton, Q.C., and Deemster B. W. Macpherson, were told by Mr. J. W. Corrin, for the appellants, that the mother had never seen the child. She had said she was a Roman Catholic and wanted her baby adopted in the Isle of Man when it was born. Told she should see a Roman Catholic priest, she refused. She said she did not want the Roman Catholics to know anything about it, as the news would get back to Dublin.

"Did Not Mind"

When told the child would be adopted by Church of England parents, said Mr. Corrin, she said she did not mind so long as the child was going to a good home.

Later, a woman who had interviewed the mother received two visits from a Roman Catholic priest who told her the mother would like the child to be adopted in a Roman Catholic home in Ireland. At that time the mother had returned to Dublin.

The mother received a letter from the Rolls Office in Douglas fixing the date for the hearing of the adoption petition, and asking if she gave her consent, Mr. Corrin went on. She wrote saying she consented, but six days later, two letters came in which the mother said she was withdrawing her consent.

"We know," said Mr. Corrin, "that these two letters were brought to her house in Dublin by a priest who asked her to sign them and posted them."

The suggestion then was that she wanted her child back in Ireland, said Mr. Corrin. "And it was quite clear that the action was being taken by the Catholic Protection Rescue Society." Her own priest in Dublin became aware that she had this child, he continued, and in evidence in court when the adoption order was sought she said the priests had rushed in and made her do this.

"Would Be Expelled"

The Society told her, said Mr. Corrin, that if she did not go over to the island and claim the child they would expel her from the Church.

Mr. P. W. Farrant, for the Isle of Man Education Authority, the child's temporary guardians, said the Authority had fulfilled its functions under the Adoption of Children Act, 1953.

Mr. A. C. Luft, for the child's mother, said that Deemster Kneale had said he was satisfied that the threat of excommunication was a material factor in the withdrawing of the

—(Continued on p. 142.)

"GLORY TO GOD IN THE HIGHEST"

What is meant by "the highest"? Is it excess of glory; the outpouring of the maximum of praise? The Word in St. Luke's gospel (ii. 14) is not subjective in sense, as far as we can see. It is objective; and its parallel is "on earth", so the meaning refers to "place" rather than to quality or measure. The praise of God in the most exalted place of all, in Heaven itself, is the song of our Redemption.

Whose are the voices of Heaven engaged in this theme of glory? They are the voices of angels and archangels and all the company of Heaven. They witnessed man's fall: They aided him in his fallen state, and now they see

and glory in the Father's purpose to redeem him through the ministry on earth of His Eternal Son. If St. Luke tells us of the praises of the angels over man's salvation planned, St. John in the Revelation tells us of the praises of the redeemed over man's redemption accomplished—those who have washed their robes and made them white in the blood of the Lamb are before the throne of God and worship Him—"Alleluia: for the Lord God omnipotent reigneth": "Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

* * *

We are accustomed to use such phrases as "the Incarnation", "the Nativity", "the Word was made flesh". They are indispensable, but we may find ourselves obscuring the fact (to some degree) by employing technical or theological terms: is it not much to the point that St. Matthew, a very realistic writer, puts the matter plainly when he writes, "the birth of Jesus Christ was on this wise . . ." ? When we speak of our salvation we need to do so in practical language, for there is a tendency to use abstract words, and that use takes away from our sense of the personal relationship, the genuine manhood of Our Lord, the trials of His perfect life on earth—"tempted like as we are, yet without sin", and the unmitigated sufferings He endured on the Cross.

"The Incarnation" is the word which summarises the whole process, the coming into the world of God the Son in our nature, and the implications of that event. "The Nativity" signifies the fact of Our Lord's birth in Bethlehem, of the Blessed Virgin Mary—if the whole of the Christian year is concerned with the Incarnation, then the yearly remembrance of the Saviour's birth is properly called the Nativity. "The Word was made flesh" is the phrase used by St. John, and the sense of "the Word" is given in the opening lines of his Gospel—"The Word was with God, and the Word was God." This expression is not simple, but the Greek "Logos" (Word) has a far deeper meaning than its English equivalent. When we speak of "the Word of God" we usually mean the Holy Scriptures, or a part of them. We should, however, remember that St. John in Revelation 19 writes of Him Who is Faithful and True, and says, "His name is called The Word of God." Also in the first epistle of St. John He is named "the Word of Life".

"Logos" brings to mind the lessons of Genesis and the record of Creation. There we

have the repeated "and God said . . ." The Divine Word brought about Creation in all its aspects, and the incarnate Word, the Second Person of the Holy Trinity brings about the new Creation—"If any man be in Christ he is a new creation" (2 Cor. 5). The Word is not a mere sound; it is effective because it is God Himself.

* * *

Rejoicing and thanksgiving over the New Creation is not, as our text shows, the response of man's gratitude for the precious cleansing Blood (this of course has its place). It is what goes on within the host of Heaven, and thus shows us the atmosphere of wonder, awe, and admiration which surrounded the Divine decision that man was not to be written off as a moral and spiritual failure, but because he was made in the image of God he had an eternal value in spite of sin. Those who were chosen in Christ before the foundation of the world and predestinated unto the adoption of children (Ephesians 1) are "to the praise of the glory of His grace" (do.).

The graciousness of the eternal God, Whose absolute Will might properly have ordained the eternal death of all mankind, evoked the angels' song. The host of Heaven knew what purity and perfection are, for their's is the dwelling-place of light and truth and complete and joyous acceptance of God's will. They saw the Divine love overflow all other powers of Deity; and they witnessed God the Son undertake the redeeming work. We who were dead in trespasses and sins cannot praise God until we are quickened into new life and learn not only what we have gained, or better, what has been gained for us, but also what we have been delivered from.

* * *

We now draw near to the time at which Christians have commemorated the birth of Christ. We cannot of course assert that He was born on 25th December, and it may be quite true that in old heathen days 25th December was a festival of the sun. If in the wisdom of our fathers in the faith people were weaned away from sun worship to the worship of Him Who is "the Sun of Righteousness" (Malachi 4. 2) we cannot condemn the substitution of a remembrance of Christ's birth, because it is of the highest importance that we should always have in mind the fact that Our Lord's birth was genuine; a human birth with all the perfection of manhood. He had a birthday, and we cannot begin now to search for an alternative date to 25th December.

* * *

We must rightly condemn the custom of associating with the remembrance of the birth of Jesus an immense amount of completely non-Christian self-indulgence, an orgy of commercial cashing-in on the occasion, and an assumption that here is "everyman's mid-winter festival". The true Christian remembrance of Our Lord's birth should resemble in character the remembrance of His glorious resurrection—"let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5. 8).

We do not condemn innocent and domestic rejoicing, especially on the part of children. We cannot admire the excessive and prohibitory zeal of Sir Edmund Gosse's father who would not tolerate even a small plum-pudding in his house on 25th December (see Sir Edmund Gosse—"Father and Son"). We believe that a sense of humour, if nothing more, should keep us from such exaggeration of feeling. But we are bound to distinguish from the fit Christian joy in commemorating Christ's incarnation the unrestrained secularisation of occasions of spiritual thanksgiving. Christmas as big business is one thing, and Christmas as loving recall of the Father's goodwill is another.

* * *

Again we repeat that the need to uphold the reality of the Incarnation is pressing in these days. We have denials and distortions of the truth on every side. Lying spirits are around us, and it behoves the regenerate to pay highest honour to Him Who was

"Born to raise the sons of earth;
Born to give them second birth."

The familiar Wesley hymn is truly scriptural and the truly scriptural is what we need. By realising the truth of Revelation we best thank God.

The feast of the Nativity, call it what we will, marks year by year "the taking of manhood into God". It answers ancient Docetism and Adoptianism: more urgently, it answers errors which deny the true union of God and man in Christ Jesus. We have such errors at hand—Jehovah's so-called Witnesses for example foster some old Judaising heresy that Our Lord is no more than a "great angel". Against this we should arm ourselves with renewed faith, and share with all the company of Heaven the joy of heartfelt praise—"Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace! Keep thy solemn feasts!" (Na. 1. 15).

Registered at Stationer's Hall.

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EDITOR'S CHAIR

"A WELL-WORN THEME" CHURCH AND BIBLE.

Several times we have discussed in these pages the relationship of the Church to the Bible. We point out here, as we have done before, that by "the Church" we do not mean "the Roman Catholic Church". We mean the original Church of Christ before the passage of time brought error, and before the influence of secular Rome, capital of the great empire, fastened upon the bishopric of the city, and before the Eastern and Western parts of the Church separated. The Church of the Apostles and fathers has undergone much change, and the world has penetrated it deeply. Indeed it was so almost from the beginning, for the New Testament contains warnings of false teachings and usurpations to be guarded against. Though the Church may have tolerated much God disapproves of, yet if there is constant recourse to His Word the possibility of correction is not to be denied. Hence we had the Reformation in the sixteenth century. We give no indiscriminate admiration to the reformers, for we are aware of their faults and of the

mixed motives of their lay associates, yet we ask "how could it be otherwise?" Those men were brought up in the worst days of the mediæval Church. They lived their impressionable years when the official Church was carrying on as if there was a vacant throne in Heaven. Kings, princes, rulers, clerical and lay, were alike in their will to exploit everything to their own advantage. Sometimes we hear lamentation that in the sixteenth century the Church was plundered; we may ask where the Church got the lands and wealth which made it a tempting field for pillage. How many great men thought that they might atone for their crimes by bequeathing much ill-gotten gain to the Church? We fear that the Church was not unwilling to assure the remorseful or the terrified that such transfer of property would be an advantage to them as it would lighten their future sufferings.

The Reformers may not be entitled to unqualified admiration, but if we consider them and their aims and teaching we cannot fail to hear the authentic New Testament note. We mark how they sought reform by the Word of God. They considered God's Word to be the Rule of Faith and they made it so. We believe that the Church of their day would have officially agreed that the Word was the Rule of Faith, because Tradition occupied a subordinate place until the Council of Trent, which inaugurated the Counter-Reformation raised it up to an equality with Holy Scripture.

* * *

This has, we believe, close bearing on our subject. If the Church acknowledged that the Bible is the Rule of Faith then it must subordinate its own thinking and decisions to the judgment of God's Word. By that it has acknowledged the supremacy of the Bible—henceforth the Bible governs the Church, not the Church the Bible.

* * *

We return to the situation in the early Church, and of course we agree that the New Testament was written within the Church, and by members of the Church. It did not grow up outside the Church. But when we have said that, we cannot suggest that the inspiration of the Holy Spirit was under ecclesiastical control. Holy Scripture is "theopneustos" (2 Tim. 3. 16)—"God-breathed". There is a direct power and compulsion to bring holy men to write. We do not find that they are commissioned by the Church, by council or bishop, to write. They do so spontaneously as the Spirit leads.

* * *

But, someone will say, by what process were the particular writings in the New Testament selected out of the larger body of early Christian writings? This is indeed the important question. Was the selection made **officially**, or did the Holy Spirit who inspired the writers, make sure that these, and no other writings, would be included as the New Testament canon of Holy Scripture? We give the unhesitating answer that there was no official act of selection—that no bishop of Rome, or any person or council acting under his authority settled its Bible for the Church of Christ.

* * *

"The first duty of an enquirer in this field is to determine whether or not there existed at an early period in the history of the Christian Church a positively official and authorised collection of books that was acknowledged by the whole of Christendom, that was everywhere and in precisely the same manner constituted and certain, and that corresponded exactly to the New Testament now generally in use"—these are the words of a competent Bible scholar, C. R. Gregory ("Canon and Text of the New Testament"). We may note that the Synod of Laodicaea in 363 A.D., i.e. about 300 years after the New Testament books could have been written, ordered the reading of the canonical books only. Plainly there was a recognised group of Christian writings at that date. We may suppose that most of the larger Christian centres had copies of all the New Testament books, probably in a single volume. If one worked back from the date of the Synod of Laodicaea towards the close of the first century or start of the second century it would show that nearly all the earliest Christian writers were acquainted with most of the New Testament books and referred to them as exceptional and significant books, and were disposed to rank them with the Old Testament books which were accepted as part of the Christian's Scriptures.

* * *

By the middle of the second century a rather erratic Christian personality appeared—a man named Marcion, son of a bishop of Sinope on the shore of the Black Sea. Marcion had odd ideas, and disliked the Old Testament. He determined to select a New Testament for himself, and did so by choosing the Gospel of St. Luke and ten epistles of St. Paul. He was well aware that he was rejecting some writings his fellow-Christians accepted, and thus, in the middle of the second century he bears testimony to the books generally acknowledged

among Christians. Marcion's efforts to get rid of certain books failed, so we may regard this as proof that the New Testament books by their own intrinsic merits had established themselves firmly. They had needed no ecclesiastical sanctions of an official kind.

* * *

A few years later, about 176 A.D., a bishop, Melito of Sardes, prepared a sort of Scripture Anthology from the Old Testament, so he had a special interest in the Word of God (he even travelled to Palestine to make researches). In his writings which are earlier than the compiling of the anthology he shows acquaintance with all the New Testament writings except James, Jude, and II and III John. We must remember that the fact that these are not quoted is no proof that Melito did not know them.

It can be accepted that in general the New Testament writings were current and recognised among Christians by the middle of the second century. Obviously their field of circulation was where the Church was greatest, and where they were composed, and where their language was read and spoken, i.e. in the East. From the East (with the possible exception of St. Mark's Gospel) they spread westward. In the City of Rome the Christian community was for long enough Greek speaking, and so was the Church in parts of Southern Gaul. The day of Latin as an ecclesiastical language was still far ahead. The Holy Spirit's work, by its very nature, was bound to claim a unique place, and to secure a unique authority.

If we say, "nevertheless, it was the Church which by composition, acceptance, and use, gave these writings currency," we must, as we said at the outset, be careful over what we mean by the Church. It won't do to assent to the view that Protestants can claim the Bible and Rome can claim the Church. We can allow no such division. The evangelical Christian must not abandon the Church which is "Christ's Body". He must meet the position squarely, as our Reformers did, by saying that in the passage of the centuries, in ages of barbarism and darkness, in the slow growth and expanding power of Papal claims, the Church came into bondage to the rudiments of the world. It so far suffered deterioration that it tended to refuse all reformation. The prison and the stake awaited those who appealed for reform through the application of God's Word, as witness John Hus. The means of renewal were to hand at long last in the sixteenth century—the printed text of the New Testament. All honour to the memory of Erasmus, Luther,

Tyndale, Coverdale, Ximenes and a host of others who made it possible to have a good text of the Bible.

* * *

A Roman Catholic writer, the Rev. F. J. Ripley in a recent C.T.S. pamphlet says, "The one and only way in which any man can be sure that the books of the Bible are true and inspired is through the infallible authority of the Catholic Church." He says that only part of divine tradition, the revealed truth handed down from the Apostles, was put into writing. Much the same sort of view is forced on public attention by Legion of Mary and other Roman Catholic bookstalls. We see one from time to time in Dublin which maintains that the Roman Catholic Church is "the Mother of the Bible". But we must ask if the Jew is bound to have recourse to the Church to be sure that his Testament is true and inspired? We believe that the Hebrew Canon of Scripture was in being before Our Lord was born—how could Israel have verified it by going to an infallible authority which did not exist?

The Church is not older than God's Word, for the Old Testament existed before the Incarnation. Then let us ask, if it be true at all, why the Church should have committed to writing only part of revealed truth, and kept the rest (an indefinite amount) for very gradual disclosure? If truths necessary to salvation were deliberately withheld from view, and not written for all to hear or read, we must be uneasy. But we may thank God that in the New Testament His Holy Spirit has given us **all** truth necessary to salvation. The fact is that the **necessary** part of Christian tradition is written down for all in God's Word.

We cannot allow that there are two sources of Revelation if by Revelation we mean truth necessary to be believed in order to be saved.

* * *

It may not be without interest to readers to contrast Fr. Ripley's sentence—"because the Church is bound to safeguard truth she had a duty [in the 16th century] to ensure that versions of the Bible offered to the faithful were accurate," with the well-known facts about the edition of the Latin Vulgate Bible Pope Sixtus V produced in 1590, and which was intended to be the reliable version of the Vulgate, i.e. the authentic Bible as the Council of Trent declared. The Sixtine Vulgate was so full of blunders that it had to be replaced by a new edition called after Pope

Clement VIII the Clementine Vulgate. It has been calculated that the two editions differ from each other in about two thousand places!

* * *

Let us be well assured that the Bible we have is the sufficient revelation of saving truth for all men.

THE SUPREMACY OF THE HOLY SCRIPTURES

(Continued)

The Place of Tradition

We need to move carefully in such a crowd of jostling contestants. It is obvious that the Church of Rome attaches a peculiar value to the written records contained in what we call the Bible. This is one of the heritages from the past that emerge so strangely in that very complicated system. But that is a very different thing from saying that the Church of Rome gives to Holy Scripture supreme and undisputed authority. She places besides the written Word of God two co-ordinate authorities—tradition and the living speaking voice of the Church.

The precise relation of these three authorities has never been defined accurately. Newman made an attempt. He states in his Letter to the Duke of Norfolk that the Church attaches the quality of "Inspiration" to Scripture, and the quality of "Assistentia" to tradition. He is discreetly silent on the living, speaking voice of the Church. That, as we know, was a very sore point with him about the period of his letter. If we were to accept Newman's view it would seem as if Scripture occupied the supreme place. "Assistentia" is a term borrowed from the ancient Roman procedure by which the Emperor was supplied with "Assistentes" to enable him to construe rightly Roman law and give an equitable decision. On one interpretation of this rather unusual word, Newman's position might be closely approximated to the Protestant position. As far as I know, there has been no decision given on the cogency of Newman's view in relation to Roman Catholic defined dogma. On another interpretation there could be traced a close affinity to Modernism. The "assistentes" would represent the modern judgments not wholly displacing, but nevertheless rather forcibly adjusting Scripture declarations to modern needs or imagined needs.

Protestants trace this indecisiveness in many modern Roman Catholic writers. At times they appear wholly to rely on the most literal application of Scripture passages. "Hear the Church" means that the Church issues its commands with imperial decisiveness. At other times they appear to offer a wide latitude of choice. "All have sinned" means all but one descendant of Adam have sinned, or, if Maura Laverty, the Irish novelist, is to be credited, possibly all but two, since she is not quite sure about Saint Joseph.

* * *

Papal Infallibility

After long controversy extending over the hundreds of years the living, speaking voice of the Church is concentrated in the reigning Pope. Dollinger, like Tyrell, was ruthlessly flung to the wolves because he urged the claims of history against this concentration of authority. Protestants believe that the last movement which gave unquestioned authority to a single individual has destroyed for ever any value that might be hitherto reposed in the Scripture. The combination of Scripture and Tradition gave an undue importance to the speculations of earnest and eminent ecclesiastical writers. The concentration of authority in a single individual who can, as it were, at a nod, reverse the pious judgment of antiquity, places the whole community at the mercy of any strong conviction or caprice that may possess that individual's mind. It is idle, in their judgment, to urge that the Holy Spirit will control the whole process, because that begs the question at issue, which is whether this assumption of authority is of the Spirit of God or a foolish invention of man. The doctrine of Papal Infallibility removes the Scripture from its place of authority. It does so more effectively than the earlier theory of the co-ordinate place of Scripture and Tradition.

* * *

The Protestant Position

I can imagine that my Roman Catholic hearers are getting impatient. They are asking, "Well! What have you to put in place of the Church's dogma?" We answer in the much misunderstood words of Chillingworth, the exile returned from Rome, "The Bible, and the Bible only, is the religion of Protestants." On what grounds do we give this unique supremacy to the Bible? This is a question that is often asked, and demands a careful answer.

In the first place, we agree with the Church of Rome that one God is the Author both of

the Old and New Testaments. The expression is perhaps one that we would not have chosen ourselves. But as we understand the phrase, it seems to convey a very definite and important meaning. In the Bible we believe, and our Roman Catholic friends believe with us, we have a great message from God to man. Other sources may reveal God, but in this message God directly reveals Himself. He employs human agents to make clear to our limited intelligence His mind and will. So far there is agreement between Protestants and Roman Catholics.

* * *

Modernists and Romanists Agree

But the question arises, Is this revelation completed? Strange to say, Modernists and Roman Catholics agree in stating that there is no need to maintain that this question must be answered in the affirmative. The argument has frequently been presented that both the Old and New Testaments are products of tradition. The message from God has been handed down from father to son, and there may be traditional elements that have escaped record in the Bible as we have it. Tradition meets this difficulty.

Well, Protestants do not accept that. They point out that there was no such opinion in Old Testament times. True indeed, the scribes and Pharisees in our Lord's time imposed many interpretations on the Old Testament. But they did not claim anything more than that learned interpreters placed a definite meaning on some Old Testament passages. Our Lord very strongly condemned these forced interpretations. He never suggested that those who were guilty of these blunders had altered the actual text of Scripture by adding to it or taking from it. The illustration by which He showed that the scribes released men of their duty to their parents if they gave to the temple, shows that it was misreading and no adding to the Scripture that occasioned the evil.

* * *

Progressive and Completed Revelation

But it can be said, "The Bible, as the Jews had it, took a long time to develop. Why should we think that a process extending over something like two thousand years should suddenly cease?" One generous critic asked, "Why should the end of revelation synchronise with the death of St. John?" The answer that the Protestant gives is that such questions simply make a mock of historic development. The processes of history are conveniently marked by certain historic events. But the causes of this historical development lie much deeper.

One great historic event introduces for us the close of God's revelation to man. It is nothing less than the Incarnation of the Son of God. The Bible itself bears witness to this connection between God's revelation and the manifestation of our Lord in the flesh. Consistently, the period that has supervened upon this great event is spoken of as "the last days." Protestants maintain that all revelation had for its purpose the preparation of the minds of men for this stupendous event. The slow process was not a mere accident. It was a necessary development of the great purpose of redemption. When our Lord came and spake as never man spake, nothing remained to be done but to make clear to His disciples the full meaning of life, death, resurrection, and coming again of the Lord of Glory. The Old Testament points forward continually to this great and final manifestation of God's grace and power. The supremacy of Scripture is closely allied with the supremacy of the Son of God. Nothing of divine importance can be added to the supreme revelation of the Incarnate Lord. It is for us the final message of hope and life. It contains all that we need as a guide to life and as a guarantee of glory. Tradition may sometimes, and does sometimes, help us to understand its significance, but it cannot add to it. No modern human being can impose on us an obligation to accept his decisions unless we can support them with the authoritative message contained in the Bible. When we pick up that Book and read it, we have a definite and complete message concerning the will of God for man. To suggest otherwise is, in our judgment, to disparage the Incarnation.

PASSING EVENTS—*cont'd. from p. 136.*

mother's consent. The religious belief of the mother was a genuine one.

Mr. Luft submitted that there was ample evidence for the findings of Deemster Kneale that the mother's consent was not unreasonably withheld.

Deciding the religious persuasion of the child was a fundamental right of parenthood whether the child was being retained by the parents or not, said Mr. Luft.

—"Belfast Newsletter", 16th Sept., '59.

* * *

Modern Creeds Needed—Churchmen's Plea

A motion seeking the formation of the Apostles' Creed in modern language was car-

ried at the meeting of the Synod of Clydesdale of the Church of Scotland in Glasgow yesterday.

It asked that the synod should approach the General Assembly of the Church of Scotland "to consider the formation of a creed for use by the Church setting forth the fullness of the Christian message to the world in modern language." It was carried by 56 votes to 38.

The Rev. Alan G. Hasson of Bonhill, Southchurch, Dunbartonshire, who submitted the motion, described the Apostles' Creed as "a very scrappy collection of works" which did not adequately convey the fullness of the Christian message. He said:

"The normal member of the congregation is not a theological expert and in no position to know the background of various creeds whose terminology is out of date. I am disgusted with the scrappiness of the statements, in the Apostles' Creed, which appear to have been tagged on as an afterthought by the group who composed it."

The Rev. Thomas Crosbie, opposing the motion, said: "Until we get a more united Church we are in no position to do anything that would savour of trying to make a modern creed."

The Rev. Keith McWilliams, clerk of the synod, supporting the objection, said the idea of endeavouring to supplant these creeds was utterly repugnant.

Mr. Hasson said he refused to accept the view that the Church was divided.

The synod agreed unanimously that the General Assembly should be urged to ask the Pope directly to intervene to end persecution of Protestant minorities in certain Roman Catholic countries, particularly Colombia and Spain. Asked if the Pope would receive the letter, Mr. Hasson, who put forward the motion, said there was a different spirit in Rome to-day. The new Pope was "open-hearted" and would be ready to hear evidence.

—"The Guardian", 14th October, '59.

[This is a matter which comes up periodically. No one Church has any right to revise the Apostles' Creed or the Nicene Creed, though free to replace them by others. The revision project has always been prominent among "modernists". The English Modern Churchmen's Union made a Creed—excellent in what it affirmed, but remarkable for what it omitted, i.e., the Gospel facts of Our Lord's Incarnate life. Beware of these "revisions"].

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

World Refugee Year

These two excerpts from "The Irish Times" offer matter for thought. We welcome the President's address; an address worthy of the occasion and the man, and we urge readers to do what they can to assist this world-wide appeal for a world-wide need.

The second (though earlier) cutting is a sad reflection on us here. We lived in peace, comfort and plenty all the years that people just as virtuous and blameless as ourselves were suffering the loss of every earthly thing—"bear one another's burdens" is a Gospel rubric which evidently does not apply in Buttevant, Co. Cork.

President Appeals for Refugees

The President, Mr. de Valera, in a broadcast speech from Radio Eireann last night on the World Refugee Year, said that in God's providence we in this country had been spared the miseries of the last war, and he asked people to give in thanksgiving and charity "whatever you can afford to aid those who have experienced these miseries to the full."

Mr. de Valera said that he was speaking on one of the saddest of present-day human problems—the plight of those who, during the last World War and the period of international tension and uncertainty that has followed it,

had been compelled by force to leave their homes and countries. These refugees, in foreign lands and among foreign peoples, with family ties disrupted and without a home, wives separated from husbands, children from parents, exist almost on sufferance.

15,000,000 in Poverty

Some 40,000,000 human beings, nearly ten times the population of the whole of Ireland, had been involved in this terrible catastrophe. A great deal had been done by official and private organisations to lighten their sufferings and bring them relief, but there were still 15,000,000 in poverty and in exile, and at least 2,000,000 desperately in need of immediate and effective assistance.

The President said that the United Nations' Assembly considered the position last December and decided to make an all-out global effort to achieve a final resettlement and rehabilitation of these unhappy people. It was agreed to set aside one year, to be called the World Refugee year, during which all the nations would concentrate attention on this aim and purpose. The year began last June. Up to the present, 60 countries, including our own, were participants.

"I need not attempt to picture for you the intense suffering the refugees have had to endure," said Mr. de Valera. "Those who have read history or followed public events in, say, the last 20 years, must themselves realise what war, devastation, persecution, eviction and hunger mean to the individual and to the families affected. It is sufficient to say that the refugees have had experience of them all."

Millions Still In Camps

He asked his listeners to think of the millions still huddled promiscuously in the camps, the only home that the younger groups in them had ever known, and added: "Is there anyone who is not prepared to play his part in giving these displaced outcasts a normal life and restoring to them their dignity as human beings?"

He said the members of the Irish Red Cross Society had been asked to undertake the collection of subscriptions throughout the country. Their appeal was sponsored by the Government and by the Churches. He went on: "I am speaking to you as President, to add my word to the general appeal. I ask you to do your utmost to make the response proportionate to the need, and worthy of the reputation we have gained as a generous Christian nation."

—(9th November, '59).

Red Cross Branch Not To Collect

The Buttevant branch (Co. Cork) of the Irish Red Cross Society decided at its annual general meeting not to hold a collection in connection with the World Refugee Year on the grounds that the great Powers were the authors of the refugees' misfortunes and should provide fully for their rehabilitation.

The view was expressed that portion of the

—(Continued on p. 11.)

Principal E. L. Williams, M.A., presents . . .

FACTS AND IMPRESSIONS CONCERNING THE CHURCH IN RUSSIA

In "The Vigilant", Melbourne, Sept. '59.

After a brief visit during which we spent one week in each of the countries visited, no member of the delegation would claim to be an authority on the total situation in Russia, Czechoslovakia, and China. We readily recognise the limitations of our experience; but there are facts and impressions from what we saw and were told which we are glad to share.

Hospitality and Programme

In Russia we were received by representatives of the Russian Orthodox Church and the Union of Evangelical Christian Baptist Churches. Accommodation was provided in hotels, and we were accompanied at meals and in all our travels by two Orthodox Priests and an interpreter who was not a churchman. There were often other churchmen who were attached to the party. Hospitality was exceedingly generous, and our programme was conducted with marked efficiency.

We were asked what we wished to see, and our requests were met with the responses: "Your wish is our will"; "It will be arranged." So it was. Consequently, we visited many places of interest, but our primary concern was contact with Churches and Christians. A number of church services were attended, in both Moscow and Leningrad, and one day we went to Zagorsk, about fifty miles out of Moscow, where we attended a service. This is the locality of the ancient monastery of St. Sergius, and is now the centre of a theological seminary and academy. All was interspersed with a barrage of questions and answers.

Church Statistics

No exact statistics on the membership of the Russian Orthodox Church were given, but

it is estimated that there are thirty million members. Other figures are more exact. In round figures there are twenty thousand local congregations or communities, thirty-three thousand clerics and priests, two thousand students, and fifty-five monasteries.

Outside the Orthodox Church, the largest denomination is that of the Union of Evangelical Christian Baptists. These are commonly known simply as Baptists. Their membership is five hundred and forty baptised believers, with a constituency of about three million. They are limited in the number of buildings allowed to them, there being only one in Moscow, where there is a membership of four thousand, five hundred.

In the Trans-Carpathian area there is a community of the Reformed Church stemming from Hungarian Calvinists. There are small numbers of Methodists and Seventh Day Adventists, and a considerable number of Lutherans in the Baltic States.

Church Attendances.

On Thursday in Moscow we attended the Baptist meeting for prayer and Bible study. Each member of the delegation brought a greeting. The language of the hymns was foreign, but the themes and tunes were well known to us: "Bless Be the Tie That Binds", "I Need Thee Every Hour", "What a Friend We have in Jesus", and finally, "God be With You Till We Meet Again", accompanied by waving of handkerchiefs. The building was packed beyond proper capacity, with fifteen hundred people standing in aisles and on stairways.

The following Sunday afternoon we attended a Baptist service in Leningrad. The building was similarly crowded with some fifteen hundred people. When we returned to Moscow on Tuesday, we unexpectedly attended a service at 6 p.m. for the communion of the Lord's Supper at the Baptist Church. They had not been able to accommodate all on the previous Sunday, and the building was packed again with its over-crowd of fifteen hundred people. It was interesting to note that one large loaf was used and broken into small pieces by the deacons during the service. Small individual cups were not used, but a small number of large community cups.

Large numbers were seen in the worship services of Orthodox Churches. Most notable were the seven thousand where we attended a service on Saturday evening in Moscow, and three thousand in a service on Sunday morning in Leningrad.

The age-old emphasis of the Orthodox Church is upon worship, which is conducted with elaborate ritual and liturgy. While we could not understand the language, it appeared to us that there was a simple, sincere, and fervent devotion. This devoutness appeared to us in the priests with whom we had close connection, and found marked expression when one of them said when we were involved in discussion about the Church: "My grandfather was a priest, my father was a priest; I love my Church and would die for it."

A disturbing fact about the worshipping communities was the great preponderance of older people. There were some young people, and notably some young men in uniforms. We were also interested to observe a baptismal service in Leningrad, when about twenty babes were brought by their parents for baptism according to the tradition of the Orthodox Church. We were told that in some churches there are one hundred and fifty to two hundred such baptisms each week. The priests said that great numbers of parents bring their children for baptism, and one of our host priests, who was from the Ukraine, said that practically all parents in the Ukraine bring their children for baptism.

We were impressed by the apparent strength of priests whom we met, and by the measure of youthful leadership we observed. The number of young men between eighteen and thirty offering for the priesthood is beyond the capacity of the training institutions, and competitive entrance examinations are held.

The Position of the Church

Church and State are quite separate. There is no established or State Church. It is clear, however, that the Church is under surveillance of the State, for there is a State Council for Orthodox Belief and also one for other religious beliefs. There is a likeness to the position of the early Church under the Caesars, in that each religious community must be registered.

All land belongs to the State. Church buildings on such land are reserved for the use of the Church with the permission of the State. A group of twenty believers may apply for a church building, and if permission is given by the State Council the Church may build at its own cost. Money is raised by the gifts of church members and by the sale of altar candles and oil, etc. The Church does not repudiate profit for a good cause. Candles costing one rouble (about 2/-) are sold for three roubles.

The Church is allowed to pursue its religious life, but must make no direct excursions into

politics. The Church, as the Church, makes no pronouncements on issues outside of its own life. It is left for individual believers to try to bring their influence to bear in the total life of the community. Our impression would be that the Church cannot exercise a prophetic ministry in the sense of declaring the whole council of God in its radical application to the whole of life. When we make such a critical judgment we do well to ask at the same time to what extent any Church anywhere in the world would have complete freedom to pursue a completely prophetic ministry. However, our measure of freedom is something for which we should humbly give thanks.

The religious life of the Church in Russia is confined to worship, teaching, and preaching, within limits. These ministries may be exercised in the church buildings, and priests may also go to the homes of believers to teach, and go to homes to give counsel where they are invited. All are free to attend churches, and others may gather in homes of believers. It is significant to observe that the initiative must be taken by the people in applying for the erection of a church building, in opening their homes for teaching, and in inviting a priest to give counsel. Church publications may be distributed to worshippers or sent to subscribers through the post. The Church is there for those who want it. Those who are not baptised in infancy may not be baptised until eighteen years of age. Within these limitations the Church is free to pursue its religious life, and individuals are free to ally themselves with Christ and the Church.

People are not allowed to belittle believers and the priesthood. As we moved about in the general community on railway stations, in trains and shops, and on the street there appeared to be respect for the priests who were our companions. Atheistic propaganda is not allowed within the precincts of a church building.

This does not mean that Communism has given up its anti-religious philosophy and its propagation of atheism. As evidence we culled a notice from Moscow News of 4th July, published in English. It was headed, Science and Religion, and noted that in September the first issue of a magazine under the above title would appear. Part of the notice read: "It will carry articles subjecting religious ideologies to critical analysis, others devoted to the overcoming of religious prejudices, to the history and theory of scientific atheism, and to methods of carrying on atheistic propaganda, etc."

There are six million members of the Communist Party, and eleven million members of the Komsomol (Young Communists' League), which consists of those between the ages of seventeen and twenty-five years. No Christians are members of these organisations. Christians are not excluded by the organisations, but they do not choose to be included. It is perfectly clear that Christians, even if they accept the socialistic programme of Communism, recognise the basic contradiction between the philosophy of Communism and Christianity. They see that Christianity cannot be identified with Communism in its entirety in the same way as we see that it cannot be identified with Capitalism in its entirety.

The fact is clear that the Church exists in Russia. It is reasonable to assume that the State has discovered that religion does not easily and inevitably wither away. Indeed, maybe it is like a nail; the harder you hit it, the further you drive it in.

With all its faults and limitations, the Church has proved, and continues to prove, the religious philosophy expressed by Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it" (Acts 5:38-39).

Our Christian faith commits us to bear witness to God in Christ under whatever system we have to live out our lives. By that same faith we are committed to reach out hands of fellowship to our brethren in all lands. This we have sought to do, and are confirmed in the conviction that this is what we ought to continue to do.

THE MEANING OF PROTESTANTISM

I. Protestantism must teach its own people and everybody else what it stands for.

We are not matching the efforts of the Roman Catholics in that respect, either in the press or on the air—or in the moving pictures, not even in our own churches. One part of the responsibility here lies with the several councils and federations of Protestant churches; yet, our various denominations belong to those councils and are responsible for initiating the necessary action. Each and every one of our churches is responsible for the instruction of his own household. There is no weapon so powerful as information, especially when that information embodies the sublime truth we believe ourselves to possess.

II. We must win more and more converts to the Christian faith.

Roman Catholicism depends for its growth almost entirely upon the cradle. That is why it is so implacably hostile to birth control. Protestants suffer from a diminishing birth rate. Yet, we are in theory intensely evangelical; we believe in a "gathered" church, a church made up of converts won out of the world. But the "old line" denominations are failing of their duty at that very point.

And just there the so-called "small sects" enter the picture again, only in a different role from that played in Europe of the XVIth and XVIIth centuries. They are winning converts; they are doing more than any others to make sure that Protestantism holds its own in the census reports. In that respect they are putting the "old line" denominations to shame.

Our Lord once said, "To him that hath shall be given." Surely there is no better illustration of that principle than would be found in a Protestant policy of triumph by evangelism. Incidentally, that is precisely what has been happening in the southern part of the United States for more than a century. Southern Baptists in particular, but Southern Methodists also in somewhat slighter degree, have simply won the south for Protestantism by evangelistic effort.

III. Protestant churches must accept their responsibility for the social betterment of humanity.

I need not tell you that all over the world the mind of mankind is in a ferment of discontent with life as it is, especially insofar as life is affected by questions of race, standards of living, and that type of social problem which might be called "delinquency", whether juvenile or adult. Up until now Protestants have done practically nothing about such problems except to preach the Gospel and that has been tremendously important, but millions of those who most need the Gospel never darken the door of a church. Civic authorities everywhere are not only alert but actively engaged in the endeavour to cope with social problems, especially within the large cities, but whatever the fine quality of their work they make no pretence of importing the power of the grace of God into social service. Only when a church attacks a social problem can that be done and with a few pathetically puny exceptions the only one attempting to do so is the Roman Catholic Church.

Lately a committee of Baptists interviewed the Registrar of the School of Social Service in

Toronto about enrolling one of our ministers for training there and was greeted with praise because Baptists are awaking to a sense of their duties and opportunities. The committee was told that Roman Catholics by the score are being trained for social service, whereas hardly a Protestant worker can be found in training for service within a religious context.

Speaking of Baptists, there was a great man amongst us a few years ago who became famous for a saying about the primitive Christians. He said that they triumphed over the Roman Empire because they out-thought, out-lived, and out-died the pagans round about them. That, as I see it, is the only hope for the survival of Protestantism, and what an honorable survival that will be.

—(Dr. H. N. Parker, Divinity School, Hamilton, Ontario, in "The Sentinel", September, '59).

THE STORY OF A PRIEST

THE REVD. FR. JUAN E. ROLDAN

Fr. Juan Roldan is an instance of conversion in face of great difficulties. It is comparatively easy for a Roman Catholic priest to become and continue an evangelical Christian in the British Isles—we are acquainted with three Church of England clergymen who some years ago were in the priesthood in Italy. In England they can follow the path according to truth and conscience—Had they tried to be evangelical Christian pastors in Italy under the Lateran treaty and Concordat they would have found it well-nigh impossible. It is easy indeed to leave the ministry of the Church of Rome in the United States of America and to follow another religious or secular mode of life. Great numbers have done so, and in the free atmosphere of Anglo-Saxon democracy the adoption of a new way of life is open to all.

But it is a different matter in states where the Roman Catholic Church is in the ascendant and separation from it is accounted a crime. In Latin America or Spain the man who gives up a ministry he can no longer conscientiously uphold is in grave difficulties. His motives are misrepresented and his character blackened, and his prospects impeded.

Fr. Roldan belonged to Colombia, South America. One day he was visiting a colleague in a small town. During the time he was in the town an itinerant colporteur from the United States arrived and began distributing

Christian literature and portions of Holy Scripture. Fr. Roldan's friend, the local priest, directed the village policeman to collect all the booklets, etc., handed round by the colporteur, including Bibles, and had them piled up in the square. When the policeman had more or less finished his task the priest set fire to the pile and warned the by-standers that if they did not destroy all such literature they would themselves burn forever. No doubt this is (or was) a commonplace threat calculated to frighten the simple and uneducated, but it had a deep effect on Fr. Roldan. It brought him to a decision. We may well suppose that his faith had been wavering for some time, and that it did not take a great deal to overthrow it. He was fifty years of age, and at fifty few men are likely to go into the wilderness. We have met middle-aged Roman Catholic clergymen who had quietly come round to convictions which made them liberal rather than Roman, but at their age they were not prepared to face a new world which had little welcome or use for them. In fact the problem of adaptation is a very serious one.

Fr. Roldan gave up his ministry as a priest and took to school-teaching (whether a former priest could do this to-day in Colombia we cannot tell). Later he married and reared a family. He was exemplary in conduct, and his Christian witness was widely respected.

After some thirty years in the evangelical faith Juan Roldan, aged 82, fell ill in 1945. Many efforts were made to secure a death-bed recantation though he was regularly ministered to by his own Protestant pastor. He died firmly holding to the evangelical faith though after he had lost consciousness his house was almost forcibly entered by the local mayor and some policemen and a priest who administered the last rites. A North American Presbyterian missionary was present at this but unable to intervene. He was able to say that Juan Roldan was not conscious of what was being done.

Later, the family and friends were not permitted to bury Roldan in the non-Roman Catholic burying ground. His remains were forcibly taken from them and interred with Roman Catholic rites.

This closing episode is unimportant but the history of Roldan shows that the Church never gave up its purpose to regain him alive or dead. The claim that he recanted before death was enough for the purpose of prestige and propaganda. Thus in South America and many Latin countries the real convert has need of a special measure of perseverance and an abiding confidence that God is with him.

Registered at Stationer's Hall.

THE CATHOLIC.

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All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

ROME STATISTICAL.

How many Christians are there in the world? How many Roman Catholics are there? How many Protestants?

These questions are more interesting than important. There must necessarily be a great difference between the number of nominal Christians and the number of real ones—the first figure may be vaguely computed by the statisticians: the second is known only to God.

The number of Protestants is also problematical. Are we to class as Protestants all non-Roman Catholics? Are we to say Protestants are professing Christians, who admit no allegiance to Rome? In this case we will be bound to include the Eastern Orthodox and other similar churches which in fact have never been Roman or Protestant; and this immediately shows our definition to be wrong.

Again, if we define Protestants as professing Christians who are separate from Rome we may be including people and creeds which have no place, and ought to have no place, in historic Protestantism. No real Protestant in the positive historic sense of the term, will accept being put in the same category as Christian

Scientists, Seventh Day Adventists, 'Witnesses', Swedenborgians, Christadelphians, Unitarians, and such like.

How then shall we define Protestants? First, by affirmations, not denials. By affirming the ancient Creeds; by affirming that they are based on God's Word; by affirming God's Word as the Rule of Faith; by declaring the truths of the Gospel, i.e. evangelical witness. Secondly, by acceptance of the doctrines of the Reformed Confessions of Faith of the Reformation period. Thirdly (a long way after); by the negative position of repudiating the additions to the ancient Creeds, made by the late Middle Ages and defined by the Roman Council of Trent and later developments, and by rejecting the claims of the Bishops of Rome to authority over all souls and bodies. This is "Papal supremacy", which we disown. We also disown the dogma of Infallibility.

* * *

By this definition of Protestantism we exclude false developments of the Christian faith whether they be developments into contemporary Roman Catholicism, or developments into extravagances of thought and interpretation arising out of a Protestant environment. We want no vagaries of human speculation: no hallucinations masquerading as revelations (as, for example, in Swedenborg): no figments of human self-conceit or megalomania.

How shall we secure this, and avoid the natural reproach that these things, on the Protestant side, are the natural results of overthrowing the authority of the Church? We reply, that God's Word written, neither added to nor subtracted from, is the authentic divinely-sealed Christian tradition and we interpret it as it interprets itself, and as it was understood in the first age of the Church.

That primitive understanding our fathers recaptured at the time of the Reformation. They invented no new doctrines, and they created no new faith or religion. We are safe from human inventions if we keep to the Word.

* * *

We frankly admit our inability to estimate the number of responsible evangelical Protestants in the world to-day. Like the number of Christians generally, it must be less than the Census forms suggest.

* * *

Are we to be apprehensive over this? No. We regret it, but it causes no alarm, for there has never been any assurance that there must be an overwhelming evangelical Christian majority before the end of the age. The rise and fall of statistics in such an issue means nothing at all.

The Bible never tells us that majorities must be right. To be out of step on the parade ground is no doubt improper—there we must recognise that to be odd-men-out is a mistake. But the Kingdom of Heaven is not a parade ground, and in it a minority of one may be right, and the rest quite wrong.

* * *

We write this because it seems to us deeply misleading to say that, for instance, France has 50,000,000 inhabitants: of these 1,500,000 are Protestants, and therefore 48,500,000 are Roman Catholics; or to say that Great Britain has 50,000,000 inhabitants, and when you deduct from this figure the ascertained numbers of Dissenters, Roman Catholics and Jews etc., the result gives you the number of members of the Church of England.

To claim between four and five hundred millions of the world's inhabitants as Roman Catholics is a similar sort of claim, for it is based on no serious examination of statistics of real conviction.

* * *

World statistics in any subject are but estimates; and the rate of increase of population does not march parallel with the statistics for any religion. If China claims 600,000,000 Communists because the government of this number of people is Communist we see at once how unreliable such claims are. If it is claimed that South America is a Roman Catholic Continent because in older days it was owned by Spain and Portugal in their Roman Catholic heyday we can show that such a claim is well-nigh meaningless, because the Church itself does not even provide for the religious needs of that Continent.

How do we know that? We know it from the statements made from Roman Catholic sources, as well as from the information available from Protestant sources.

This is part of the largest problem of assessing the numerical strength of Rome in the twentieth century. The problem was recently discussed in a very informative article in "The Leader" Dublin, by the Revd. M. O'Carroll, C.S.Sp. Fr. O'Carroll has been objective and painstaking, and with full acknowledgment we beg to quote a little from him.

The total world population as given by the United Nations Organisation is 2800,000,000. But who can tell? North America and Europe may be fairly accurately estimated, but Africa and Asia cannot. The figure is, in spite of the query, the best we have.

In relation to this world figure Fr. O'Carroll quotes two Roman Catholic estimates of Roman Catholic adherents—one in 1955 of 480,000,000,

and one in 1959 of 520,000,000. He asks "has there been an increase of 40,000,000 in four years?"

The Continent of Africa is examined. The 1955 figure for Roman Catholics in Africa was stated to be 21,000,000. The figure given in 1959 is 26,000,000. Fr. O'Carroll asks if the increase is really over 5,000,000 in four years—he adds that the previous figure for increase was given at some $\frac{3}{4}$ million per year, and wonders if it has suddenly jumped to over a million.

From our point of view we see no need to suggest that any such figures are deliberately misleading. We believe that the spirit of optimism plays its part, and also that significant increases in certain localities tend to be made continent-wide by multiplication. If the estimated total population in twenty five years has increased by x it is easy to assume that the Roman Catholic population has grown by x too. The natural growth of the family is a factor to be considered—taking it into account, we need not assume that increases are due to conversions from heathenism or Islam solely. The sad thing about Central Africa, South of Sudan and Sahara is the steady advance of Islam. We agree that Islam is better far than African fetishism or demon-worship, or paganism—but Islam is not the Gospel, and the challenge of Africa, pagan or Islamic remains.

We should never rest content and complacent in our domestic wellbeing and spiritual ease. We hope the days are long past in which it could be told to a young man anxious to evangelise the heathen that he had better stay at home and study the Bible. Such ignorant and contemptuous advice overlooked the fact that the study of the Bible must make plain the Christian's duty of going into all the world to preach the Gospel to all mankind.

Equally ignorant and equally fallacious was the statement to a would-be-missionary—"if God wants the conversion of the heathen He can do it without your assistance". No man has the right to employ that "if": God has told us, not what He wants, but what we are to do.

* * *

Fr. O'Carroll's article brings us to South America, and he says that the Latin American Council of Bishops reported fairly recently that less than 10% of Latin American women practice their religion, and little more than 3% of the men. By practising their religion we understand regular attendance at Mass and at least annual attendance at the confessional and receiving of Holy Communion.

The average percentage of practising Roman Catholics in South America and Central America is around 6%. It is claimed by statistics however, that in those lands there are over 150,000,000

Roman Catholics. Fr. O'Carroll asks "how can we know that the others are even baptised?" if only 6% practise their religion. Here again is the problem of statistics. They are quantitative, not qualitative; and it is apparently not possible to do more than to estimate the entire population of Central and South America and the Carribean, and after very minor deductions, to say that they are all Roman Catholics.

It should be added that Fr. O'Carroll has been reliably informed that despite general laxity and indifference parents usually make a point of having infants baptised. This being so, the Roman Catholic habit of reckoning all baptised as their's for ever will justify impressive statistics.

* * *

Reverting to France of which we wrote at the outset, Fr. O'Carroll recalls that the Archbishop of Paris, Cardinal Feltin, said that not more than 10% of his flock practised their religion, and made the bare minimum of observance—Mass on Sunday and Communion at Easter. Authors of a book on "France Pays de Mission" ask if it is not true that over 9,000,000 urban citizens of the industrial classes have not been baptised.

Proportionably this may be true of other nominally Roman Catholic European lands. We believe that Italy is far from being wholeheartedly Roman Catholic. In fact, it has (or is said to have) the largest Communist party in Western Europe. Belgium has a large percentage of indifference, and even Spain and Portugal where the Church is stronger than in most places, show very discouraging figures.

* * *

The situation of Roman Catholic peoples within the Iron Curtain is naturally unknown to us. Before the Hungarian rising of 1957 we regularly received a Government sponsored bulletin of the Roman Catholic Church in Hungary. Its tone was optimistic, and suggested that all was well and secure. This was propaganda. It no longer comes our way.

Probably Czechoslovakia is much the same. Where the Church is on suffrance large numbers will desert it. It cannot be an advantage to the temporal interests of any citizen to proclaim loyalty to any sort of Christianity. But we have no information on which to build even momentary conclusions.

What we learn from the article we have quoted is to distrust global statistics. We believe that the machinery does not exist, so far, to furnish us with accurate numbers of any world-wide creed. Still less can we be supplied with numbers for non-Christian religions.

Fr. O'Carroll gives us something to ponder over when he tells us that "Christians of all

denominations are less than one third of the human race." His own co-religionists are less than one fifth of the world population—"world statistics are racing ahead of us". That sentence affects all of us, especially when we link it with an earlier one—"the global increase of Islam, probably the dominant statistical fact of the age." Thirty years ago it was commonplace to say that Islam, rivetted to an inflexible creed and an iron-clad social system could not be adapted to the modern world, and must progressively weaken. To-day Fr. O'Carroll reminds us that in the last forty years Roman Catholicism in the world increased by only eighty millions, while Islam added a hundred and fifty millions to their creed.

In face of this we return to the point he made earlier, that real Christians cannot be enumerated by statistics. That the people of God are known to Him alone is, we believe a plain truth of His revealed Word. The plans of the future are His. Christianity as a group of systems may rise or sink, but the faith of God's elect is imperishable, and is to be found within all systems bearing the Christian name.

AN EARLY PURITAN BISHOP

MYLES COVERDALE

By The Rev. C. Sydney Carter, M.A., DD.,
F.R.Hist.S.

Myles Coverdale was born near Middleham in the North Riding of Yorkshire in 1485, and at a suitable age he was sent to the Augustine's monastery at Cambridge, of which the celebrated Dr. Robert Barnes, later executed for "heresy", was Prior. He was admitted to Priest's Orders in 1514 and took the degree of B.C.L. at Cambridge in 1531 and later received the degree of D.D. at Tübingen in 1540. In 1535 he published his translation of the whole Bible on which he had been engaged for several years. It was published at Zürich and probably never received Henry VIII's sanction. Apparently from the reading of "Wycliffe's Wicket" Coverdale had embraced the view that the blessed Sacrament was only a remembrance of Christ's Body. About the same time he preached against the worshipping of images in the church and taught that confession of sins to a priest was not obligatory or really necessary. In 1537 two other editions of Coverdale's Bible were published by a bookseller in Southwark. In the same year Tyndale's translation of the Scriptures appeared as far as the end of Chronicles and Jonah. The rest of the Old Testament was supplied by Coverdale's separate translation, of which he published a new edition

in Paris in 1538, and in London in 1539. Apparently after the execution of his friend Cromwell in 1540, Coverdale left England for Germany, where he resided first at Tübingen and later at Bergzabern in the duchy of Deuxponts, where he kept a school and had a pastoral charge on account of his knowledge of German. It was at this time that Coverdale married Elizabeth Macheson, a Scotswoman, who was a great comfort to him. Richard Hilles referred to Coverdale at this time in a letter to Henry Bullinger as "one who is very dear and honorably esteemed by all ministers of the Word. He is anxious for the Truth and inflamed with zeal for obeying the will of God." In dealing with the resurrection of the body, Coverdale quotes St. Paul to show that through God's grace and power it will be made immortal and incorruptible.

He carefully examines St. Augustine's and St. Jerome's teaching on the resurrection body, which he endorses. He declares that a glorified body will be spiritual and have the substance of flesh like Christ's. It will be one purged and cleansed from all frailty and vileness. He believes that the bodies of unbelievers will also rise again in accordance with Isaiah's prophecy in ch. lxxvi. 24, where we read of "the carcases of men who have transgressed against Me"—that "their worm shall not die, neither shall their fire be quenched".

About the year 1554 Coverdale wrote a very searching and faithful message to the Gospel adherents in England at this time. It was an exhortation on carrying Christ's Cross. He reminded his readers that affliction and persecution is no strange thing to God's children who are "citizens of heaven, and if they shrink not, but go on forward", all the power of their enemies will not overcome them. The Papists, he says, "are puffed up against poor Christ and His people. But when God hath tried His children and made them like His Christ, He will come with the blast of a trumpet and we shall be caught up in the clouds to meet Him in the air. Let us consider the shortness of this present time wherein we suffer and that the assaults of our enemies will in no point be able to prevail against our faith, and remember that no cross can come upon any of us without the consent of our heavenly Father."

He declares that the Romish doctrine of transubstantiation of Christ's real and carnal presence is a manifest lie, and unknown to the Catholic Church for 900 years after Christ's Ascension. "Away with their abominable doctrine that the sacrifice of the Mass is the principal means to apply Christ's death to the quick and dead."

On Coverdale's return to England in Edward VI's reign, he was appointed a King's Chaplain

and joined Cranmer and other bishops on a commission against "Ana-baptists and other like sectaries", who did "not administer the sacraments according to the Prayer Book". In 1550 Coverdale issued a new edition of his Bible which was re-issued in 1553. On August 30th, 1551, he was consecrated as Bishop of Exeter, and put on the Commission for the reform of Ecclesiastical laws. On the death of Edward VI Coverdale was deprived of his bishopric and summoned to the Council at Richmond. But he had married the sister of the Chaplain to the King of Denmark, who was a great favourite of the King, and who personally interceded with Queen Mary for Coverdale's safety, so that in February 1558 an order was made by the Queen to release him. Coverdale retired to Denmark and was appointed as preacher to the exiles at Wesel, and later to his former charge at Bergzabern, on September 15th, 1555, where during his first exile he had been master of a school, and also in 1543 minister of a church. His writings were, of course, proscribed in England, with the works of other faithful Reformers like Cranmer and Latimer.

Coverdale, when in exile, published at full length the "Order of the Church in Denmark and many places in Germany for observance of the Lord's Supper, Baptism and Marriage". "The Sunday morning Communion starts at 7 or 8 o'clock and the chief Curate exhorts the congregation to call upon the Holy Spirit, and they all sing the Veni Creator Spiritus and a sermon follows, and then the priest pronounces the forgiveness of sins to the penitent. This is followed by a fairly long exhortation and the rehearsal of the Words of Institution and a thanksgiving psalm for this 'blessed sacrament' and then the communicants come with great reverence to the Lord's Table where they receive the elements kneeling. Then one of the ministers concludes the service with prayers of thanksgiving."

In 1558 Coverdale was at Geneva and joined in a letter with other exiles for peace and an amicable settlement on their return to England. Coverdale returned from this second Exile with definite Puritan scruples which he had imbibed while abroad. Thus he refused to wear the "Habits", which the cap and surplice were styled. On December 17th, 1558, when he assisted Bishops Barlow, Scory and Hodgkin at the consecration of Matthew Parker as Archbishop of Canterbury he was habited only in a black Geneva gown. He was recommended by Bishop Grindal to Secretary Cecil for the See of Llandaff. But he refused this preferment although he never renounced his episcopal status. As an illustration of his Puritan views at this time Coverdale, in conjunction with the Puritans

Humphrey and Sampson, complained to Beza that "the surplice and cope are now retained, although the cope was never ordered or enforced for parish clergy at this time or later on. His Writings, which are published in the two volumes of the Parker Society's Works, are only partly original and partly translations, and were not published before 1535. One of the earliest and possibly the best—the "Old Faith"—is a translation of Bullinger's treatise. Many of his Writings were probably destroyed in Queen Mary's reign, but his translation of the Scriptures is original. His biographer well says that "whatever different opinions may prevail regarding Coverdale, when we consider his character in all its different bearings, and above all his labours in connection with the Scriptures in English, the name of Coverdale must always be mentioned with veneration and respect" (xix, Vol. 2). He died in February 1569 at the age of eighty-one.

—In "The Church Gazette", Oct. '59.

MANIFOLD TEMPTATION

If ever there was a period of trials, difficulties and frustrations, it is today in multiform. Temptations are nothing new. Ever since the creation of man, temptations were there, but often changed their form.

The scattered Jewish Christians had a very hard time, even in apostolic days, and to them St. Peter writes a note of comfort—ye Jewish believers and suffering saints, ye have lost everything for Christ's sake and sustain manifold suffering, wherefore remember not all is lost, there is an inheritance reserved for you in heaven, for you "who are kept by the power of God through faith unto salvation ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold temptations: that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ" I Peter i, 1-7.

They have lost their possessions for the faith in Christ, but their recompense is incomparable. The trial of their faith was much more precious than gold, though it may be tested as by fire, it will come right at the appearing of Jesus Christ, it will be pure and worthy of praise and honour and glory. Those who suffer for Christ's sake know something of the joy of His salvation. It is the hungry man that knows the value of a good meal. Those that are overfed have not got the capacity to enjoy anything no matter how good.

St. Peter reminds these suffering, struggling saints—ye are not alone, the maintenance of your faith does not depend on your little energy,

ye are "Kept by the power of God." "Kept," what a wonderful word! A fact which we believers are prone to forget and overlook, that in our manifold testings we are not left alone to face them and solve our manifold problems; we are kept by the most mighty power of God, and therefore cannot go under. We are allowed to enter the manifold temptations that we may gain overcoming experience. "He was tempted in all points as we are," and overcame. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" I Cor. x. 13. Our link with the power of God is faith, full confidence in God that in spite of our weakness He will not let us down. The objective is salvation that will finally "be revealed in the last time."

Ever since the prophetic message began to reveal the coming of the Messiah, Jews believed that the term "the last days" meant the days of King Messiah. St. Peter had only to mention to these Jewish believers "the last time" and they perfectly understood the second coming of the Lord Jesus Christ. And though this was and continues to be the great source of hope and joy of believers, nevertheless there is the present to be taken into consideration. "Though now for a season." At best or at worst the present is only a short season, "yet a little while, and He that shall come will come, and will not tarry," writes St. Paul to the Hebrew Christians, Heb. x. 37. For a little while if need be, and what a great need! Possibly some of us do not appreciate that there is a need for our faith to be tested, and yet the Word of God is clear, "we must through much testing enter into the Kingdom of God" Acts xiv. 22. "Shall testing separate us from the love of Christ?" "Nay, we are more than overcomers through Him that loveth us."

"Ye are in heaviness through manifold temptations." That the temptations of the saints are manifold, we need only look at Heb. xi to realise the truth of the statement. Why God allows His saints to be severely tested, it is permitted in the manifold wisdom of God, Eph. iii. 10, though we cannot see now, we shall know at the last time the wonderful wisdom of God. It is by no means easy to understand the working of providence. Thus, for instance, some workers are engaged in a most wonderful enterprise for God, revival is imminent, and they are about to witness a mighty outpouring of the Spirit of God, and suddenly the whole movement is arrested and brought to a complete standstill! Why? Others plough a lonely furrow for years, and see nothing but toil and sweat, full of frustration and no results. Why? Some traverse a smooth path,

seldom, if ever, are called upon to face difficulties, whilst other saints of God endure bitter opposition and have to fight their way! Why? Some promising young life suddenly cut down; others are called upon to endure pain or physical disabilities that cause anxiety to loved ones, loneliness and watchfulness are only some of the manifold testings that are difficult to understand, but in it all "Kept by the power of God." Kept in adversity or our faith would fail, kept in prosperity lest the frailty of the flesh would get the credit. But viewing it all in the light of the Holy Spirit, what are the sufferings of the present time to be compared with the glory that shall be revealed in us. "Kept by the power of God" all the way, and ultimately, when God's refining process will be completed, we shall share in the glory that shall be revealed at His appearing.

—In "Immanuel's Witness", Dec., '59.

PASSING EVENTS—*cont'd. from p. 2.*

money being spent by the same world Powers in preparation for the next war could be diverted for the purpose. Ireland had her own problems and her recent experience of refugees was none too happy.

The Very Rev. T. F. Canon Murphy, P.P., chairman, presided, and the treasurer, Mr. Richard Nagle, reported a satisfactory financial position.

—(7th November, '59).

* * *

AUSTRALIA

Roman Catholic Drive for Converts

We have already drawn attention to the growth and development of the Roman Catholic Church in Australia as outlined by Prof. Webb in his lectures at the Melbourne University on the Church and the State. We now draw attention to the creation of an Apostolate for the conversion of non-Roman Catholics.

According to the "Catholic Weekly", of Sydney, and the Roman Catholic Tribune, of Melbourne, this campaign was launched in Sydney by a series of paid advertisement in the "Sydney Sun-Herald".

They claim that a million Australians will read over the weekend and learn the truth about the Roman Catholic Church. They are jubilant about the results and claim that they averaged 80 enquiries a day from the advertisement the first three days.

There is little doubt that this campaign will serve as a challenge to the Protestant community and create a demand for similar action

to be taken by Protestant leaders and Church organisations.

Already a meeting has been held at the headquarters of the Victorian Protestant Federation which was attended by representatives of Protestant organisations from all States, excepting Western Australia. Twelve organisations were represented and there was formed an Australian Protestant Council, to take effective action to meet this and other challenges from the Roman Catholic Church.

Among the subjects discussed were Immigration, Government Grants to Denominational Schools, Mixed Marriages, and the publishing and wide circulation of Protestant literature.

One important decision was the need to institute a Reformation Sunday, to be held throughout Australia on the last Sunday in October.

Effective action can only be achieved through the leaders of the Protestant churches and the churches themselves becoming the channels for literature of a positive nature being prepared and distributed to the Protestant community. The urgent need is for such literature being made available.

—("The Vigilant", Melbourne, 14th August, '59).

[We are familiar in these islands with similar projects: newspapers carry advertisements inviting Protestants, etc., to write for information about Roman Catholicism, and enquiries are answered by supplies of lessons on Roman Catholic teaching.

In addition, a fair amount of visiting of Protestants is carried on by Roman Catholic organisations. In Dublin this is a common experience. Further, in Dublin and elsewhere, lectures specially for "non-Catholics" are given; gatherings are held in prominent hotels, and Sunday excursions are organised for "non-Catholics" to convents where they see the Service of Mass, are entertained to lunch and tea, and are given explanatory talks. The Protestant should take the initiative with these visitors and instruct them. They are usually quite confused in their thinking, and some plain reminders of the teaching of Holy Scripture are useful].

* * *

GERMAN PROTESTANTISM

Germany's Population 60 Per Cent. Protestant

A recent dispatch from Hanover, Germany, states:

Sixty per cent. of the total population in East and West Germany are Protestants, 35 per cent. Roman Catholics, and five per cent. belong to other religious groups or profess to

no creed, according to Dr. Paul Zieger, head of the statistical office of the Evangelical Church in Germany (EKID).

In West Germany, the population of Protestants, Roman Catholics, and religiously unaffiliated is 51, 45 and four per cent. respectively, according to the latest census in 1950. In the Soviet Zone the figures are Protestants 82 per cent., R.C.'s 11 per cent. and unaffiliated 7 per cent.

Addressing a meeting of journalists, Dr. Zieger said there has been a slight shift in West Germany in favour of Protestants in recent years due to the large-scale influx of refugees from the Soviet Zone, of whom about 77 per cent. are Protestants.

He disclosed that every fourth marriage concluded in West Germany is a mixed marriage between Protestant and Roman Catholic partners, with 75 per cent. of the children from such marriages taking the faith of the mother.

—("The Sentinel", Toronto, Sept., '59).

* * *

Union With Rome?

A Roman Catholic journal tells us that in June of this year a discussion, which lasted for three days, was held between Roman Catholic and Rhineland Protestant Church theologians. The subject discussed was "The Coming Council and Christian Unity". This is only one example of the great change which has taken place since the end of the war. At the root of the change was the coming of the Nazis, and the atrocities they committed. The result was a great mixing of the population. Millions of refugees were driven over the eastern boundaries of Germany, while four million Roman Catholics have settled down in areas which not so long ago were predominantly Protestant. This mix-up of people, says this Roman Catholic writer, has helped to break down prejudices and "inherited hostility". The result is not one but many meetings, all of them dealing with this question of Christian disunion.

A Help to Unity

"One result of this closer contact is that old-style polemics are going out of fashion. German Catholic writers are no longer content to point out the dogmatic and moral defects of Luther and the Reformers, but attempt a much more positive appreciation, and admit, too, the large share of blame which Catholics must bear for the Reformation, and their consequent duty of atoning for it. As far as Catholic writers are concerned, atonement exists in the heroic patience which they must exercise in trying to understand and appreciate, the bewildering meanderings of many of the Protestant

theologians, and resisting the temptation to write off all Protestants as obstinate heretics with whom discussion is useless. There are many indications that discussion is far from useless."

—("The Bulwark", Edinburgh, Nov., '59).

[We have often said here that no discussion of union with Rome ought to be carried on unless fundamental issues of truth are in the forefront. We want no bargaining on the Protestant side; and Rome, it is clear, will not compromise on her claims. Unity is not a matter of organisation, Orders, or Liturgy; it is a matter of **truth**. We can never surrender that].

* * *

Vatican drops Proposed Talks

"The Times" correspondent in Rome reported that the Vatican had washed its hands of two projected meetings, one with Eastern Orthodox theologians in Vienna, and another with Protestant scholars at Assisi. Unofficial reports suggest that the proposed discussions have been abandoned because of "unwarranted hopes and mistaken interpretations of what the organizers of the two meetings had in mind". It was early in September last that the Vatican gave official news of the project, stating that ten theologians from each side would take part. Evangelicals of all denominations will learn of the abandonment without regret, for it is apparent to all who have eyes to see that however much the Papacy may desire to promote unity, it is prepared to concede nothing that is vital. Reunion with Rome, as things are, could mean nothing short of complete surrender to Papal claims, both doctrinal and ecclesiastical. It is, perhaps, a good thing that the Vatican makes no attempt to conceal that fact. What is surprising is that some leaders in the Reformed Churches turn a blind eye to it. —"The Christian", 30th Oct. '59.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The Reformed Church in Ireland

What is the mission of the Reformed Church in Ireland to-day? Surely it is to seek and save the lost! The tragedy of the Church is that too often it is seeking to save itself, to maintain its existence and to hold on to what it has. In seeking to save its life, it may lose it. The Church must reach out. It must carry its Gospel outside its beautiful walls into the highways and byways.

The whole spiritual situation in Ireland could be changed if men and women, with a burden on their souls to reach others, would go forth to adventure for Christ, as the early Christians did. The Christian Church in India is doing it and it is a thrill to hear how with their literature campaigns and by other means the Church there, though only a very small fraction of the total population, is going out boldly and proclaiming the Gospel of Jesus Christ.

Recently there returned to Ireland Father Patrick Peyton, the Rosary priest, who is travelling throughout the world organising a campaign for the worship of the Rosary. He had just concluded a crusade in the Diocese of Brugge, Belgium. He left behind him 60,000 men who were dedicated to making a door-to-door pilgrimage to reach 360,000 families.

Though one does not agree with the object of the crusade nothing but respect can be given to a body of men so sincere and enthusiastic concerning their faith and the propagation of it.

If 60,000 members of the Reformed faith in Ireland had the same enthusiasm to go out to take their faith to the people around about them, and were to commence a door-to-door pilgrimage, what an impact that would have upon the community.

Here is a challenge to the Reformed Church in Ireland.

—(The Revd. Rupert Gibson in "The Christian Irishman", October, '59).

* * *

Reception of T.C.D. Group Criticised

Criticism of a reception to be given to a group from Trinity College, Dublin, by the Lord Mayor of Cork when they visit the city on Friday, was voiced at a meeting of Cork Corporation.

The Lord Mayor, Senator Mrs. Dowdall, told the meeting: "I have no apology to offer to the members of the Corporation or to any outside persons for what I do."

The party is coming to Cork on a campaign to raise funds for the college library.

The question was raised by Mr. D. P. Kelliher, who said he felt it was an inopportune time for the Corporation to give a civic reception to an outside university, while the local university was starving.

Oldest University

When the Lord Mayor ruled out discussion she said that as Lord Mayor, she intended, with God's help, "to carry out her duties, using her own judgement and ability."

"A group of distinguished persons from the oldest Irish university is coming to this city on Friday and it will be my proud privilege to receive them in the City Hall. That is not a civic reception by the Corporation," said Senator Dowdall.

"As Lord Mayor, I understand that I am not obliged to consult with members of the Corporation or any persons outside on whom I may receive."

—("Irish Press", 16th July, '59).

* * *

India Still Needs Missionaries

In view of ideas which are entertained in some quarters, at home and elsewhere, it is all to the good that an Indian Church leader has declared that his country and others still need missionaries from the West. Bishop Manikam of the Lutheran Church, is quoted in the "C.M.S. News-Letter"

as saying: "A new myth of to-day is that since the Younger Churches have come into existence, the task of winning the non-Christian world to Christ had better be left to them". After thanking God for the reality of the Church in Asian and African lands, he goes on to remind Western Christians how relatively small these Churches are, and of their burden of illiteracy. "With these handicaps," Bishop Manikam continues, "these Churches of Asia and Africa have not yet out-thought or out-lived the non-Christian faiths. Stubborn problems that defy solution still remain; the iron curtain of Islam, the impenetrability of Buddhism, and the impregnable fortress of Higher Hinduism. To talk therefore glibly that these Churches in Asia and Africa had better evangelize their nations without the help of their partners from abroad is not realistic thinking."

—"The Christian", 9th Oct. '59.

* * *

Italy.—Baptist Pastor Imprisoned

It was reported last weekend that an Italian Baptist minister of the name of Donato Crotarolo, has been sentenced to fifteen days' imprisonment for "contempt" of the Roman Catholic religion. He was said to have put up posters during Holy Week in the village of San Benedetto dei Marsi to which the parish priest took objection. The posters were said to have contained comments on Roman Catholic rites and dogma "in the light of Protestant doctrine and principles." In his defence Signor Crotarolo told the court that his aim in putting up the posters was to defend his religion from the priest, who constantly attacked it publicly from the pulpit. The presiding judge asked the priest if one of the reasons why he denied the Sacrament to the mother of the future wife of the pastor was because he was a Protestant. The priest agreed. The pastor's counsel argued that the charge was inconsistent with the Italian Constitution, which proclaims that "all religious confessions are equally free before the law."

Whether the matter will be carried further is not yet known. It is one thing for a country to have religious equality written into its Constitution; it is quite another thing to secure recognition of that principle in areas where a fanatical priesthood can intimidate the civil power.

—"The Protestant World," Sydney, Oct. '59.

* * *

Teachers in France battle Clericals.

That a school situation similar to that in many parts of Canada exists in France is clear from

the following article in *The Churchman*, New York, August issue:

The anticlerical French National Teachers Union met in Paris recently and prepared for battle. The Union's annual convention came at a time when partisans of state aid to Roman Catholic schools are striving more aggressively than at any time in the last eight years to get assistance from the government.

Speakers declared that no compromise was possible with "the clericals". The union represents teachers in public grade schools who seek to maintain the French republican tradition of strict state neutrality in religious matters. The union has always opposed using public funds to help Roman Catholic schools.

Two Systems not similar

Denis Forestier, secretary general of the union, attacked those who say the two school systems are on the same level and should be treated in the same manner. He said the public system was open to all, while the private one was "reserved for certain persons".

Public schools need money and teachers, Mr. Forestier said. He said that 14,000 new teachers were needed for next fall, but that not more than 6,000 would be available.

Premier Michel Debré has promised Roman Catholic partisans that the Government will examine the school problem.

—"The Sentinel", Toronto, Oct. '59.

* * *

Why Spain is not welcome in NATO

Despite Spain's membership in the United Nations and in the Organization for European Economic Co-operation, opposition to including Franco's regime in NATO continues. It is based on a strict interpretation of the preamble to the NATO treaty, which enunciates the principles of democracy, individual liberty and the rule of law. Because of the hostile treatment accorded evangelicals in Spain, Norway and Denmark are actively opposed to Spain's entry. Benjamin Welles, writing from Madrid to the "New York Times" recently, listed the Protestant handicaps in connection with getting married, educating children and burying the dead. Since most Protestant converts were baptised in infancy in the Roman Catholic Church, special dispensations are required for them to marry outside the church, which concession is almost impossible for them to obtain. The cost of private education requires that Protestant children be educated as Roman Catholics or remain unschooled. Protestants are classified with paupers, atheists and lunatics in that they may not be buried in consecrated ground. While a Mohammedan was promoted in 1935 to the rank of lieutenant colonel

in the Spanish army, careers as officers are ruled out for Protestants. The masses of the people have been taught that evangelicals are subversives. The Madrid Theological Seminary remains closed. Protestant Bibles cannot be printed or imported. Petitions to the government to permit the opening of Protestant chapels are ignored. At least thirty chapels have been closed in recent years. Former presidential speech-writer Emmet John Hughes says in an article in *Esquire* that the Roman Catholic Church, the army, and the Falange co-operate in running the country. Hughes quotes a Spaniard as saying that American military and economic aid is a bulwark of the Franco regime, and all Spain is in a sense a dependent of the Pentagon a sense of purpose on the part of America to preserve some freedom for the Spanish people might, he says, do much good. Why can't we do as much as Norway and Denmark?

—"Christian Century."

* * *

What is a Protestant?

A Protestant may be described as (1) one who makes a protestation or declaration of this belief, or opinion, or resolution, or (2) one who protests or makes a declaration against some belief, or opinion or action. We emphasize this because too many people associate the term "Protestant" absolutely with the negative conception. The positive force of the word is too much ignored and forgotten. It is, in fact, its primary signification.

We can make a protestation with respect to anything that we feel strongly about. It is only because such a protestation is seldom made except in opposition to what we believe to be error that the word Protestant grew to have a negative sense attached to it, so that it was supposed that if we protested we must be protesting against something.

Yet our ordinary forms of speech bear testimony to the contrary, and show that we are wrong in thus confining the meaning of the term. After a long day's journey we might say, "I protest that I am glad to rest", and here we would not be denying anything, but only stating something emphatically. Or, when an accused prisoner states, "I protest my innocence", he only affirms and declares in the most positive way that he did not commit the crime.

Thus in 1641 John Pym persuaded the Parliament of England to "enter into a protestantism", not against anything, but "for the defence of their privileges and the performance of their duties to God and the King, which they were obliged to as good Christians and good subjects", and a committee was ordered "speedily to with-

draw and prepare such protestation." The "Protestation" was drawn up, and those who signed it bound themselves thereby "to defend the doctrine of the Church of England, and His Majesty's royal person, and the powers and privileges of Parliament, and the lawful rights and liberties of the subject." All these things were positive acts to be performed, not negations.

The German theologians and partisans of Reform from whom the name Protestant comes, used the word in its positive sense. Their protestation was not a string of negatives, but a declaration of their faith, positive and negative. From them the word and its meaning passed into England, and so the Protestant Faith in England meant the Faith of the Church of England, as in Germany it meant the Faith of the Confession of Augsburg. It signified a Faith cleansed of the corruptions of mediaeval and modern Roman Church. Thus all the 17th Century divines unhesitatingly speak of themselves as Protestants. Archbishop Laud, for example, solemnly protested "that he was innocent of all practice, for any alteration to Popery or any blemishing the true Protestant Religion established in the Church of England."

And so to-day a true Protestant is not one who merely protests against the errors and policies of the Church of Rome, but more particularly stands for, and bears witness to the Faith "once delivered to the Saints."

—"The Sentinel," Toronto, Sept., '59.

* * *

Crim Struggle—Bishops in East Germany Spurn Red Ceremonies

East Berlin—Lutheran Bishop Otto Dibelius, Germany's ranking Protestant churchman who argues that a Christian can ignore Communist laws, preached a sermon unhindered in East Berlin November 1, despite the fact that East Berlin Mayor Waldemar Schmidt told him earlier that his anti-Communist views had "removed the basis for further (clerical) activity in Democratic (East) Berlin."

An AP dispatch from Berlin recently stated: Evangelical bishops from Communist-ruled East Germany have strongly condemned Communist ceremonies intended to replace orthodox Christian religious practices.

The bishops met here last month under the chairmanship of Bishop Otto Dibelius, a long time foe of communism whose diocese straddles East and West Berlin.

A memorandum called "Aids of Pastors" was worked out at the meeting. It has been distributed to the 5,000 Evangelical ministers in East Germany for their guidance in dealing with Communist ceremonies.

Difficult Conditions

It outlines circumstances under which Christians may have a church marriage or baptism even after undergoing a Communist ceremony. In the past, many pastors have refused to do this.

—(Continued on p. 22.)

JOY.

The word "joy" is not in common use to-day. We are more likely to hear the word "enjoyment." Perhaps it is just as well, for we can reasonably restrict "joy" to the sphere of spiritual things and leave "enjoyment" to the world.

What does "joy" mean? It suggests a sort of enthusiastic happiness expressed as the result of something good. Enjoyment belongs mainly to the realm of pleasure—nowadays a secular mood; though we do not forget that we can genuinely "enjoy" God. Nevertheless we think the distinction we make is fair: to-day's use of language gives the impression that enjoyment belongs to our senses rather than to the soul and personality. Joy, on the other hand, describes the emotion and experience of spiritual rapture, and of being, even momentarily, lifted above the condition of sin and misery and frustration normal to us into a state of liberation and union with God, a state of pure grace and intimate communion.

Apart from this we must also recognise the joy that recurs in every remembrance of our deliverance from sin and death by the sacrifice of Christ on our behalf. That indeed is the joy no man can take from us, though we are aware how easily "enjoyment" may be withdrawn from us by the vicissitudes of life.

"To enjoy" is a subjective experience, but to rejoice is the positive and objective spirit of thanksgiving as well as the spirit of unburdened happiness shared by Christians.

* * *

The Bible is a book of joy. We have not counted the number of times "joy" or "rejoicing" occurs, but "joy" is found over a hundred times in the Old Testament (not always the one Hebrew Word), and over fifty in the New Testament. The frequency, is significant, for "joy" is the outcome of God's love and forgiveness and beneficence. Sinful man may enjoy the temporal blessings of life—redeemed man will find joy in the realisation that he has passed from death unto life.

* * *

The Psalms are full of joy because they were composed by men who know what they owed to God. They rejoiced in fellowship with God, and they rejoiced in His service, obedience brought results which self will could never imagine or experience, and those results raised up joy in their hearts. No one can read the Psalms and appreciate their variety in theme, authorship, and period and say that they describe illusory conditions of mind. They are neither escapism nor phantasy, but are marked by real gratitude to God for substantial benefits of the spirit. In them the life of man is not glamourised nor romanticised—realism is the consistent feature of God's Word everywhere, and thus the joy they speak of is recognition of true experiences of God's gracious acts.

Here are some instances:—

"Let all those that put their trust in Thee... shout for joy" Ps. 5, 11.

"Make a joyful noise unto the God of Jacob... to the rock of our salvation..."

"Before the Lord the King" 81, 1: 95, 1: 98, 6.

These speak to us of faith, that quality which always needs joy to make it the ground of happiness here. They speak also of the blessedness of those who have Jehovah as their God—unlike the heathens of then or now who are alike in this, that they make Gods for themselves, whether idols of stone and wood, or idols of thought and technics.

* * *

Here are some others from the Psalms—

"They that sow in tears shall reap in joy" 126, 5. God's compensations are transforming things. They are sometimes in the outward circumstances of life, but often they are given to us by way of a changed ideal of life, and a new attitude and new appreciation of the ultimate values in the soul's development.

"In Thy presence is fulness of joy" 16, 11. The presence of God is a possible experience of all of us now if we draw near to Him in faith, penitence, and love. For the Christian, God in Christ is very near, even if for the Jew, the nearest presence was the Shekinah glory of the Temple. But beyond the Psalmist's faith is the Christian's knowledge that one day we shall be with Him where He is—"I come again, and will receive you unto Myself that where I am there ye may be also" (John 14, 3)—then indeed will be the fulness of joy.

* * *

Next after the Psalms we may regard the Prophet Isaiah as the leading Old Testament

revelation of joy, though of course the emphasis on joy is not restricted to any group of books. We select from Isaiah a sentence which is a parable—

"The Ransomed of the Lord shall return and come to Zion with songs and everlasting joy" 35, 10.

These words may fit the experience of return from earthly captivity: from enforced captivity among the heathen to restoration to their own land. But they fit far better the deliverance of those who are "by Christ redeemed, in Christ restored," and now know that "their citizenship is in Heaven." Everlasting life is surely the best ground for everlasting joy, for everlasting life is the outcome of the everlasting love of the Father towards us.

An earlier place in Isaiah is in form a little parable—

"With joy shall ye draw water out of the wells of salvation" 12, 3.

To bring one's cattle and flocks to a well gone dry must have been a bitter disappointment in an Eastern land, and to search day after day for water for man and beast was an anxious task and no doubt an age-long one. What joy the herdsman felt when he found a well full of water we may easily imagine—it meant life and health and hope.

When the imagery is applied to the life of the soul of man the wells of salvation point to God the author of all good, and to Christ who secured our highest good by the sacrifice of Himself. On Calvary the Fountain to wash away all sin was opened and its inexhaustible power is with us now. The well at Sychar (John 4) is a Gospel commentary on the words of Isaiah, an exposition and application given by the Redeemer Himself.

"The weak shall increase their joy in the Lord" 29, 19.

Our world probably despises weakness, or holds it in good-natured contempt. It must not be thought that meekness in the Bible is a state of amiable and helpless incompetence. It is a state of spiritual strength — of submissiveness towards God, and not of subservience towards men. Are we not told that Moses was the meekest of men? Yet Moses in anger smashed the golden calf, and challenged a whole nation. When he did so no one defied him. We need the meekness of Moses to-day.

Obedience to God as a rule of life, and the surrender of our wills to His cannot fail to act upon our personalities for their improvement and development. The casual way of life which knows no discipline apart from social con-

formity does not develop a worthwhile personality in anyone. How can it? God's will provides us with a pattern and rule. It tells us what is wisest to think, and most profitable to do. It is not a policy for immediate advantages, but is a long-term building-up of strong moral and spiritual fibre. Heightened spiritual and mental awareness and sensitivity result from deliberate and consistent doing by God's will, and increased inward joy is experienced—the peace of God which is part of our joy is the fruit of right-doing.

* * *

There is perhaps little need to say how much is added to all this when we turn to the Christian experiences in the promises of the New Testament. In the age of the Gospel we accept the assurance of Our Lord "These things have I spoken unto you that My joy might remain in you, and that your joy might be full" John 15, 11.

Though He is spoken of as the man of Sorrows, He Himself was acquainted with joy as well as with grief. His sorrows like His joy, were for us, and He endured them "for the joy that was set before Him." Heb. 12, 2. That joy was the fact that His death was triumphant, and "He has seen of the travail of His soul and is satisfied." Is. 53. The ransomed of the Lord are His abiding joy, and they have but to wait and persevere until the call is heard "Enter into the joy of Thy Lord" Matt. 25, 21.

* * *

As Christian joy is the joy of deliverance from sin and death; the joy of the freedom of the redeemed personality; the joy of union with God; the joy of knowing His love, it is not a matter of surprise that Our Lord's Apostles should write of it — St. Peter says of Christ "Whom having not seen ye love . . . on whom believing ye rejoice with joy unspeakable."

* * *

St. Paul prayed for the Roman Christians "the God of hope fill you with all joy."

St. Jude prayed that God would present His people "before the presence of His glory with exceeding joy."

* * *

It is often said that the greatest words in the Gospel are words of one syllable—grace, hope, faith, love, the Cross, God, life, peace, (anyway in English: we know that in Greek they are mostly two syllables)—to them we add "joy." They are pure words, as great as they are pure. They refer to the basic and essential principles of our religion, and for us the outcome of them all is joy.

Registered at Stationer's Hall.

THE CATHOLIC.


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EDITOR'S CHAIR

WHAT IS AN IRISHMAN?

The question which heads this article calls for no facetious reply: it is asked in a serious mood, and it is a question which has much relevance to the present and future interest of the country.

Elsewhere in our pages is a report of a speech by the Headmaster of the Royal School, Raphoe, Co. Donegal. The Royal Schools are we remark in passing, old foundations dating from the seventeenth century. They are all in Ulster counties and presumably came into being to educate the sons of the Protestant settlers who came here as a result of the Plantation of Ulster by James VI and I. The school in Raphoe and the school in Cavan are in Ulster counties which do not form part of the political unit of Northern Ireland. The Headmaster makes two points, 1. that a separatist policy in education based on religious distinctions is harmful, and 2. that the equation "Irish-Catholic" which is widely accepted to-day does an injustice to Irish Protestants. Linked with these is the tendency to disapprove of the republican spirit which is supposed to have been brought into Irish life

by non-Gaelic influences, i.e. by the Protestants Theobald Wolfe Tone in the eighteenth century, and Thomas Davis in the nineteenth century.

We are not of course quoting the Headmaster's words, but underlining in our own way the problem he has put to his hearers clearly and effectively.

* * *

No doubt a great number of Irish Protestants (probably the big majority) repudiate Republicanism, and always have done so. The partition of Ireland and the existence of Northern Ireland as independent of the Twenty-Six Counties of Eire is due to the firm rejection of Republicanism by the Protestant majority in the Northern Counties. The more the Gaelic-Catholic idea is popularised, the greater the justification of partition.

Hitherto then, Republicanism has had no appeal to Irish Protestants. But if the notion spreads that liberal Republican views are "non-Catholic" in origin and therefore unseemly and unsuitable for Irish Roman Catholics, they will be left to Protestants!

* * *

Some readers may remember how promptly many vociferous citizens advocated "corporatism" in the heyday of Fascism, Nazism, etc. They were quick to decry democratic Republicanism, and eager to see a Roman Catholic corporative state in place of it. Many still, we suppose, look to the political systems of the Iberian peninsula to provide a model for us here in Ireland. In face of that we are bound to say that democratic Republicanism is a healthier and more equitable thing. No system which divides the citizens of a country into first-class and second-class is sane or enlightened. Such a policy is a symptom not of spiritual well-being or confidence, but of deep spiritual malaise.

Whatever local colour they may take, British democratic ideals are still the very best man has developed—where the world abandons them they are replaced by methods which are manifestly worse. The truth of this may be seen not only beyond the Iron Curtain but in many places on this side of it. Neither Communism nor any Totalitarianism can avoid being a police state. They must rule by fear, by administrative decrees, by arbitrary powers. Their rulers maintain their authority by treating political deviations as criminal and capital offences.

* * *

However, the people here who want significant changes in the structure of Irish political society are not numerous and the good prac-

tical sense of the majority, and their fair-mindedness will always safeguard the rights of all citizens. But we must not conceal from ourselves that every emphasis upon a "Catholic-Gaelic" outlook must discourage co-operation, understanding, and goodwill between Eire and Northern Ireland. There is a unity of Ireland which ought to exist quite apart from any controversial issues of political unity: it gets little chance or attention as a rule. The unity of neighbours, the unity of cultural interests, the unity of sports and athletics, the unity of commonsense which accepts the political division and spends no time in lamenting over it but gets on with improving the lot of the ordinary people—here are fields of activity in which all responsible men can go ahead. If we all let our frustrations dominate our lives and thoughts we would accomplish nothing. When we reduce our frustrations (or what we condition ourselves to regard as frustrations) to their true proportions we will be happier and wiser and more equal to our immediate tasks.

* * *

Some years ago we wrote on this subject, and recollect that we said that the truest patriot was the man who did most practical good. We gave the instance we think, of a Protestant clergyman who at the turn of the century did a great deal of work to advance the cause of co-operative creameries, North and South. We think that his patriotism was not less real, even if he hadn't a gun, than any other man's. We withhold no due respect from the memory of the dead, but we maintain that there are many ways in which true patriotism is expressed, and all should be held in esteem. If the Protestant contribution to Ireland is minimised or ignored, and if the good British institutions we have inherited are lightly regarded, and irresponsibly abandoned, the country will not advance in goodwill, intelligence, or manhood.

* * *

If religion is to be the overruling factor in everything, and religion is conceived in a narrow conventional and sectarian sense, this surely is a very retrograde step. The true spirit of Christianity is not narrow or conventional, and the love of God, "Whose mercy is over all His works" is not sectarian. The people of Ireland should try to live up to the highest ideals of the Christian faith, and not be content with just "getting by." This is the need of all denominations, and experience has long shown us that it is fatally easy to "Compound for sins we are inclined to" "By damning those we have no mind to."

It is easier to hate than to love. It is easier to brood over wrongs in the past than to take frank and free opportunities of the present. It is harder to address the public as "fellow-Irishman" than to say "fellow-Catholics" or "fellow-Protestants"—harder still to say "fellow-men," and ignore all smaller distinctions.

* * *

What impulses drive us to decry the liberal democratic principles of some patriots on the ground that they are mere romantic Nationalism, and to put forward a backward-looking Gaelic political ideal? We are inclined to think that the factor which influences the mind is the menace of atheistic Communism. It is felt that liberal nationalism does not give enough strength of resistance to the infiltration of communistic thought. The liberal idea, active in the eighteenth century revolution and early introduced into Ireland is suspect because it is not impervious or impenetrable. It is feared that it will not resist the advance to socialism which both Marx and Lenin described as a stage on the way to communism. Yet it is plain that the European countries which have been manoeuvred into "people's republics" i.e. communistic-control, are just those which had no proper experience of liberal democracy. Further, no country which is Protestant by tradition has surrendered to Communism. From this it seems that liberal democracies, if Protestant, are more successful in withstanding revolutionary and atheistic propaganda.

* * *

Can a "Gaelic-Catholic" state turn its back on Europe, and resist the inflow of opinions it dislikes? Broadcasting and Television will be the media of outside opinions, while the constant movement back and forth from Ireland to Great Britain and America of thousands of younger people must introduce us to foreign views of life. Do the people of Ireland want Gaelicisation? The general indifference to the old language in spite of it having been taught universally in our schools for over thirty years may be some indication of tepid interest, if not of apathy.

We must recognise that people are going to have what they want, rather than what some pressure-group says they are to have—that is Freedom. We don't want the language to be lost, but we see no prospect of a general use of it. We don't want the individuality of Ireland to be swallowed up in a cosmopolitan society—red or black—and so we believe that Freedom is the safeguard. We want no assumption that genuine Irishmen must be Roman Catholics

not Protestants. The realism which lives in the twentieth century and says that Sandy Row is as Irish as the Claddagh, and Stormont as Leinster House, and Queen's University, Belfast as University College, Cork is what we want.

Whether we carry the Missal or the metrical Psalter or the Book of Common Prayer to Church on Sunday ought not to be the sole criterion of citizenship and nationality.

Separate Education.

Two hundred years ago there was little or no primary education as we understand it in Ireland (or elsewhere). Roman Catholic teachers could not legally carry on schools, and Protestant schools were not numerous. No doubt Roman Catholic pupils could attend the Protestant schools even if they had to be taught the Church Catechism. At the same time there were the famous "hedge schools" conducted by men of varied attainments and abilities. These semi-open air schools were not unduly severe on a people which traditionally spent much of their lives in the open. By the end of the eighteenth century schools were becoming numerous, and disabilities on religious grounds had largely gone.

Early in the nineteenth century the "Kildare Place Society" schools were formed everywhere, being the fruits of a genuine effort to extend primary education. They had government support like the older "Charter Schools" which were in disrepute not only as proselytising places but as ill-managed and ineffective.

It was inconceivable that merely secular schools could exist then, so in the Kildare Place Schools religious instruction by means of simple Bible reading was the rule.

As the Roman Catholic part of the population became more active after its release from the repressive legislation of the previous century and was in pursuit of complete political emancipation, it was natural to look with suspicion on a system of education mainly directed by Protestants (though plenty of Roman Catholics were on the committee). Charges of using the schools and public funds for Protestant propaganda were made. These charges were probably exaggerated but they were sufficient to undermine the Irish Government's confidence in the Kildare Place Society, and plans were made for a government system of primary education. This was established in the 1830's, and so there came into being "the Commissioners of National Education" who were empowered to make grants to pay teachers in schools which interested persons might open in any parish. This system, origin-

ally designed to be undenominational, soon took on a sectarian aspect. There were Roman Catholic schools and Presbyterian schools, and after an interval, Church of Ireland schools. This interval had been filled in by the activities of "The Church Education Society" which maintained schools in which all pupils were given the same religious instruction. This society could not compete with the national schools, and gradually faded into insignificance as its schools accepted the national system.

* * *

What was not intended at the outset soon became the outstanding feature of the Irish National schools—religious separatism and strict denominational character. No other method had any chance of success. Ireland to-day, North and South, is a land of denominationist schools. In Northern Ireland there are "state" schools, but they are not attended to any extent by Roman Catholic pupils. Roman Catholics have their own schools in which teachers are paid by the State, and the managers receive very large grants from State funds for building purposes. In Eire one does not think of "State" schools at all. Every primary school is a church school of one denomination or another, and there are no grievances.

* * *

But when we go a little deeper into the effect of this denominational system we can see that it is essentially separatist. It keeps apart in their impressionable years the members of the Roman Catholic religion and the Protestants. As a consequence familiarity and companionship are avoided and segregation becomes a social factor in the life of the people which is rarely overcome. Further results are tension and distrust.

Of course in practice we have long accommodated ourselves to these conditions. What can fairly be said to justify them? The answer many would give is that there is a Protestant way of life and there is a Roman Catholic way of life and the two do not mix. Each side must safeguard its traditions in faith and its own loyalties. These are important facts, and they must not be ignored or undervalued. Roman Catholic authorities (not only in Ireland) claim control of education. In their principles there must be no such thing as "secular" education. Protestants may not be as rigid, but in Ireland they naturally want more freedom in educational ideals and practice.

* * *

We think the problems become more serious when religious distinctions are maintained up to and during the processes of university education. Yet in this we see odd inconsistency. Each year the University of Dublin (T.C.D.) is singled out by the Roman Catholic hierarchy and condemned as an institution unfit for Roman Catholic students. It is Protestant, and so it is sinful to go there (unless special leave for special reasons is given). But no such public prohibition exists in regard to Queen's University in Belfast though it is just as Protestant as T.C.D.

Does it not seem to be deplorable that the young men and women of Ireland should be separated even at the level of professional education? What this does is to foster the idea that there is a solid Roman Catholic Nation, Gaelic in race and tradition, and that there has been intruded into that solid nation an alien element which cannot be absorbed and so must be endured. The Protestant (even the Protestant Mac or O) is separated from his fellow-countrymen by his creed and its cultural effects.

Here we have the real problem of Ireland. The distrusts are perpetuated and unity (we are not referring to political unity which is less important than Southern politicians and agitators say) is carefully avoided.

Cordial recognition and acceptance of the political division of the country is nevertheless the necessary step towards renewed sympathy between South and North. But we fear we must wait long to see this if the attitude persists that we are a Gaelic-Catholic people which refuses to admit the sterling worth of the political democratic and social institutions developed by Anglo-Saxon civilisation and shared by us.

What Ireland needs is more mental and spiritual maturity, fewer leading strings, and an awakening to the fact of the "One World" of the twentieth century.

SPAIN AND PROTESTANT MARRIAGES

(Rev. W. Montano)

A recent communication received from a well-informed party furnishes authentic documentation regarding the maltreatment and vexation Protestants are subjected to in matters of Marriage:

The marriage of evangelical believers in Spain has been a grave problem for a number of years. Only two types of marriage are recognized by the

government—Catholic and civil. The latter is performed before a civil judge. Protestant ceremonies are not recognized by the authorities.

Although a new decree was issued in October, 1956, stating that civil marriages would be permitted to persons who could submit documents proving they did not profess the Catholic religion, the evangelicals soon realized that the judges demanded "impossible proofs" of what they term "apostasy."

This decree placed the obligation of "proof of apostasy" on the parties to an evangelical marriage, if one or both had been formerly baptized in the Roman Catholic Church. The position arising has been extremely intolerable in many cases where reasonable "proofs" have not been accepted by the judges in charge of the Civil Register. These vexations became definitely more grievous following a decree published in the "Boletín oficial del Estado" (Official State Bulletin) on the 11th of December, 1958. Previously Article 42 of the recently informed Civil Code had again insisted on the "proof" that the parties do not profess the Roman Catholic religion, but the new decrees places a monstrous power of investigation in the hands of all officials in charge of the Civil Register. These will include not only professional judges, but also all justices of the peace and municipal judges in every town, village, or hamlet of Spain, many of whom are next to illiterate.

The clause of the Ministry of Justice of November 14, 1958, reads as follows:

"The official in charge of the register will hear statements by both parties, separately and secretly, in order to assure himself that no obstacles exist which might impede the celebration of the marriage ceremony."

This means that fanatical persons, or others quite unfitted for such a delicate mission, have the right to scrutinize the religious conscience of a man and of his future wife, behind closed doors and separately, in the absence of a third party.

Even through this decree refers to those who, having been baptized in the Roman Church or converted to it later from heresy or schism, wish to contract a civil marriage, it will practically include those who have never been baptized in the Roman Catholic Church, because it is almost impossible to prove the negative fact of not having been baptized as a Catholic.

Thus it results that almost every evangelical believer will have to pass the inquisition of the conscience to prove his or her non-Catholicity before the public officials.

Renewed Discrimination

The foregoing refers to the marriage situation in Spain. However, there are other areas in which

Protestants have suffered at the hands of their Roman Catholic oppressors. Not long ago the Evangelical Alliance publicized the following facts about renewed discrimination during the past year.

Local governments, which had permitted a number of new church buildings to be constructed to accommodate growing Protestant communities, subsequently prohibited their use. Six churches were closed in one year, the largest being, the Baptist church of Calle Verdi in Barcelona. This church with a seating capacity of over six hundred, was usually filled when first opened, but an order from Madrid prohibited its further use.

In addition, the third Baptist church of Madrid has been closed, as well as the Methodist church of Pueblo Nuevo, the Baptist church of Turo de la Peira, and the Baptist churches in Malaga and Seville. These added to over twenty others previously closed, leave scores of Protestants churchless. Meetings in private homes are prohibited.

The United Evangelical Seminary in Madrid is still closed after three years. The Spanish Bible Society of Madrid, which had its Bibles and New Testaments confiscated three years ago, to-day has no legal right to import, print or distribute the Scriptures. Protestants moreover have no legal right to print their own papers and books. All Spanish Protestant schools are prohibited.

By the end of 1959 probably a hundred Protestant couples will have wanted to get married. As previously indicated, it is almost impossible to prove apostasy to a biased official who, at his own whim, may reject all evidence. The only recourse of the Protestant couple seeking marriage is court action at an average cost of something between \$100 and \$175 (£35 to £61). A number of couples would take such action but cannot afford to do so.

Families applying to government-sponsored housing developments in Spain usually must produce a marriage certificate as evidence of approval from the local Catholic church. This restriction automatically keeps Protestants out of these new developments. This is but one of the many economic pressures brought to bear on Spanish Protestants.

In our day it is hardly possible to believe that these conditions exist in a country that calls itself not only civilized but Christian. Let it never be forgotten that this is the heritage of the Roman Catholic Church, the end result of the dread Inquisition of a country that knew no Reformation. —(Reprinted from "Christian Heritage", New York, in the Churchman's Magazine).

PASSING EVENTS—*cont'd. from p. 16.*

During the last two years the Communists have developed a name-giving ceremony to replace baptism, a youth dedication as a substitute for confirmation, a marriage form of their own, and even a socialist funeral.

"All these socialist celebrations," the bishops noted, "may be held in a very festive and impressive style. But the decisive thing for a Christian remains that they are godless and designed as a substitute for our church celebrations. However much it may be said that they are neutral social occasions, for us the words of our Saviour are valid: No man can serve two masters."

About 85 per cent of the 17,000,000 people in East Germany are considered members of the Evangelical churches. They and their pastors have given the Communists considerable difficulty.

Pastors in Jail

A number of pastors, for example, have preferred to go to jail rather than permit socialist funerals.

The new memorandum makes their duty clearer. They are not to take part in socialist funerals, but nothing is said about forbidding them altogether. They may permit other persons besides themselves to speak at a religious ceremony, and they may hold a special religious ceremony in addition to the socialist funeral if relatives ask for it.

According to the bishops, a pastor should refuse to marry a couple if he learns they are ready to participate in a socialist wedding. After such a ceremony, however he may perform a Christian marriage—for example, when they baptize their first child. The bishops feel that the couple in this case should make it quite clear that they earnestly want the Christian ceremony.

Baptism Regulations

Babies who have had a socialist name-giving may be baptized, the bishops say, but it must be clearly explained to the parents and godparents what their duties are in bringing up the child as a Christian. And the child should not have the same set of godparents for both occasions.

It now will be possible for a boy or girl to be confirmed even if he or she has gone through the Communist youth ceremony. The usual age for this is 14 to 16. Young people are under particularly heavy pressure, for the sake of their future schooling and careers, to follow the authorities in this matter.

The bishops insist, however, that the two ceremonies are mutually exclusive. This seems to mean that a candidate for confirmation must renounce any promises he has made to the Communists as part of the youth dedication.

—("The Sentinel", Toronto, December, '59).

"Church is Losing Latin America"

A Chilean priest-educator has said that the Catholic Church is losing Latin America and with it "practically one-half of the Catholics in the world."

Rev. Ronzugu Vekemans, Director of the School of Sociology of the Catholic Pontifical University of Chile, said in *Ave Maria*, a national Catholic weekly, that the major problem was "just plain secularism."

Fr. Vekemans said only 40,000 priests served 180,000,000 Latin American Catholics, an average of one-per-4,550, compared with 849 in North America and 926 in Europe.

A Vacuum

"Since there are so few priests and so few strong Catholic organisations in Latin America," Father Vekemans said, "masses of people just escaped any Church influence. There is, then, a real 'vacuum' and that is where the Protestants are pouring."

Fr. Vekemans said Latin America could not save itself and "a big movement of the Catholic countries all over the world is the only solution."

"We have to see Latin America as a real mission territory," he said.

—("Evening Press", Dublin, 7th Jan. '60).

[Last month we wrote on this topic and it is interesting to note, in a Roman Catholic paper, confirmatory opinion].

* * *

The Philippine Islands, E. Asia—Still a Mission

The Roman Catholic Church "still considers the Philippines a mission field," after some five hundred years of missionary endeavour. With all the advantages of all the agencies of government, she still has accomplished very little. In the islands she can count only about 163 Philipino priests, while foreign priests number only about fifteen hundred. The Philipinos themselves, however, consider themselves as standing on their own feet, which is always a good thing to do. To Ezekiel God Himself says: "Stand upon thy feet and I will speak unto thee." The Roman Church in the Philippines seems to be a static one, while the Evangelicals in the islands consider themselves as no longer a mission station of the Protestant Churches. For it certainly looks as if the Philipinos were learning to stand upon their own feet. The Evangelicals there no longer consider themselves as a mission station of the Protestant Churches. For fifty years they have been in the islands and in that time have built about three thousand Churches, served by about two thousand Philipino ministers, and there is plenty of room for expansion as well. Indeed a very healthy sign is that the Philippine Church is itself becoming a Church with a mission. Its re-

sources are slender, but it has already sent out missionaries to Africa and Asia, and even to America.

—("The Bulwark", Edinburgh, Dec. '59).

* * *

Protestant Schoolmaster Speaks Out

Speaking of denominational education in his report at the annual Speech Day of Raphoe Royal School, Co. Donegal, the headmaster, Mr. H. R. Cathcart, said he felt that what he had to say was important, but he said it with a certain amount of trepidation, knowing that what one said on the topic was liable to serious misinterpretation.

"I am conscious," he said, "that I speak from the school where Isaac Butt one of the foremost protagonists of the present type of denominational education system, had his schooling."

Mr. Cathcart went on: "When successive Ministers for Education speak of the excellence of our educational system, it must be its denominational aspect they have in mind. We have, indeed, a precious constitutional right to educate our children in schools of our own denominations. We of the minority denominations ought to cherish that right."

"Many are the eulogies sung in praise of the denominational system of education; little is ever said of the price we pay for it as a people. The children of the various denominations are brought up in isolation from one another during their most formative years. Many misunderstandings and prejudices are formed now which in the daily contact of an undenominational system would quickly vanish."

"Irish children are brought up as members of their denominations first, and as Irishmen secondly. They are more conscious of what divides them from their countrymen than of what they have in common—a common nationality."

Suffering by Isolation

"In the Twenty-six Counties, where the Protestant minority is very much a minority, it suffers as a consequence of this isolation, which is built up in our denominational system of education. Its positive contribution to national life, yesterday and to-day, is ignored or unknown. Very many Roman Catholics have never so much as met a Protestant, and the educational system is a contributory factor."

"It is not surprising that Roman Catholics have tended to develop a national exclusiveness. The exclusiveness finds daily expression. Two instances spring to mind. In a recent television broadcast, Miss Siobhan McKenna, the actress, remarked in an aside, 'I am Irish, so, of course, I am a Catholic.'

"We Protestants feel we are no less Irish, even if we do not share her denomination."

"Then, again, in this Olympic year, it is well to remember that Ronnie Delany declared after his wonderful win in Melbourne, that he was glad to have won for 'Catholic Ireland.'

Irish History

"The issue is much wider than these remarks would indicate. This exclusiveness which the Roman Catholic majority feels has expressed itself in a new interpretation of Irish history. Professor Michael Tierney, President of University College, Dublin, is perhaps its leading spokesman. Catholicism is, for him, the force which has welded the Irish people together.

"Recognising the important rôle which Irish Protestants have played in the development of Irish nationalism, he is able to reject that nationalism as a foreign product. Irish nationalism, Dr. Tierney says, is a historical and political doctrine which has 'evolved under the teaching of a series of thinkers, almost all of whom have been of foreign or non-Irish descent.'

"So in the prevailing mood of disillusionment with nationalism which exists in Catholic university circles, one great contribution of Protestant Irishmen to the present State is regarded as something to be condemned. Ironically, we are solely credited with a body of doctrines which in these very days lead Irishmen to actions which all sane men must condemn.

Vital Components

"Catholicism and Gaelicism are the vital components of the modern Irish State and people, according to Dr. Tierney. One suspects that the conclusion to be drawn from this is that the only true Irishman is the Gaelic-speaking Roman Catholic.

"As a corollary Protestant English-speaking Irishman cannot be true Irishmen. I am concerned with how this is going to work out when a new approach is taken to the teaching of Irish history in the schools of the Twenty-six Counties

"Many of all creeds and classes are dissatisfied with the present interpretation of Irish history taught in schools. It is negative. By concentrating on the political side, our school textbooks give a very one-sided view of the development of Ireland. A great emphasis on social history is necessary.

Constructive Sense

"Instead of the old negative view of invaders being taken, we must view each successive invasion as contributing towards the ultimate development of Ireland to-day in a constructive sense. Each group of invaders and settlers contributed something positive and this is only realised when social history is given due consideration.

"We must be brought to see that we are a bastard nation like all nations in Western Europe are. We are a fusion of peoples, with varying traditions and cultures. The fusion of many invaders and settlers has made modern Ireland. It is utterly false to propound any conception of a pure Irish race and culture; no such things exist."

—("Irish Times", 12th January, '60).

* * *

Anti-Semitism

A queer comment: This excerpt is from "The Sunday Times" of 10th January, 1960.

"A leading member of the Jewish community in Britain has declared that the miraculous survival of the Jews, in spite of all the persecutions and vicissitudes of a tragic history, must be connected with the unfolding of God's plan for the ultimate destiny of man.

Thus minority-consciousness breeds a martyr-complex. The statement is either meaningless or arrogant; American Indians, Australian aborigines and for that matter African elephants might all with reason make the same claim."

[We take issue with the writer quoted, Mr. John West, and beg to say that the people of God's own choice, ("thee only have I chosen"), the race of Abraham Isaac and Jacob ought not to be likened to "African elephants." The Providence of God and the destiny of Israel are not phantoms of the prophetic mind, nor groundless and self-deluding folk-lore. The Christian studying God's Word, and the history of the Jewish people sees remarkable age-long fulfilment. Such comments as the above betray ignorance of the teaching of the Bible and deny meaning to history. The better-informed and maturer minds do not lay Holy scripture aside like this].

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Search for Sodom & Gomorrah—Diving operations in Dead Sea

Because of bad weather and the failure of some equipment to arrive on time, diving work on the shores of the Dead Sea in preparation for a search for the lost cities of Sodom and Gomorrah has had to be postponed until tomorrow.

The leader of the expedition is Mr. Allen Vincent-Barwood, an assistant professor in education at the American University of Beirut, who was trained as a "frogman" in the Royal Canadian Navy ten years ago, and who has since developed his underwater technique in the lakes of Ethiopia and on the shores of the Eastern Mediterranean. He is accompanied by Mr. Melville Rizzie, of the United States Operations Mission to Jordan, who also acts as adviser to the Jordanian Bureau of Tourism.

The idea of searching for Sodom and Gomorrah grew out of a chance encounter in Amman three months ago. Vincent-Barwood and Rizzie were discussing plans to go diving in the Dead Sea when they were joined by the director of the Tourism Bureau, Mr. Asem Taji. Mr. Taji remarked that bedouin living near the southern shores of the Dead Sea west of the ruined fortress of Kerak had long talked of seeing trees and buildings under the surface of the inland sea.

Seen from the Air

Most of these reports came from the days before the formation of Israel, when there was traffic by boat across the water (since 1948, the border between Israel and Jordan has run down the middle of the Dead Sea, so that there is no longer any traffic between the eastern and western shores). More recently, airline and Air Force pilots had also reported seeing what looked like walls under the surface.

Mr. Taji seems to be a man of action, for within a couple of hours of this meeting Vincent-Barwood and Rizzie were flying south from Amman in King Hussein's personal plane, piloted by Colonel Ibrahim Othman of the Jordan Air Force (who is also Director of Civil Aviation in Jordan) to see for themselves in the area south of the peninsula called Al Lisan (the Tongue) near the southern end of the Dead Sea.

They flew well below sea level, for between the high plateau of Trans-jordan to the east and the escarpment that rises to Hebron and Jerusalem to the west, the Dead Sea lies at the bottom of a great cleft nearly 1,300 feet below the level of the Mediterranean. Its northern waters are said to be more than another thousand feet deep, but in the south, where according to local tradition there used to be practicable fords, its depth is estimated at only sixty feet—another encouraging factor for prospective explorers.

Straight Lines

The reconnaissance produced no spectacular results, but just enough to spur the party into planning a diving expedition as soon as it could be arranged. They made out what seemed to be two straight lines under the water, perhaps sixty feet long, whose very straightness at least suggested that they had no natural origin. Until they can make their underwater exploration they are not claiming any more than this.

Whatever secrets the Dead Sea may or may not hold, there is good reason to suppose that the ruins of many ancient settlements lie close at hand, for long before the beginning of the Christian era the western caravan route from Arabia up to Damascus ran close by the shore of the Dead Sea, to fall eventually under the control of the Nabataean stronghold of Petra, lying midway between the southern end of the Dead Sea and the head of the Gulf of Aqaba.

The Nabataean kingdom was annexed by Traian in A.D. 105, but as a province of the Roman Empire the area enjoyed a high level of prosperity for the next five centuries until, after the Arab conquest, it gradually reverted to nomadism as the trade routes shifted north to the

Euphrates Valley and west to the Red Sea and Alexandria.

Buoyancy Problem

The expedition will spend the first day or two in experimental diving, for underwater exploration in the Dead Sea presents technical problems of which no one has any previous experience. The density of the water is 30 per cent greater than that of the Mediterranean, which means that at a depth of 60ft. a diver's lungs will be holding three times as much air as they do at the surface, instead of twice as much at the same depth in normal sea water.

The extreme buoyancy of the water, which allows a swimmer to float on the surface of the Dead Sea without any exertion, means that the divers will have to carry something like 35lb. of lead weights to help them down to a depth of 60ft. (3½lb. would be enough in the Mediterranean); this in turn necessitates a special system for releasing the weights in case of emergency, for if a diver found himself in trouble at 60ft. and jettisoned his 35lb. of weights he would shoot to the surface so swiftly that his lungs would burst as the pressure on them rapidly diminished.

—("The Guardian", 30th Dec. '59).

* * *

Vatican Prepares Liturgy Reforms

The Vatican is working on a reform and a possible shortening of the breviary which priests recite every day.

Possible slight changes in wording in a few verses of the Mass are also under study. The modifications are part of a general reform of the liturgy which was started by the late Pope Pius XII with his reforms of the Holy Week and Easter Vigil and the introduction of afternoon Mass.

The general tendency of the reforms is to restore religious services to their original significance. Vatican sources made no prediction on when the reform of the breviary would be announced, but said the Sacred Congregation of Rites had been working on it for some time.

Principal Changes

The sources said that some of the main changes were contemplated in the "Lessons of the Saints" contained in the second nocturn. The nocturns are part of the Matins, the opening section of the Divine Office.

Some of those lessons attribute to a saint miracles which have been found to be legendary and not backed up by recent historical research, the sources said. The need for a revision of those lessons was agreed on at the last Ecumenical Council in 1869/70

The sources said the breviary might also be somewhat shortened, for instance, by combining the three nocturns into two or one. The private reading of the breviary now takes an estimated one hour and a half.

The sources said Catholic publishers have been warned of the expected changes so that they will not print larger editions than necessary of the old breviary.

Even when the reform is announced, however, the Vatican was expected to allow aged priests to continue to use the old version of the breviary if they preferred. The same permission was given when Pius XII ordered a new translation of the Psalms contained in the breviary.

—("Irish Press", 30th December, '59).

[Readers will note with interest that it is now admitted that many alleged miracles of saints which are recounted in the lessons of the Roman Breviary are "legendary." Years ago if a Protestant writer said this he was condemned for bigotry. We welcome the proposed revision because it is in the interests of truth].

—(Continued on p. 35.)

WILLIAM SHAW KERR

In the beginning of February, William Shaw Kerr was removed from the church on earth to receive "a crown of glory that fadeth not away." He had lived eighty-six years, more than sixty years having been spent in the ministry of the Church of Ireland.

Dr Kerr was a native of Co. Wicklow. His mother was a native of Drumcliffe, Co. Sligo, and Dr. Kerr always had an affection for that Western parish, famed nowadays as the burial place of the great poet William Butler Yeats.

Apart from its modern interest as the poet's resting place under the shadow of Ben Bulbin, Drumcliffe lying between Lough Gill and Sligo Bay was beloved by the Revd. Thomas Connellan, founder of this magazine, who spent some of his early years in the priesthood in that district. But far beyond these comparatively recent things, the great Celtic Cross in Drumcliffe church-yard speaks of ancient Christian Ireland. Antiquities are plentiful in that country-side, and primitive Christian traditions are well remembered. We are not wildly astray in tracing some of Dr. Kerr's lifelong interest in the history of Celtic Christianity to early family environment.

* * *

After a good academic course in the University of Dublin Dr. Kerr was ordained in 1897; having won the first Theological Exhibition, which secured for him the degree of Bachelor of Divinity. He also won the Elrington Theological Prize, a post-graduate distinction of real merit. He was a curate-assistant in Lurgan and Belfast, and then in 1901 became rector of Ballywalter, Co. Down. There he was near ancient and mediaeval sites connected with Irish Christianity—Bangor, Movilla, Greyabbey. He took due scholarly note of these matters, and long after, in 1932, he published his "The Independence of the Celtic Church in Ireland." This is worth careful attention, for it is full of factual information drawn from the sources. Admittedly it has a controversial note here and there, for Dr. Kerr was a firm Protestant, and valued every genuine indication of early Ireland's freedom from papal control.

* * *

Dr. Kerr's work as a clergyman never was subordinated to his historical studies. He was a most capable and devoted pastor, and in later years had a large share of church administration as Archdeacon of Dromore (when rector of Banbridge) and as Dean and Vicar of Belfast. In these important and busy positions he displayed practical, up-to-date, and well-informed qualities of heart and head. His literary interests never overshadowed his duties. They were the occupations of his spare time.

It was a great joy to his friends and admirers and to well-wishers of the Church that he was elected Bishop of Down and Dromore in 1945. We regretted that he had not become a bishop in the Church of Ireland earlier, but we had the benefit of his episcopal counsel and oversight for ten years, until his retirement.

* * *

Dr. Kerr was a man of candour and goodwill. He engaged in controversy because he believed that the reformed Church must defend its principles and rights, and not let attack on it go by default. He believed in his Church's right to claim continuity with the Christian past, to exercise a true ministry and to give its people the Sacraments of the Gospel. His last literary work was the encyclopaedic "Handbook on the Papacy." His long years of enquiry into papal claims and reflections on the New Testament ensured that the phenomenon of the Papacy in Christendom was thoroughly examined. This work will continue to be consulted for many years.

Interest in religious toleration made the bishop protest against the assumption of a professor in Queen's University, Belfast, that the Church of Ireland in the seventeenth century was guilty of unprovoked aggressiveness and persecution of innocent dissenters. He was able to show (from the autobiographies of Robert Blair and others) that persecution and intolerance were vices of the age, and not of one particular Communion.

Again, a similar cause led to his writing the life of George Walker, "Walker of Derry," the governor of the city during the famous siege. If Walker defended Derry, Kerr defended Walker against the suggestions that he was only the man in charge of the rations, and not vested with military authority.

It may be said of course that these are all outworn and unprofitable issues. But if history is studied at all, it ought to be as reliable as possible. The bishop wanted people to know the past, and to know it correctly.

* * *

The bishop was always a reader of "The Catholic," and occasionally wrote to give an opinion or to ask a question. He was always on the side of honest argument. In personal conversation he was amiable and gracious, friendly and sympathetic. Those who were acquainted with him will always retain very happy memories of him as a distinguished churchman, a firm Protestant, a humble Christian. Those also who recall his weekly column in the "Church of Ireland Gazette" in past years will remember the nimble wit with which he castigated humbug and exposed pretence.

HOLINESS

Holiness is a great New Testament word. We emphasise its **New** Testament position for we think that a new idea of Holiness entered into life when the Holy One of God became man for our salvation. In the Old Testament we find Holiness often associated with ceremonial; in the New Testament the condition is inward and spiritual. If in the Old Testament we find that Holiness is a certain standing in the sight of Jehovah, in the New we find its meaning in a new relationship to the Father through His Son.

* * *

New Testament commentators tell us that the English word "Holiness" serves as the translation of several Greek words which are thought to have distinct shades of meaning. We must of course find the meaning not simply

by turning the word up in the lexicon, but by examining it in its context. This is an obvious rule of translation, and if it were generally observed would save us from some remarkable interpretations of Holy Scripture. We ought not to assume that each distinct Greek word must convey a precise and separate theological significance. For example, in some places in the New Testament we find the word "hagiasmos." This is thought to be an active noun which points out the process of becoming "holy" rather than the state of "Holiness," i.e., consecration with a view to sanctity. We may give it this meaning in the following instances—I Thess. 4, 3.—"This is the will of God, your sanctification" (A.V.): "This is the will of God—your growing holy" (Berkeley version).

2 Thess. 2, 13—"... God hath from the beginning chosen you to salvation through sanctification of the spirit..." (A.V.): "... God chose you for salvation by the spirit's sanctifying work..." (Berkeley version).

Heb. 12, 14—"... holiness without which no man shall see the Lord" (A.V.): "... holiness without which no one shall see the Lord" (Berkeley version).

1 Peter 1, 2—"... through sanctification of the spirit unto obedience..." (A.V.): "... consecrated by the spirit to be obedient..." (Berkeley version).

In these verses we can see that the word means a process, or step towards an end beyond itself. Yet if we look at the same word in 1 Thess. 4, 4—"Everyone should know how to process his vessel in sanctification and honour" (A.V.): "... in purity and honour..." (Berkeley version).

1 Tim. 2, 15—"... if they continue in faith and charity and holiness..." (A.V.): "... in faith and love and consecration" (Berkeley version). In these two instances we perceive a rather different sense, for the "process" is no longer suggested, and the end or realisation is attained.

From this example we think we are justified in refusing to make hard distinctions in the use of Greek words. We believe we ought to hesitate to say that a word means one thing and that only. The sacred writers used the vernacular Greek of the Holy Land according to current practice, and not as classical scholars.

* * *

A second word "hagiotēs" occurs, and the meaning appears to be "the idea of Holiness,"

the abstract thought. This is a philosophical use of the word, and as such we do not expect to find much employment of it in such practical writings as the books of the New Testament. We find it twice.

2 Cor. 1, 12—"... in simplicity and godly sincerity..." (A.V., simplicity being the translation of "hagiotēs"): "... devout motives and godly sincerity..." (Berkeley version), "... in holiness and with pure motives..." (Weymouth), "... with holiness and godly sincerity..." (S.R.V.).

Heb. 12, 10—"... He for our profit that we might be partakers of His holiness" (A.V.): "... that we may share in His holiness" (Berkeley version): "... that we may become sharers in His holy character" (Weymouth).

* * *

"Hagiosune" is defined as the state which results from "hagiasmos", i.e., the fruit or result of sanctification. This is the final condition (apart from glorification) of redeemed men.

Rom. 1, 4—"According to the Spirit of Holiness..." (A.V.): "Spirit of Holiness..." (Berkeley version): "His spirit of holiness" (Weymouth).

2 Cor. 7, 1—"Perfecting Holiness in the fear of God" (A.V.). This appears to mean attaining to, or reaching up to, the final state of Holiness. "Complete our dedication by reverence of God"—this is the Berkeley version, and does not impress us as a good or intelligible translation. "Attain to holiness through the fear of God" is Weymouth and is sensible and understandable, like the A.V.

* * *

"Hosiotēs" is a different sort of word, and is translated "piety" or "holiness." It is found a number of times in the Greek Old Testament, and is found in just two places in the New Testament.

Lk. 1, 75,—the hymn of Zecharias "In holiness and righteousness before Him..." (A.V.). The Berkeley version is the same, and Weymouth translates "in holiness and uprightness..." The S.R.V. is as A.V. here.

Eph. 4, 24—"... the new man which after God is created in righteousness and true holiness" (A.V.): "... created in the righteousness and holiness of the truth" (Weymouth: a very different sense is conveyed by this translation): "... The new nature that is created in God's likeness in genuine righteousness and holiness" (Berkeley version): "... after the likeness of God in true righteousness and holiness" (S.R.V.)

The word seems to refer, like "hagiosune," to the resultant state which is the outcome of the pursuit of holiness ("hagiasmos").

* * *

These words show us the different aspects of "Holiness" as a Christian objective and as a Christian attainment.

We may emphasise its imperative character, and God's demand:

"Be ye holy, for I am holy." 1 Pet. 1, 16.

"Not called unto uncleanness, but unto holiness." 1 Thess. 4, 7.

"Meet for the Master's use." 2 Tim. 2, 21.

The call is both imperative and exacting, but we are never to think that God makes demands upon us without giving the necessary assistance to meet them—"My Grace is sufficient for thee" is a pledge to all of us as well as to St. Paul to whom it was first given.

There is also a true state of Holiness which is our standing in Christ—William Bright truly spoke—

"Look, Father, look on His anointed face,
"And only look on us as found in Him."

So also did J. G. Deck—

"Ascended now, in glory bright,
"Still one with us Thou art;
"Nor life, nor death, nor depth, nor height
"Thy saints and Thee can part."

What greater glory and honour can the people of God possess or contemplate than their real sharing in the Holiness of Christ, imputed to them, and then conferred upon them?

* * *

Lest, to the outside world, this should seem to be totally unreal, and merely a figment, we repeat that God has given us effective means of Holiness. We may premise the grace which brings repentance, and the ministry of the Spirit; and we must add, the Precious Blood, the instrument of deliverance. Those who seek forgiveness must remember the purpose of Holy Scripture to reveal to us our actual state and its incompatibility with Godliness and eternal life. Holy Scripture speaks to us more realistically and faithfully than self about our condition—"the wages of sin is death," and who is without sin by nature? But Holy Scripture displays the love of the Father for His children, and the redemption provided for us.

Let us remember also that prayer is a great assistance to all who seek amendment of life here, and life beyond the grave hereafter. People who think that prayer and communion with God—Israel, even when thoughts of eter-

nal life were faint, found in prayer a practical means to Holiness and to the life of God in the soul.

We may consider too the example of Our Lord when He was among us on earth. He "went about doing good," and so ought we to do. He loved His enemies and forgave them, and so ought we to do. He put the Father's will first. That is what we must do. He prayed, and He served, for He came "not to be ministered unto, but to minister," as well as "to give His life a ransom for many."

* * *

But, someone will ask, "what is Holiness?" Why has there so far been no definition? We say that Holiness is separation—from what? From "the filth of the flesh" (2. Cor. 7, 1.); from "uncleanness" (1 Thess. 4, 7.); surrendering oneself to righteousness (Rom. 6, 19.). Holiness is on the positive side "separation unto God" in will and work. It means offering ourselves willingly to God's service, and pursuing the Godward path of duty in a spirit of kindness and humility. It means direction and purpose of life, and acceptance with God in the very condition God lays down, i.e., being "in Christ."

Holiness is not Pharisaic or sanctimonious. As humility is a necessary ingredient it can never be marked by any condescension from supposed superiority—"in honour preferring one another" is the way of God's Word.

Self-righteousness has no place in Holiness, for the Christian acclaims Him Whose title is "The Lord OUR Righteousness." This is not a title only: it is a fact of our redemption. There may be pretended holiness—perhaps less common now than heretofore, for to-day there are few earthly advantages in being, or seeming to be, a Christian. But of course pretended holiness is no more admirable than any other pretended thing. The pity is that many people who accept with equanimity the pretences of secular life, and will not condemn, say, the honest lawyer because there have been dishonest ones, are ready to condemn all Holiness and all Christians because there are some bogus ones. The explanation of this unreasonableness is that it excuses them from bearing the responsibilities of the Christian faith—thus here as elsewhere "wisdom is justified of her children."

* * *

We end with the plain text of Holy Scripture quoted—"Without Holiness no man shall see God": how can we meet this? "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in HIM." 2 Cor. 5, 21.

Registered at Stationer's Hall.

THE CATHOLIC

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All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

WHY BE A PROTESTANT?

Lately we were asked this question by a young man. His mood was quite serious. He had heard carefully prepared statements in justification of a number of Roman Catholic doctrines which Protestants reject, and was inclined to be impressed by them. He was also discovering that there are some presentations of the Protestant cause which are prejudiced and partisan. In a mood of reaction from ignorant Protestantism he was not inclined to turn to well-informed Protestantism, but rather he inclined to lend a sympathetic ear to Rome.

* * *

We cannot too often urge that the propaganda of our cause, the holy cause of truth, ought to be accurate; and it ought to be Christian in spirit and courteous in expression. To be indifferent to accuracy and good manners ill becomes professing Christians. Wrong attitudes may repel thoughtful Protestants, and will certainly not attract thoughtful Roman Catholics.

* * *

To speak "the truth in love" is a Christian duty; and to declare our faith and indicate our

stand with reasonableness and good taste is obligatory on all of us. When a young Protestant is led to ask the question above we may wonder what chain of thought led him to the point of perplexity. It is not at all like the drift into secularism or agnosticism. These may be furthered by extremes of biblical criticism or "modernism." A leaning to Rome must reject both, for Rome has long prohibited "modernistic" ideas ("Lamentabile," and "Pascendi Gregis," Pius X), and has always taught the integrity and inspiration of Holy Scripture. We are at one with Rome here, in a certain sense, but it must be constantly kept in mind that when the Protestant declares that Holy Scripture is "the Rule of Faith," Rome adds "Tradition" as an equally reliable and necessary source of doctrine. The man who is told that Rome uncompromisingly upholds God's Word ought to be alert enough and instructed enough to know that Rome cannot be content with God's Word, but must add human traditions in order to arrive at what it calls "Catholic Truth." The traditions are not less human for being called "divine traditions."

* * *

If that Church accepts Holy Scripture as the Word of God, this is a fair enquiry to make—Why do you not allow Holy Scripture to have its proper and controlling influence in your Creed? Why do you commonly regard it as but the raw material of doctrine, which must be processed by development before it can give the dogmas necessary to salvation?

* * *

We believe in our Lord Jesus Christ as the Incarnate Word, the Redeemer and the Mediator: Rome believes this too. But it cannot be content to recognise the Mediatorship of our Lord without supplementing it or augmenting it by the mediation of the saints and especially by the mediation of the Blessed Virgin Mary, Mother of Our Lord.

Our Lord Himself invited us to come to Him, and to ask in His Name. Never did He suggest any other channel of grace or intercession or mediation. We, Protestants, are bound to say "Why must you go beyond the faith of Scripture and the Ancient Church and build up a claim that Our Lord's Mother is "Co-Mediatrix" of the whole race? We ask this without any will to belittle the current faith of Roman Catholicism. We wish only to treat a serious matter in a serious way and to underline our difficulties in consenting to these new views of Christianity. We believe that the old Christianity is better and truer.

* * *

Why, we ask, is it now possible to put forward as a reasonable opinion the view that in the Holy Communion the communicants receive not only the flesh of Christ but the flesh of the Blessed Virgin? We know that this is still only an opinion (held, perhaps by very few), but it is something which can develop into an opinion which it would be rash to deny, and this is a long step towards a dogma. To the Protestant this is one of the fruits of the theory of transubstantiation, involving the change of the bread and wine into the material flesh and blood of Our Lord. As a result of that theory it can be said that as Our Lord received His material Body from the Blessed Virgin, her flesh must be there as well as His.

* * *

Acknowledging that in early centuries certain great bishops were designated "patriarchal" sees, we do not deny that the Bishop of Rome was called "patriarch of the West." But this is quite different from assenting to the far later (in fact, modern) belief in the Papal infallibility. The Protestant, reverting to older and sounder views, agrees with Pope Adrian VI (A.D. 1516), that "many popes have been heretical." We do not say this in order to be "anti-Roman," but in order to be as right in our beliefs as possible, and in order to preserve the purity of the Christian religion. For us Christianity is not something given to the world as an acorn, which will not display its fulness and real significance until it has developed into a full-grown oak-tree. Rather, for us, Christianity is "the faith once for all delivered to the saints" as St. Jude puts it. How could we bring ourselves to agree that the faith of the apostles as testified to by their words written in the New Testament is not sufficient for us? or that it was defective or incomplete?

It may be answered that the apostles and every generation of Christians since their day believed everything that modern Roman Catholicism teaches, including the dogma of 1950 "with an implicit faith." We can however set no store by "an implicit faith," for the phrase is but a convenient way out of the difficulty created by the known facts of apostolic faith and primitive Christianity.

To say that we believe "implicitly" in anything appears to mean that we believe wholeheartedly and without reservations—can it really be made to mean "if modern dogmas had been formulated in the first century, first-century-Christians would have believed them." This we find hard to accept. It is an assumption which can never be supported by facts. The Christian faith is not the outcome of deductive reasoning upon various *a priori* data

—it is the revelation of God's purposes in a Person—His only Son, Our Lord Jesus Christ, and in the scriptures written for our learning.

* * *

While there are very many truths upon which we and the Roman Catholic faith are agreed, we repeat that we tend to grasp many truths in different ways. We allow the teaching of God's Word to become our doctrine, while the Roman Catholic faith, so it seems to us, subordinates God's Word to a system of scholastic reasoning. The end of this is that what is called "the living voice of the Church" is all that matters—the Bible has served its purpose, and the present is set free from the past—hence Cardinal Manning, less than a century ago, was able to say that the appeal to history is a heresy. Just as King Louis XIV of France is said to have declared "I am the State," so, a hundred years later, Pope Pius IX is supposed to have said "I am Tradition." The Creed of his predecessor, Pope Pius IV stated that Scripture and Tradition are equally sources of Christian truth—now we must add to that creed the third source—"the living voice of the Church," and it may effectively replace the other two. That, it seems to us, is the deduction to be drawn from the claim of Pío Nono "I am Tradition." Papal Infallibility is a great obstacle in the path of Protestants. As a dogma it was never needed—General Councils, even Roman General Councils could have given the world the new dogmas as demand for them arose. The decree of Infallibility, pronounced as the armies of Italy closed in upon the city of Rome, last remnant of the Temporal Power, was the Church's rejoinder to the Italian State.

* * *

Let us return to our Protestant young man. What needs to be said to him? We may reply that he needs to be taken through a complete course of evangelical religion, and taught the history of the Reformation. This of course would be highly desirable, but the truth is that few young men to-day are prepared to investigate patiently the case for Protestantism, and the intellectual and spiritual issues which abundantly justify our rejection of Rome as a system. Also there is the young Roman Catholic lady who is the usual cause of the whole situation—she may not be too patient either! So, we must limit our discussions. First of all we must firmly say that the differences between us are neither trifles nor figments. We may agree on certain facts: but our respective interpretations of the facts carry us far apart. We disagree not as to the facts, but as to their meaning, and this is no negligible thing.

* * *

1. We can discuss the claim that priestly power can transform radically the elements of bread and wine in the Eucharist so that they cease absolutely to be in their substance bread and wine, and become the flesh and blood of Christ (all appearance to the contrary notwithstanding). May not the possibility or impossibility of this call for serious and well-informed discussion? Must the words used by Our Lord at the Last Supper—"This is My Body" be given such a literal interpretation as to compel us to recognise that there and then the bread ceased to be bread and became flesh? Why should we not then come to the same view of the phrase "I am the Door"? or "I am the Way"? or "I am the True Vine"? We read the great sixth chapter of St. John's Gospel and note how Our Lord emphasises that He is "the Bread from heaven." We say, does this not confirm us in a literal interpretation? But then we go on to the end of this same chapter and read His Words—"What gives life is the Spirit: flesh is of no avail at all. The words I have uttered to you are spirit and life" (Moffatt). "Only the spirit gives life: the flesh is of no avail: and the words I have been speaking to you are spirit and life" (Knox). "The Spirit is the life-giver; the flesh does not benefit at all. The messages I bring you are spirit and life" (Berkeley version). "It is the Spirit which gives life. The flesh confers no benefit whatever. The words I have spoken to you are Spirit and are Life" (Weymouth). Here we have four different modern translations, Moffatt a liberal Protestant, Knox a Roman Catholic Monsignor, the Berkeley version a conservative Protestant one, and Weymouth a sound classical scholar, and they all agree in showing (as do A.V., R.V., and S.R.V.) that the Words of Christ positively exclude a mere literal interpretation in John, 6. If that is so we cannot be safe in assuming a strict literal view of "This is My Body."

* * *

2. We can discuss what is the sacrifice (i.e. what is the victim immolated) in the Eucharist or Mass. We note that this is something separate from the Communion of the faithful. The purpose of the rite is not Communion so much as the offering of the Sacrifice. What is it? The Roman Catholic Church teaches—"It is a dogmatic truth that Christ, under the appearances of bread and wine, is the proper sacrificial gift offered in the Sacrifice of the Mass . . . The consecration is the external sign under which Christ is offered to the Father upon the altar under the appearances of bread and wine." ("Live the Mass" Joseph Kramp, S.J., Catechetical Guild, St. Paul, Minnesota, 1953).

In this book we read also that the Bread and Wine "are physically changed into the Body and Blood of Christ, and in this state are offered to God."

"The question why the Mass is a sacrifice at all is not answered by replying that it represents in some manner the death of Christ, but rather by pointing out that Christ, Who issues from the sacrificial conversion [i.e. from the transubstantiation], is offered to God."

"The Mass renews the sacrifice of the cross because Christ . . . is offered again. The act of offering Christ is renewed, but not in the manner in which He was offered on Calvary." These quotations from the Jesuit-Father Kramp's book do not refer to notions entertained unofficially in the later Middle Ages, but to the present official doctrine of the Roman Catholic Church. That Church has no other doctrine of the Mass. Is it not strange that many an ill-informed Anglican writer stupidly attempts to deny that this is Roman Catholic doctrine? A couple of years ago we pointed this out in the case of the versatile Gregory Dix, who in his little book on Anglican Orders tried to argue that the powers claimed for the priesthood in Rome and in the Church of England are identical, though he did modify this dubious position a little by referring to the Mass as offering Christ in an unbloody manner. But as this is plainly no part of Anglican doctrine Dix tried to minimise its significance in Roman doctrine. Thus his readers, insufficiently taught in these matters are led astray.

* * *

These subjects may be discussed, we believe, with the New Testament as the necessary equipment, and we believe also that we all need clear convictions, based on sound information, about the true nature of the Sacrament of the Lord's Supper. These points we make were vital factors in the Reformation and they must be kept before us as vital factors in the Christian Church to-day.

* * *

Long ago it might have been possible to set aside the beliefs held about the Blessed Virgin Mary as being mainly matters of private choice and devotion, but now they are official, not private and personal. Now they have been brought forward as major aspects of Christian truth. So we may discuss

3. Mariology is the modern word used to systematise what the Roman Catholic faith holds as true about Our Lord's Mother. Mariology is now an integral part of Theology and of Christology. The measure of its importance is seen when we recall that since 1870 when Papal Infallibility was decreed, the only infallible pronouncement was in 1950, and it declared that faith in the

Blessed Virgin's bodily assumption into Heaven is a truth necessary to salvation. Sixteen years before 1870 Pope Pius IX had declared the dogma of her Immaculate Conception.

The Blessed Virgin seems now to be the Hearer of prayer, the Mediatrix between the sinner and the Saviour, the one through whom all divine graces flow to us, and the active participant in redemption of the human race. Needless to say we will find in discussing these questions that the New Testament is the *Sine qua Non*. There is no substitute for it. The Protestant young man must be encouraged to examine the system of Mariology, and see if by clear and honest thought he can harmonise it with the Gospel. We do not see how a Protestant can reconcile it, for he has not grown up in the spiritual and devotional atmosphere of the Roman Catholic religion, and what seems natural and almost instinctive to a Roman Catholic must be a growing difficulty to a Protestant. The more he studies it objectively, the harder it becomes.

* * *

One more matter may be put forward for discussion under the circumstances we have outlined.

4. The doctrine of Purgatory. Here again some simple-minded Anglicans have made common ground with Rome by expanding their own dim and confused thoughts of the nature of the Intermediate State, and at the same time by abating and reducing the Roman Catholic doctrine of Purgatory. This is very unfair. We must go to Rome's official teachings and official practices in order to have a just appreciation of its doctrine. If we set out clearly the meaning of indulgenced prayers and altars, and the theology of Masses for deceased souls, and the treasury of merit, and then expound to our young man the teaching of Our Lord, and His Apostles, he may readily see, we think, that there really are very respectable reasons for being a Protestant. In fact, a sound intellectual case may still be made for our Reformed Faith.

THE EVOLUTION OF THE MASS.

An address by Archdeacon T. C. Hammond, M.A., Th.D., in "The Case for Protestantism" series, and reprinted from "Evangelical Action," Australia.

(1)

It is sometimes asked of Protestants: If, as you say, the sacrifice of the Mass has no authority, how do you account for the fact that so many learned and earnest men accept it as a Divine institution? That is a fair question, and

thoughtful Protestants feel compelled to return an answer.

Where there are serious differences of judgment the only useful procedure in discussing them is to make an appeal to facts. Facts that are admitted on both sides are the greatest value. But, in addition, facts can be arrayed concerning which there may be differences of interpretation. The investigator must himself judge as to the value of the inference. Protestants believe that the doctrine of the Mass arose very gradually in the Church, that it has not the weight of apostolic testimony behind it, and its later forms depart from the institution of our Lord in many important particulars. They say that the acceptance of the practice can be explained by the gradual decay of Scripture learning which proved so disturbing from the ninth to the sixteenth century. Of course this contention is very stoutly resisted by many learned and earnest men. It is wise, therefore, to examine the evidence carefully, relying as far as possible on admitted facts.

(2)

The Origin of the Term

Protestants point out, first of all, that the name Mass did not emerge until almost the fifth century. Most scholars are now prepared to admit that the word signified "dismissal" or "release." In this matter most modern commentators would follow the opinion of Florus Diaconus, who writes "Nothing else is meant than dismissal, i.e., release, which the celebration being over, the Deacon then announces when the people are dismissed from the solemn observance. Whence the Canons speak also of the Mass of the Catechumens, when after the reading of the Gospel, the sacred mysteries begin to be celebrated, at which it is lawful for no one to be present unless regenerated in the font of baptism. For then, at the cry of the Deacon, the said Catechumens were sent away—that is, were dismissed and put out. The Mass (missa, dismissal) of the Catechumens, therefore, took place before the celebration of the Sacrament; the Mass (dismissal) of the faithful takes place after the consecration and Communion" (quoted in Scudamore Notitia Eucharistica, p. 2). Scudamore rejects the attempt to derive the word from the Hebrew "Missah," and we think it is equally impossible to trace it to the Hebrew word "mincahah," as Bellarmine attempted to do. At least, Protestants can point out that the derivation from the Latin words "Ite, missa est" won favour from such eminent authorities as Durantus, Cardinal Bona, and Le Brun. So we are justified in saying that the name is comparatively late in origin and

derived from a phrase in the Latin service books which bears no reference whatever to the idea of sacrifice.

(3)

The Roman Catholic Ideas

Still it is more important to deal with the ideas that have been allowed to cluster round the title. The Council of Trent assists us to obtain a full definition of the term Mass, as it is now used in Roman Catholic circles. The Council passed many Canons relating to this subject. Perhaps Canon III, Session XXII, gives us a clear picture. It reads: "If any one saith, that the Sacrifice of the Mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the Cross, but not a propitiatory sacrifice; or that it profits him only who receives: and that it ought not to be offered for the living and the dead for sins, pains, satisfactions and other necessities; let him be anathema."

It is worth noting that the Council, probably mindful of the early use of the word Mass, introduces a qualifying clause into the title. It does not speak simply of the Mass. It prefers the longer term, "The sacrifice of the Mass." That is all to the good, as it helps to narrow the issue, as the history of the Reformation period clearly indicates that it has been narrowed.

The real issue is here stated with very great precision! Protestants are challenged on four points: They assert that any sacrifice in holy communion is only a sacrifice of praise and thanksgiving. They also assert that the holy communion, which was later and erroneously called the Mass, is a commemoration of the sacrifice consummated on the Cross, and it not a propitiatory sacrifice. They assert it profits him only who receives; and that it cannot be offered for the living and the dead for sins. These are very important differences and they loomed very large in the discussions of eminent divines of both sections in the period of the Reformation.

(4)

The Growth of these Ideas

It is only possible, however, in the course of this broadcast to endeavour to make good the contention of Protestants that the theory of the sacrifice of the Mass was of very slow growth. The name became a commonplace about the seventh century, but the development of the later idea that it indicated a propitiatory sacrifice is very much later. The word originally meant no more than a public service. Hefele, no prejudiced authority writes, "We see from this that at that time (he is referring to a religious

conference at Burgundy held at about 500 A.D.), the formula "missa est" or "missa fit" was used also at the close of the sittings of the Courts."

We learn still further through Sirmond, in his learned notes on the letters of Avitus, that the expression "ite, missa est" was in ancient times, and partly in the Middle Ages, used not merely at the holy sacrifice, but also at other religious services; and for this reason also Matins were called "Missae Vespertinae" (History of Church Councils, 451 to 680, p. 57). He gives as an authority for the latter statement the Council of Agde held 506 A.D. There were 355 bishops present and 34 subscribed. The celebrated Caesarius, Archbishop of Arles, heads the list of subscribers. We can see from this that in the earliest eras of the Church even the title Mass did not carry with it the implications attached to it by the Council of Trent.

It is a facile method of approach and a definitely dangerous one to say, "Ah! here is the name Mass and, therefore, here also is the fully formulated doctrine which I have learned to attach to the name." Unfortunately, not many people read Hefele, and they look with suspicion on any statement that attaches to the word a meaning other than its common signification at the present time. But Bishop Hefele knew what he was saying. The value of this wide usage to Protestants is that it paves the way for the declaration so strenuously opposed by others that the idea of the sacrifice of the Mass is comparatively modern.

(5)

The first step in this evolution consisted in the gradual restriction of the word to the one service of the Church which is called sometimes the Eucharist and sometimes the Holy Communion. The original reason for this restriction is that the Holy Communion concluded the worship of the people. In very early times the sacred feast was held at night. At a later date it followed the service of the Catechumens. "After the sermon," writes Augustine, "the dismissal of the Catechumens takes place, the faithful remain" (Serm. XLIX). When the Mass came to be associated solely with the service of Holy Communion the question was raised as to the relation of this service to the sacrifice of our Lord Jesus Christ offered on the Cross of Calvary. For a very long time the connection was regarded as commemorative and not truly and properly a sacrifice for the sins of men.

Dr. Wake, Archbishop of Canterbury, pointed out that Peter the Lombard wrote, "But if it is inquired of what sort that conversion may be, whether formal or substantial, or of

some other kind, I do not take upon me to define" (A Defence of the Exposition of the Doctrine of the Church of England—Gibson's Preservative from Popery, Vol. XII, p. 208). Aquinas submitted this matter to the decision of the Council of Lateran in 1215, but followed Peter the Lombard in regarding the sacrifice of the Mass, as a figure of the great sacrifice of Calvary. Lombard wrote, "That which is offered and consecrated of the priest is called a sacrifice and oblation, because it is a memory and representation of the true sacrifice and holy oblation made in the altar of the Cross" (Lib. IV, Dist. 12, p. 745, Colon, 1619). This is sufficient to show that very eminent writers in the twelfth and thirteenth centuries were not yet prepared to enunciate in full the doctrine of the Mass as the Council of Trent expressed it. The Jesuit Suarez advises that the scholastics are to be corrected who assert that this doctrine concerning transubstantiation is not very old, and numbers Scotus and Gabriel Biel in that category (III, Pt.d Th., vol. 3, disp. 550, par 1, p.593). The evolution of the doctrine, Protestants maintain on this evidence, was slow and did not reach maturity until the sixteenth century.

PASSING EVENTS—*cont'd. from p. 26.*

Churches' world council in contact with Rome —Dr. Fisher tells of exchanges

("The Guardian" 17-2-1960)

A deep concern for those emigrating from the mother country to other parts of the Commonwealth and, as well, for the pastoral care of immigrants coming into this country, formed the theme of a moving debate at the Church Assembly at Westminster, presided over by the Archbishop of Canterbury.

The Bishop of Coventry (Dr. Bardsley) said that since the war the Church's work in this sphere had revived on the most astonishing scale. "It is indeed a heroic work which the Church is accomplishing with an administrative staff of only six." Last year 4,500 families who were emigrating had been helped and in recent years members of that small head-quarter's staff had personally helped and seen off at the port no fewer than 12,585 emigrants. Dr. Bardsley said it was a labour of love which was carried on day and night.

The Bishop of Warrington (Right Rev. C. R. Claxton) said it was a splendid thing that 85 families a week were being assisted by the Church of England Council for Commonwealth Settle-

ment but he would very much like to see a similar system operating in Africa, in Malaya, and in the West Indies regarding people coming from overseas to live in England.

All speakers in the debate stressed the need for additional Government help. A report from the council to the Church Assembly asking for a grant of not more than £5,000 a year was approved.

Contacts with Rome

Summing up a debate about co-operation of the Churches throughout the world, the Archbishop of Canterbury said there had been an "astonishing development for good—though not always very obvious." One outward sign of this co-operation was Inter-Church Aid for Refugees.

Earlier Dr. Fisher had answered a comment by Mr. Ivor Bulmer-Thomas (London) that the great mass of Roman Catholics were outside this field of co-operation. The Archbishop replied that the Roman Catholics "were not totally out." A very intimate relation, even if it was not formal, was developing with highly placed representatives of the Church of Rome. Anglicans, Orthodox, and Protestants were being brought together. Things they had previously regarded as insoluble were gradually being found to be capable of solution.

The Bishop of Manchester (Dr. Greer) hoped that even though other Christians took the opposite opinion "the Church would highlight the view that the use of nuclear weapons was immoral in all circumstances."

Anti-Semitism

The House of Laity unanimously endorsed a motion by Mr. Malcolm McQueen (London) . . . "that this House deplores the recent outbreaks of anti-Semitism in various countries, including our own, and calls on all men of goodwill to resist by every means in their power all forms of racial bitterness and hatred." Mr. McQueen further urged churchpeople to do everything possible to foster friendly relationships between Christians and Jews.

He said they could not minimise the ugliness of the situation. There had been over a thousand incidents in 250 cities and the desecration of 34 cemeteries. Sometimes he had wondered if there was an organisation behind it—although there appeared to be no evidence for that.

[What the Archbishop of Canterbury had in mind in his reference to Rome we cannot tell. If, however, the "things previously regarded as insoluble" now "being found capable of solution" mean that the Roman Catholic Church is tending

towards a more scriptural view of the christian faith, we rejoice. If they don't mean this, we ought to ask if they mean at least a more tolerant view of other Christians].

* * *

Greater Giving to the Church Overseas— Bishop's call at Assembly

("The Guardian" 18-2-1960)

Almost a session of the Church Assembly at Westminster was devoted to the work of the Church overseas and the insistent call for greater giving of manpower and money.

The Bishop of Liverpool (Dr. Clifford Martin) said the situation facing the Church overseas was totally different from what it was ten years ago. New winds of change were blowing and their velocity would undoubtedly increase in the days to come. This week the Prime Minister had said that the most striking of all the impressions he had formed was the strength of African national consciousness. The same thing was true, Dr. Martin said, in the life of the Church.

In Africa the Church showed a clear desire to be free from Western domination. It wanted to discard all that seemed "foreign." It was the duty of the Mother Church to try to help the Church in Africa to become truly indigenous. "With the Cross firmly planted in the soil of Africa, with the Government of the Church there committed to her own people"—then indeed the Church in Africa might win millions of hitherto uncommitted Africans to the service of Christ.

The Church had also to consider the effect of rapid industrialisation—instanced by India's steel mills and Hongkong's weaving factories. Not long ago in the Southern Sudan he had driven through a primeval forest and, suddenly turning a corner, his car came into a place that looked just like Oldham or Rochdale. The ancient religions of Buddhism, Hinduism, and Islam had become very militant. Far more people were being won for Islam in Africa than were being converted to Christianity.

Technicians Needed

Dr. Martin described the situation regarding overseas Church work as one of "unparalleled opportunity and dramatic urgency." Africans desperately needed training for the task of shouldering their own responsibilities. Expenditure by parishes here in England on overseas missions had sunk from 8.6 per cent in 1920 to 3.1 per cent in 1956. It was essential, at least, to

double the present giving to the Church overseas, and that would mean that Church people in this country ought to raise another one and a quarter million a year.

The Archdeacon of Blackburn (the Ven. A. S. Picton) stressed the valuable missionary work of the Misions to Seamen, and the Archdeacon of Bradford (the Ven. H. L. Higgs) said that the adolescents of England had three millions a day in their pockets to spend—we should teach them to give. The Bishop of Manchester (Dr. William Greer) told the Assembly that if only the whole Church (with the emphasis on the word whole) was behind the effort "we shall get what we want and more."

Dr. Martin appealed for a whole-hearted lead in this country to respond to the call to evangelise the world on a scale never before attempted. To do that they had to break down the task into manageable proportions. The need for daily prayer came first of all, then for priests, teachers, doctors, nurses, and technicians to offer themselves. Many hundreds of new missionaries were needed.

What he had said of Africa was also true of Asia. The social changes sweeping across the world revealed national independence all over the place, rapid industrialisation, advancing educational standards and the decrease of illiteracy, large population movements—especially in the Chinese dispersion—all these factors pointed to the need for a bold and far-reaching programme.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The New Scientific Ideology

(From the Very Rev. Dr. T. M. Johnstone)

Sir, — Scientists and scientifically minded people are certainly wonderful folk, and where they express themselves through channels like the TV Brains Trust, etc., are certainly well worth listening to. Where and how otherwise would one ever have such a golden opportunity of hearing such excellent and informative talkers as Bronowski, Huxley, Marghanita Laskie or Bertrand Russell?

Yet, while listening, invariably with pleasure and approval to their talks and discussions, on their *own* subjects, I would not be prepared on all matters, and especially those of the Christian faith, to take any of them as my guide, philosopher and friend.

Dr. Bertrand Russell, for example, when catechised on Friday evening about Christ's Sonship by the Asian Club came off with the opinion that he wasn't aware that Jesus ever claimed such Divine relationship. A young lady member of the club, an Indian, I think, dissented from his opinion. She presumably had in mind such statements of Jesus as "I and my Father are one" and "He that hath seen me hath seen the Father."

Dr. Glyn Daniel, lecturer in archaeology and anthropology in St. John's College, Cambridge, paid tribute, when speaking in Belfast the other evening to Archbishop Ussher whose extraordinary tables decided that the date of man's creation and that of the world was 4,004 B.C. Dr.

Daniel stated that the existence of man on earth was a matter of 6,000 years. It would only be possible, he added, when nuclear physics had given us "carbon 14" that we would be able to provide accurate pre-history dates.

All credit, then, to James Ussher, who without the aid of "carbon 14," made from the information set forth in Genesis, such a workable, believable schedule as he did.

But, Sir Julian Huxley, a star in the scientific galaxy, has now somewhat ruthlessly out-Heroded all his scientifically minded ideologic brethren by declaring publicly before the representatives of 27 countries at Chicago, that the world's religions were all destined to disappear. We would no longer be able to repose in the arms of a divinized Father. The God for whom he is apparently the baptist herald will be an evolutionary figure evolved, I would gather from such human manifestations as have created the H-bomb and other "kindly" creations of scientific brains.

These scientific brethren, from their ivory towers, are going to pull down, if they can, yes, and destroy, the whole fabric of our Christian faith. The new god previewed by Dr. Huxley may look all right to him. He would certainly not be my cup of tea, nor I imagine of the world's untold millions.—THOS. M. JOHNSTONE, Ex-Moderator of the General Assembly of the Presbyterian Church in Ireland.

[This letter is from "The Northern Whig" Belfast, 7/12/'59. We think it expresses a valuable point of view].

* * *

Christian Unity Discussions—"Progress" during Year

New York, December 27.

During 1959 it has become obvious that Protestant, Roman Catholic, and Eastern

—(Continued on p. 47.)

RESURRECTION.

There is no case for Christianity if we set aside the fact of Resurrection. The Gospel is the testimony to a future risen life for the people of God just as Our Lord is the Witness to that life by the fact of His own triumph over death.

It is of course possible to claim that there is a Christianity which survives the denial of the Resurrection—but what sort of Christianity? Whose definition of Christianity? Is it really entitled to be called Christianity? We can suggest that this sort of Christianity will be defended as (a) affirming a great deal that

Jesus taught, and (b) acknowledging Him as one of man's greatest teachers.

We may never undervalue the importance and urgency of the actual teaching of Our Lord: but how are we to demonstrate its truth and substantiate its claims if the Teacher Himself has not some compelling right to be heard? We are under no duty to listen to Socrates; but we are under an obligation to listen to the Christ—"This is My beloved Son, hear Him."

The words of Our Lord are very striking and give us the point-of-view of an unusual personality—does it follow that His words are bound to be true? May not the poetry and pathos of the Christian story be placed among the other great and beautiful epics of the human race—expressive of our dreams but not of the realities of life?

* * *

Take away the Resurrection and you take from Christianity **its rights**, for without the Empty Tomb and the Risen Lord Who has the Keys of Hell and of Death Christianity can never have come from God. It can only have arisen from the hearts of men. We know, of course, how it can be argued that what rises from man's deepest longings and loftiest hopes must come from God. But that is not the sense of things we have in mind when we say that the Resurrection bears witness to Christianity as an immediate mighty act of God. It is, so to speak, an invasion of the best in the natural order by the divine initiative. It is the Word becoming flesh, and the Incarnation purposed the Resurrection just as the Resurrection reveals that the Incarnation of the Word had taken place.

The Annunciation to the Blessed Virgin Mary and the Virgin Birth were in their time private events—the public demonstration that they had in fact taken place may be found in the fact that Our Lord could not be kept prisoner of death. Easter Day is the church's day of triumphant faith, and the Cross like death itself "is swallowed up in victory."

* * *

There is an old adage that "coming events cast their shadows before"—this homely phrase is a bit of ancient wisdom and must contain some intimation of truth even if we can offer no explanation. Are we not then justified in describing in this way the happenings in the Gospels which demonstrate Our Lord's power over physical as well as spiritual death? We read of the daughter of Jairus, and mark that the Lord said that she slept. Are we to say that the cry of her family that she was now dead was mistaken? Ought we

not to read Our Lord's Words in the light of His great comprehensive claim about the Father—"He is not the God of the dead but of the living, for all live unto Him"? The girl in the human sense of the words had died, and the One Who is "the Resurrection and the Life" restored her.

* * *

The son of the Widow of Nain is another instance. In this account the body was on the way to burial, and Our Lord had pity on the mourners and gave the young man life. It seems to have been a spontaneous act, and "a sign, a wonder and a mighty work." If Our Lord Who did this, experienced a death voluntarily endured, we are entitled to say that He died in full awareness that on the third day He would rise again.

* * *

Chief among the foreshadowings is the raising of Lazarus. In his case the body had reached the tomb, and was already there for many hours before Our Lord reached Bethany. He knew of the illness of Lazarus, yet made no haste to go to his assistance—indeed the narrative implies that He loitered, and some such thought may have been in the mind of Martha when she said to Him that if He had been in Bethany sooner Lazarus would be alive and well.

Yet the episode has profound meaning as heralding the vital revelation about death and the life beyond. Lazarus had to die and be laid in his tomb (though we need not assume that the normal natural decomposition referred to by Martha had begun). All things were under Our Lord's control, and ocular demonstration that He is Lord of life was needed so that His followers might not sink into despair when death befel Him.

* * *

We read these passages, and also the story of Our Lord and the disciples at Emmaus on the first Easter evening, and we mark the insistence that what happened had to happen. Christ must suffer, and enter into His glory. He must be "declared to be the Son of God with power by the resurrection from the dead" (Rom. 1.).

* * *

On these grounds, and not on the intrinsic excellence of His teaching, however great nor on the unique qualities of His human personality however remarkable, we base His right to be heard.

Men have a duty to obey Our Lord and to follow His words. He is our Redeemer, so we belong to Him—"Ye are not your own: ye were bought with a price." The price?

"Redeemed, not with corruptible things, but with Precious Blood."

The Easter season is not then a date in the calendar, or a liturgical observance, or a survival of ancient spring-time festivity. Easter is the reminder of the duty of all men to follow Christ because "He is alive for evermore, and has the keys of Hell and of Death."

THE MEANING OF PROTESTANTISM

A small book (159 pages, price 2/6) is to hand with the above title. The author is James Nichols, described as a Presbyterian Minister, and professor of the history of Christianity in the University of Chicago.

Several commendations are quoted in this edition (1959. Original edition, 1947)—a Methodist publication says "well-written and very readable," and "Brethren Life and Thought" says "a widely acclaimed book by this fine church historian." We observe, that from the contents of the book we cannot suppose that this commendation comes from a publication of the people we know as "Brethren." We think it must belong to some other denomination.

* * *

Part I is a series of chapters on the history of Christianity, and part 2 discusses "Protestant principles." Such a book in a popular series, attractively produced and written, is bound to be widely read, and may do good. Some aspects of it are well handled, but we shall show that other aspects are likely to do harm (a) by reducing the Biblical content of historic Protestantism, and (b) by giving Roman Catholic readers the impression that Protestants need no longer hold to the basic truths set out in the ancient Creeds and restated in the Articles of Religion and in the Augsburg and Westminster Confessions. It is a little surprising, for instance to read that some Unitarians "are evangelical in the tradition of Martineau." James Martineau (who was once a Presbyterian Minister in Dublin) was a great philosopher and a good man, but it seems an abuse of the word evangelical to apply it to him in any easily recognisable sense. We doubt if he would have claimed the word for himself.

* * *

We note some general matters which strike us as interesting. We see (p. 13) that 90% of American Church members are within 20 de-

nominations, and over 80% are within 13 of them. The significance of this is that the great majority of the 200 sects in U.S.A. have only a tiny membership compared with the great substantial communions of evangelical Protestantism. Orthodox Protestantism, therefore, holds the loyalty of most Protestants.

Dr Nichols points out (as we have often done) that the divisions of Protestantism are often hastily considered by Roman Catholics to be as separated from each other as they are from us. This is a natural mistake but a serious one. Members of evangelical churches, say Church of Ireland, and Irish Presbyterian, are in all important spiritual respects far more at one than either could be with Roman Catholicism. What separates us is in no sense fundamental: what unites us is far more real and weighty than any of our distinctions.

"Flexibility" and "variety" are two terms used, and the religious temperaments of Protestantism are defined—"mystical, ethical, rationalist, Biblicist, sacramental." It is not possible, perhaps, to harmonise all these, and in one denomination they may cohabit very uneasily, so we think: but there is no denying that to-day they represent the diversities of the Protestant temperament. We think Dr. Nichols has given a useful contrast (p. 15) in the words "Protestantism exhibits a comprehensive and catholic life in contrast to the narrow and doctrinaire character the Council of Trent imposed on modern Romanism," while a curious and evocative force is in the sentence "the minor and suppressed strains of the Reformation have come to be those most characteristic of modern Protestantism." We think this last must refer to the inward and non-dogmatic elements of the 16th century reform—the lines of thought which in later days led to Quakerism and to liberal theologies as well.

* * *

We note that Dr. Nichols is able to recognise "a common ground for evangelicals and Orthodox which does not exist between evangelicals and Romanists." This may not find immediate acceptance, but it is really true, for behind the extraordinary pageantry of Orthodox worship religious ideas and truths are held in a sense which is not dogmatic nor legalistic. As is well-known the only creed of Orthodoxy is the Nicene Creed, and beliefs which are held in common with Rome are held in a non-Roman fashion.

"Orthodoxy did not degrade, materialise, and commercialise the sacraments as did the Roman church in the middle ages."

"Evangelicals and Orthodox Catholics can carry on a discussion. There is no discussion with Rome, only submission or rejection"—This is well said, and true.

* * *

Dr. Nichols gives space to some useful remarks on the effect of the Reformation on Roman Catholicism—"Roman Catholics admit that their communion is at its best in Protestant countries, Germany, England, Holland, the United States, or where, as in France, the majority of the nation have declared their emancipation. For the sake of vigorous and spiritual Romanism, the Protestant church remains to-day as necessary as at the Reformation."

* * *

A valuable section over which we must resist temptation to delay is the account of the major churches which are reformed—Lutheran, Anglican, Presbyterian. The Roman Catholic Church as it emerged from the Age of the Reformation is also carefully described. Then in the account of the post-Reformation history of Protestantism we have useful information, especially about the modern expansion of evangelical Christianity. Readers of Dr. K. Latourette's books, either large or small, will be familiar with this—"the Protestant movement was one of the greatest geographical expansions of Christian history." Evidence of this is the existence everywhere of "the younger Churches." In Africa, India, Brazil, Indonesia etc., they are flourishing.

In the realm of Christian thought Dr. Nichols points out new developments. We like the following—"two generations ago our believing forefathers were utterly scandalised at the worldly ideas which came out of Lutheran German institutions and professors. To-day the shoe is on the other foot, and the Continentals are hard put to it to discover anything specifically Christian in the humanitarian idealism of liberal American Protestants."

* * *

The second part of Dr. Nichols's book is a survey of present-day Protestant teaching. The treatment is objective enough in general and contains much with which all orthodox Protestants (i.e. evangelicals) will agree. We quote the following as an example of a point in which all will agree—"The Reformation rests simply on the figure of Christ as accessible to all men in the Gospel, a Christ who needs no recommendations, no credentials, who can be trusted by the power of the Spirit to evoke recognition and the love of free men

... this is the direct access of the believers to God without patented ecclesiastical intermediaries, but it is no subjective mysticism. This is a faith in the sufficient force of revelation in history, Jesus Christ, unique, indispensable, self-authenticating."

* * *

But, unless Jesus Christ is the projection of man's highest ideals and the creation of his sublimest dreams, we need a factual background, a place and foundation in history. This is given to us in Holy Scripture, and Holy Scripture, is given to us by God its Author. Dissolve the fact of Revelation in a written word, and you have nothing left but a tradition, and, for some, a living voice. The evangelical Protestant may not drop the Written Word and rely on tradition and the living voice, because he knows that the Written Word is the check on expanding tradition and the popular sentiment of which the living voice is often the expression.

We say this because Dr. Nichols thought fit to write "of Jesus' life history, of what he did, and where and in what sequence, we know considerably less than we once thought we did when we believed it possible to extract a chronology and an itinerary from the Gospels." Put thus, the impression may be given that failure to create a travel-diary for Our Lord has reduced our knowledge of Him. But the failure to organise the narrative of the Gospels in chronological order does not make the Gospels less true: whatever they tell us must be part of the genuine information about Our Lord.

We regret that the writer should suggest that in many ways the contents of our Lord's mind were shaped by the ideas of His time about culture and religion. It seems to us far wiser to hold that Our Lord restated the religious ideas of Israel—how much of His thought and teaching can be assigned to any other source?

There is a further sentence in Dr. Nichols's discussion of Our Lord which we must condemn as having no real ground in genuine New Testament scholarship—"We have sufficient records of the teaching and human relations of Jesus, even though no specific saying can be certainly claimed as precisely his." If not His, then whose? The Gospels have the Words of Our Lord: if this is doubtful, we are in the realm of romance and religious fiction. We think it right to say that the Gospels wish us and intend us to believe that Our Lord did say what they attribute to Him.

Dr. Nichols's suggestion that "no specific saying of Our Lord can be certainly claimed

as His" is one of those gratuitous observations which rest on no firm and demonstrated foundation of learning. It is the kind of thing professional scholars feel they must say, otherwise their more radical colleagues will think they are dropping behind in the academic race!

How can Dr. Nichols say "we have sufficient records of the teaching of Jesus to establish a highly distinctive and unforgettable personality" if he is truthfully reflecting the position reached by New Testament scholarship that "no specific saying of Our Lord can be certainly claimed as His"? The two statements do not harmonise, and it is not enough to say that New Testament writings reflect His influence. The New Testament positively asserts that we have the very Words of Christ. If not, all is dissipated into the clouds of idealising and romanticising portraiture.

How can the authenticity of the Gospel sayings be undermined? Only by a merely subjective approach, for as far as we know there is no demand for this on grounds of pure scholarship.

Dr. Nichols will agree that "the large part of the religious and ethical teachings of the first three Gospels is surely His in substance"—we ask "Does this fairly display the conviction of Protestants, or does it just tell us what Dr. Nichols thinks? "His in substance"—why can't he admit that the parables, for example have the clear note of decisive personality and direct speech?

* * *

"Perhaps Jesus himself did not fully realise that he was the Messiah"—our only information on this question comes from the Gospels, and we believe that they show that Jesus said He was the Christ. "The full implication and the precise outcome of his role were possibly not known to Him"—are we to follow Dr. Nichols and as a consequence discard all that the Gospels tell us about "the Son of Man" and how "He must suffer many things" etc.? Is the Gospel imputation of conscious Messiahship to Jesus false? Isn't it all a question of evidence and of interpretation of given material? Let us remember that every kind of crazy conjecture or figment of human ingenuity has been put forward solemnly in the name of New Testament scholarship during the last hundred years—What permanence have they had? Look at the back numbers of any theological journal in the past fifty years, and you will find much to amuse and much to cause reflection on the standards of evidence among scholars.

* * *

Is the "meaning of Protestantism" fairly demonstrated if we are told that "of the manner of appearance of the risen Christ we have only one first-hand account, that of Paul"? Does not John say in the first verses of his first epistle that he and others had close contact with Our Lord, and are we to deny that his words can apply to post-Resurrection days? Does not John in the Gospel tell us about Our Lord during the forty days? Does St. Paul in fact say that he **saw**, as we would understand the word **saw**? Is it right to settle the question by referring to "psychological mechanisms"? Surely a professor of history ought to do better than employ a meaningless phrase like that!

Worse follows when we read "The materialistic elaborations of the resurrection story—doubting Thomas fingering the wounds, and the various occasions on which the risen Christ consumed food—are surely to be attributed to this natural and charming habit of the folk-mind." By what standard does Dr. Nichols judge the post-Resurrection narratives to be untrue? Does he think that it is not possible for an event to be true if it is unique? Is this a fair statement of the meaning of Protestantism? Let it be plainly said that a Protestant is not necessarily a man who denies the Creeds of Christendom.

* * *

What of the birth of Our Lord? Dr. Nichols feels justified in using the phrase "a current idiom of pagan mythology." This was used to emphasise the qualities in Our Lord which distinguish Him from those who are merely good men. The Virgin Birth is thus drawn from pagan mythology, and not from the prophet Isaiah.

The curious thing is that Dr. Nichols can at times expound Protestantism with much acceptance of its Biblical bases in the truth of justification by faith. Many things are extremely well-said, though they do not undo the misleading nature of other statements such as we have pointed out.

The book would be much more valuable if the writer had kept to the objective treatment of his subject and not intruded his personal interpretations. Genuine Protestantism does acknowledge that spiritual experience is one of the many factors which support the veracity of the New Testament. We are not likely to win the world by our scepticisms, and as Dr. Nichols writes so much that is sound, and expresses it with so much effectiveness, we are bound to regret deeply the defects we have indicated.

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, APRIL, 1960.

All communications connected with the Literary Department, and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

JUSTIFICATION.

We often find that nowadays many Protestants have but hazy ideas of Justification, and that those who ought to teach them the truths of Holy Scripture are reluctant to do so. Why this should be may seem puzzling, but one explanation, at least, is that the notion obtains that if you emphasise Justification by Faith you are shutting out all dependence on Sacraments, Orders, Good Works, etc. We say with all modesty that this notion is based on ignorance of the real meaning of Justification. We know that many eminent persons have professed to find difficulties in Justification by Faith only. We believe that these difficulties are self-created. The doctrine itself presents no insuperable obstacles, though it may be an impediment in the way to too hasty discussions of Reunion with Rome. But the convenience or inconvenience of the doctrine cannot be taken into serious account, for the search for truth is not a search for expedients. We must take a firm stand on basic Christianity, and we must affirm that Christianity is not what the Apostolic faith has developed into, but what the Apostolic faith **is**. If this is kept

clear in the mind we are protected from the delusive assumption that Justification by Faith was unheard of from the age of the Apostles till the age of the Reformation. We have heard this asserted; but if the Reformation was a time of recovery of original Christianity we are on solid ground in saying that Justification by Faith is part of original Christianity.

* * *

We are, consequently, entitled to judge the Christianity of the period between the Apostolic Age and the Age of the Reformation by its recognition or non-recognition of Justification by Faith. It seems to us quite irrational and unhistorical to judge Justification by Faith by the standards of patristic or mediaeval teaching: that may fit into Roman Catholic interpretations of Christian doctrine, but it is in plain contradiction of the principles upon which the Reformed Churches are based.

The Churches of the Anglican Communion, like the Churches of the Lutheran Communion, adhere to original Christianity in this belief, so it is misleading to suggest that there is not Anglican witness to this truth.

We go a little farther, and say that if the Anglican reformers had not been satisfied that Justification by Faith is basic in Christianity, they would not have affirmed it, no matter what Luther said or did. When they agree with Luther or Calvin it is because Luther and Calvin agree with Apostolic Christianity.

* * *

We are aware that certain modern Anglican writers have tried to eliminate Justification by Faith from the range of Anglican teaching. This can only be done by ignoring the "Articles of Religion," or by denying that they have any place in relation to the definition of Anglican teaching. Such a denial is, to all reasonable men, mere perversity. Whether we like them or not, candour requires us to acknowledge that what **every** clergyman **must** affirm at ordination, and at subsequent institutions, is an inescapable declaration of the Faith of the Communion he voluntarily adheres to.

* * *

We have then the fact of Justification by Faith as apostolic doctrine. We have the further fact of its re-emphasis at the Reformation. Is there any reason why we should apologise for it, or try to explain it away, unless that it has become a Protestant "magna carta" of spiritual liberty? What is wrong with spiritual liberty in any case? Is it not a good New Testament principle—i.e. the

liberty wherewith Christ has set us free (Gal. 5, 1.)? It may be admitted that this doctrine hinders the exercise of certain ecclesiastical controls; and we know that the conservatism of the ecclesiastical mind tends to make it difficult to trust the larger liberties of the Gospel. We must however make our practice fit the truths and realities of our faith, otherwise we subordinate our faith to the rules made by men, and when we do that we in fact "do despite to the Spirit of Grace."

* * *

In the New Testament we find the supreme expression of Justification by Faith in the epistle to the Romans. In older days we said "in the New Testament"; now it is more usual to say "in Paul," or "in John," or "in Matthew" etc. In this modern usage we have obviously lost the coherence of the New Testament as a "Testament," or as a "Canon" recognised by ancient Christianity. This breaking up of the New Testament into its parts enables certain writers to discuss a doctrine in St. Paul's writings as though it were an aberration rather than a central truth of our faith. It ought to be understood that in whatever words it is expressed, the doctrine of Justification by Faith is a foundation doctrine of New Testament Christianity.

* * *

How can it be otherwise?

"It is God that justifieth" (Rom. 8. 33): and if that is the truth, how can man set out to revise that statement? The Greek verb apparently means "to do, or achieve something": in this case, "to make righteous"; to reckon man from a new angle (in recognition and acceptance of Christ's sacrifice of Himself on man's behalf).

"The free gift came of many trespasses unto righteousness" (Rom. 5. 16). Here the free gift rules out all consideration of man's personal achievements in meritorious work.

We are "justified freely by His grace" (Rom. 3. 24). If words mean anything we either humbly and thankfully agree with this, or else say it is a falsehood. Should any Christian object to this realistic way of putting it?

It is easy to hum and haw, and to demur, and hesitate, and beset the whole matter by self-induced difficulties instead of thankfully

and spontaneously accepting the generosity of God. Does God say to us "your sins may sometime, somehow, and somewhere, be forgiven"? No, He says to us "your sins **are** forgiven," and if He did not say that, then He and not we, would be making the Cross of Christ of no effect.

Is this presumptuous? No, for it is simple acceptance of what God our Father declares. Presumption and pride are found in assertions of human merit: humility and surrender are found in grateful acknowledgment of the endless efficacy of the Cross.

* * *

"Be it known unto you, brethren, that through this Man is proclaimed unto you remission of sins; and by Him everyone that believeth is justified from all things from which ye could not be justified by the law"—these are the words of St. Paul at Antioch in Pisidia—they are equally true in Rome or Dublin or London or Peking. Forgiveness is universal—"everyone that believeth," being led thereto by the prevenient grace of God is forgiven.

* * *

Justification is shown to the world by active Christian faith, living, and testimony. Justification does not deny that the good tree is shown by its fruits—see Jas. 2. 21, and 22 and 24.

* * *

Justification by Faith saves; and justifies from all things; and gives peace with God (i.e. reconciliation through recognition of the Cross); and washes; and sanctifies; and by it we are glorified.

Charles Simeon the eminent Cambridge Christian teacher says on this point, if the justification of the sinner is not by faith, then let him point out what merits of his own are necessary to eke out the shortcomings of His Saviour. This is the plain way to put it, and why not put it plainly?

Karl von Hase the Lutheran historian quotes a popular saying of the German peasants of his day, that everyman has to turn Lutheran on his deathbed, i.e., everyman must cast all upon the Saviour and not rely on self. Is this not the truth? Why should not Irishmen and Englishmen and Scottishmen and all sorts of men the world over say it as well as Lutherans? It is as much the bedrock principle of Christianity as the Empty Tomb.

A RIDDLE FROM THE DEAD SEA

"The Riddle of the Scrolls," H. E. Del Medico, translated by H. Garner, published by Burke, London, 1958 (tr. from original edition in French, Paris, 1957).

This is still another book on the Dead Sea Scrolls, but it is different from many which have had wide currency. Confidence in the capabilities of the author is warranted by the information given to us that the author had the benefit of advice from Professor H. H. Rowley, who also read the proofs. No one in these islands is better fitted, we believe, to give guidance in the many problems surrounding the Scrolls than Professor Rowley.

It seems necessary to say at the outset that the earlier publications on the Dead Sea Scrolls are reduced in value and importance by the fact that they were based on a very limited range of information; and since the first discoveries many more manuscripts have been found in other caves, and many further caves may still remain to be explored.

Another defect is that the first manuscripts to come to light were eagerly seized upon to give evidence of Christian origins or to confirm existing texts of Holy Scripture. While the Biblical manuscripts found in the Qumran caves are of very great value (though the problem of dating them remains), the non-Biblical manuscripts are of such varied character that a very long period of study and assessment must be needed before a reliable account of them can be given to the public. Some early publications come from writers who were by no means equal to the task they undertook. It was possibly easy enough to write a vivid account of the dealings with the first manuscripts found in the first caves. We know of the Bedouin nomads selling the finds to a dealer who then sold some to a bishop of one of the Eastern Churches who sold a manuscript in New York.

We know how an archaeologist of the Hebrew University in Jerusalem, and his son, a general in the Israeli army and also an eminent scholar, secured some of the Scrolls for preservation in Israel. All this is the most interesting history of a few of the Scrolls: we are less well-informed about the discovery and adventures of many other scrolls from the shores of the Dead Sea.

* * *

A "paper-back" published in America on the subject of the Scrolls by a Dr. Powell Davies was a hasty production which seemed

to impute to orthodox Christian scholars a desire to conceal the significance of the discoveries from the public. This author assumed that serious scholars in this new and unanticipated field of study ought to have outdistanced him in jumping to conclusions in the least possible time! He thought he had spotted the meaning of the Scrolls, but the meaning he extracted from them was the meaning he wanted, i.e. an attack on Christian origins as set out in the New Testament.

* * *

Another American "paper-back" (or anyway a "paper-back" by an American) made less display of Hebrew learning, and made a literary approach. The author wrote of "the explosive possibilities" of the subject, and said that he had seemed to note "on the Christian side, a certain reluctance to recognise that the characteristic doctrine of Christianity must have been developed gradually and naturally, in the course of a couple of hundred years, out of a dissident branch of Judaism." His guide was a scholar "not committed to any religion," so we have here an instance of the queer notion that only unbelievers can be relied on! We may note that in this quotation it appears to be the basic assumption on which the whole thing rests, that "the dissident branch of Judaism" must have been up to two hundred years before the Gospel. But if it is shown that the date of this Jewish sect (if it did exist) is either contemporary with Our Lord or even later than the founding of Christianity, then the thing demonstrated is not the scholarship of the unbeliever but his credulity! The fact is that the man who wants to explode Christianity cannot have the true integrity and impartiality of the patient scholar.

To look at Jesus "in the perspective supplied by the Scrolls" is supposed to solve the problem (or "the riddle") of the New Testament. Tribute is paid to the work of Christian scholars, but "one feels a certain nervousness, a reluctance to take hold of the subject and to place it in historical perspective"—here the suggestion seems to be that Christians are afraid of the conclusions: what conclusions? Whose conclusions? Has anyone the right to say that Christian scholars are afraid of truth? Has the truth of these profound matters been reached? Has the necessary exhaustive research been completed? It is scarcely more than ten or twelve years since the first scrolls were available for study.

* * *

As we have said, the criticism directed against Christian scholars is that they have

not jumped to conclusions which non-Christian persons would like them to jump to. Men who are long habituated to genuine research on sound lines must be patient. There is no room for impetuosity in such fields.

We turn now to H. E. Del Medico's book. It consists of introductory matter occupying nearly half the volume, and then gives an account of the non-biblical texts from Cave I at Qumran. As there are 426 pages it can be seen that the information is fairly ample.

* * *

The usual idea has been that the cave at Qumran was the library of a Jewish sect, hidden away in the desolate cliffs around the Dead Sea. Del Medico holds that the manuscripts cannot be earlier than the first century, A.D. (i.e. contemporary with the writing of the New Testament), and that the cave was not a library, but a "Geniza," that is, a depository for unusable sacred writings; copies of Scripture which were "impure" for various reasons among which is the number of scribal or copyists' errors above a fixed minimum.

Many writers of popular books on the Scrolls (as well as more serious works) attributed the so-called "library" to an Essene Community at Qumran. Del Medico refers to this as "a hypothetic monastic environment." He says "nothing published up to the present time (1957) has allowed me to modify my first impression." He believes that "many new details have confirmed my opinion that the Scrolls do not form a homogeneous whole, a library, but a heap of various writings and fragments which rabbinic authority consigned to Genizoth (plural of Geniza) because it was necessary for some reason to withdraw them from circulation."

* * *

He says that the Biblical MSS. are not as old as was hoped, and he questions the claim of the American Semitic scholar, Dr. Albright that "the scrolls are the greatest manuscript find of modern times." Also, and this is very important to remember when we read popular books and articles, he adds that "the study of the Scrolls will be the work of decades to come."

* * *

To-day a much larger number of MSS. is available than ten years ago when the excited rush into print began. There is a text of Jeremiah which he thinks is probably of the late second century B.C. It is closer to the Septuagint Greek translation of the Old Testament than to the classic Hebrew text. This may serve to indicate one of the problems of

the Old Testament—what Hebrew text underlies the Greek translations?

Further, instead of the contents of **one** cave being all we have, up to date we have manuscripts from no less than eleven! No wonder Del Medico speaks of the decades needed for study.

* * *

One discovery of unusual character is a copper roll which was found in 1952. Three sheets of copper are rivetted to form a strip eight feet long. It was at first thought to set out the rules and admonitions of the Essene Sect (the writer thinks them "hypothetical" as we have seen). But when opened out in 1956 it was revealed that it was a list of hiding places of the Temple treasure and an inventory (the estimated value of the treasure is stated as £30,000,000). Soon this was called "a romance of the imagination." As the Romans plundered the Temple its treasures did not escape, and in any case the intrinsic as distinct from the sacred value of the objects was not great—certainly no more than a fraction of £30,000,000.

What then was the point of this exaggerated inventory? Del Medico says it was not an Essene roll, but one belonging to a lodge of Zadokites, that is a lodge claiming to be the representatives of the true priesthood of the Temple (followers of Zadok—1 Chron. 29, 22; 2 Chron. 31, 10) who held that the Temple treasure was theirs as they alone had the right to be priests (Ezekiel 48, 11). The copper roll was a fictitious inventory of their riches which was used in Zadokite ceremonies of the second century A.D.

We are, needless to say, unable to discuss the probability of this, but we think that it is just as plausible a conjecture as any we have seen. The interpreters of the Scrolls may say, if they will, that there were Essenes, or Ebionites, or Zadokites involved; but their different comments and theories only serve to show the folly of hasty conclusions and dogmatism. They also show the biased dispositions of the men who have used their impressionistic and secondhand information to cast a slur upon Christian scholars.

Del Medico deserves to be seriously studied, and the dates assigned for one reason or another to the scrolls (really guesswork) are brought in question by this prudent comment "In 1948, when only one cave with manuscripts was known in the Judaean desert, it was allowable to be mistaken by a few centuries. To-day it ought to be possible to

renounce intenable theories and to look at the problem in a different light."

Whatever else we learn from him we may be sure of the truth of this lesson, that the real place in time and literary history to which to assign the Scrolls will not be settled for each manuscript for many years to come. We may also learn that to cash in on a new discovery with publications of a subjective character may be good propaganda, but it is not scholarship. Lastly, though chiefly, we ought to learn that God's Revelation in the Incarnate and in the Written Word is not easily explained away, even with the help of unbelievers.

REPUBLIC OF HAITI CENTRAL AMERICA (CARIBBEAN)

Just how the Roman Catholic Church can influence decisions of governments headed by adherents of the church, was demonstrated in the quick suspension of an order, August 21, by the Government of Haiti, U.S. dependency, for the arrest of Most Rev. Francois Poirier, Roman Catholic archbishop of Port au Prince, the Capital. The arrest order had been issued the previous day after the Archbishop, a French citizen, had criticised the expulsion of two French priests by the Government, "for reasons of internal security".

The cancelling of the order came, mark you, after the Vatican newspaper *L'Osservatore Romano* printed a warning that Haitian officials could incur automatic excommunication from the Roman Catholic Church if the archbishop was arrested. The justice department said the order was withdrawn on instruction "from higher authorities", and it was assumed the suspension of the arrest order came from President Duvalier, who is a Roman Catholic, and gave the order in the first place.

We are not concerned with whether the two priests involved were guilty of the charges laid against them, but with the fact that, though the President seemed satisfied that their activities were not in the national interest and merited their expulsion, he immediately succumbed to the threat of excommunication in a Vatican paper published 3,000 miles away and suspended the arrest order. This, as we see it, raises the vital question that is imminent today, particularly in the United States, as to the possibility of Roman Catholics in high

office being influenced by their church in making certain decisions.

As a matter of fact it is this weapon of the loss of sacraments or excommunication that enables in the ultimate the Roman Church to whip rebellious adherents back into line and to ensure that politicians of the faith be careful not to encroach upon any special privileges the Church has secured in the community or the nation. And while this power obtains—and the prompt reversal of the Haitian President's order shows it does—it is sheer foolishness to say that Roman Catholics in offices of prominence cannot be influenced by the views and dictates of their church.

Perhaps it might be timely to recall the comment of Sean O'Faolain, a Roman Catholic, biographer of Newman, and the Eireann republic's outstanding writer, on this particular point as applied to his own country:

"There are two parliaments in Eire, the Dail, duly elected by the people, and Maynooth, the hierarchy which rules the nation. The latter holds the weapon which no other institution has—the sacraments. If the Prime Minister disobeys them he knows that he may draw on himself this weapon whose touch means death."

—("The Sentinel", Toronto, 1959).

Papal Threat to Haitian Government

The threat of excommunication forced the government of Haiti to withdraw an order for the arrest of the R.C. archbishop of Port-au-Prince, a French citizen. This prelate was accused by the government of having criticised the state for expelling two priests who were said to have had a hand in a bombing plot.

The civil government of R.C. Haiti hastened to eat humble pie with what relish it could and tamely rescinded its order to arrest the archbishop. It has instructed its ambassador at the Vatican to request the pope to remove the archbishop. Under such circumstances as these, the signal convenience of having an ambassador at the Vatican will readily be seen. Here is another argument already to hand for the American and Canadian protagonists of such an appointment on the part of their respective governments!!!

When the R.C. leaders of the Haitian government gave the order for the prelate's arrest they no doubt did so in ignorance of the laws of their own Roman Catholic Church. For their information and that of other uninformed members of their church we quote the following extracts from Canon Law, which is the supreme law in Haiti as it is in every other

Roman Catholic country and as it would be in Canada and the United States if the papacy were strong enough to enforce it.

CANON 120—S.I. All lawsuits against clerics, both civil and criminal, must be brought into the ecclesiastical court, unless other provisions have been legitimately made for some countries.

CANON 2341.—If anyone, in violation of Canon 120, dare to summon before a lay tribunal a Cardinal of the Holy Roman Church, or a Legate of the Holy See, or any other major official of the Roman Curia in connection with business pertaining to his office, or his own Ordinary, he incurs automatically an excommunication reserved in a special manner to the Apostolic See . . .

Vatican circles commented that this would be the first time that a Roman Catholic prelate had been arrested in a non-communist country since the second world war. They added, that Juan Peron, the dictator who fled from Argentina, had expelled the auxiliary bishop of Buenos Aires; but had not ordered his arrest. Peron was excommunicated.

The quarrel between the government of Haiti and the Roman Church comes at a time of severe economic distress and of extreme tension heightened by fear of invasion from Cuba.

Feeling against the Church of Rome runs high in the republic of Haiti because of the predominance of French priests in a country that won independence from France more than a century ago.

—(“Protestant Action”, Toronto, Sept., 1959).

PASSING EVENTS—cont'd. from p. 37.

Orthodox church leaders “now recognise the urgency of better mutual understanding.” This was stated to-day by Dr. Roswell Barnes, executive secretary in New York of the World Council of Churches.

In a summary of the year's events he said public discussion of Christian unity “has been confused,” but added that, even so, notable progress had been made in understanding, and the confusion itself had made it clear that more orderly communication was essential.

If the forthcoming Ecumenical Council of the Roman Catholic Church announced by Pope John clarified the attitude of that Church towards Protestants and the Eastern Orthodox Church it would contribute significantly to understanding. Dr. Barnes went on:

“Present variations of policy and practice impair confidence. . . . We cannot reconcile the

brotherly attitude of Roman Catholics in France and Germany, for example, with the repression—in some instances persecution—of Protestants in Colombia and Spain.”

In March, he said, the World Council planned to break ground for the construction of a new building in Geneva. It would contain 200 offices, a large exhibition hall, and a chapel. The council is now housed in four reconverted chalets and some wooden barracks.—Reuter.

—(“The Guardian”, 28th Dec. '59).

[We shall never discourage “better mutual understanding” between Reformed churches and Rome, but we are bound to declare that the Reformed churches by their very title must maintain a testimony to truth. “Better understanding” may and ought to, do away with misunderstanding and intolerance and hostility, but it will not make true what we have for four centuries declared to be false. Our Rule of Faith is Holy Scripture: can we abandon it?]

* * *

Alien Hand and Unity of Church

One of the problems of the Protestant churches is their tendency to splinter for various reasons, which leads to a terrific waste of financial resources, man-power and brain-power, Rev. W. Martin Smyth, Raffrey Presbyterian Church, said in Belfast.

Mr. Smyth, who said he felt the movement for Church unity “has fallen into alien hands,” was speaking at a Protestant rally held in the Wellington Hall, Belfast.

“It is hardly fair,” he went on, “to appeal to us in Ireland to come together to face the menace of Rome and then to have conversations with Rome towards re-union.

“We must take Protestantism and the Reformation seriously. If we are to stop saying “Why does the Church not do something?” and realise that we are the Church and must do something ourselves, victory would be at hand.

“We must know what we believe, and why we believe it. Further, we must learn to express our faith in life.”

Taking as his subject “Protestantism — Whither?” Mr. Smyth said that 40 years ago after the division of the country it was estimated that 75 per cent. of the population of Ireland was Roman Catholic.

More than 300,000 lived in Northern Ireland—“a minority which has an influence out of proportion to its size.”

Intolerance?

It would seem at times, he said, as if the Government bends over backwards in an effort to avoid the insidious charge of intolerance towards the Roman Catholics.

Speaking at the same rally, Rev. A. J. Finch, Knocknamuckley, Portadown, made an appeal to Protestants to join the Evangelical Protestant Society.

"We stand for the truth as it is contained in the Scriptures," he said.

Mr. Norman Porter, director of the Society, spoke on "Jesuitism and Catholic Action."

Mr. Porter said that Pope Pius XII had declared Catholic Action always bore the mark of an official of the laity and that one of the mortal dangers which threatened the Roman Catholic Church was the invasion of the Protestant sect.

Rome was at the back, scheming and striving to overthrow Protestantism in this country, throughout Europe, and as far afield as the foreign missions," Mr. Porter said.

In Northern Ireland, Catholic Action could be seen hard at work in the Civil Service, industrial concerns and public institutions. They tried to win over weak, spineless and ill-informed non-Roman Catholics.

If Protestants tried to do anything like this they were branded as bigots, charged with discrimination and with being guilty of sectarianism.

Exiles in Erin?

Q. "When is an Irishman not an Irishman?" A. "When he's a Protestant." This is the pernicious doctrine which, according to Mr. H. R. Cathcart, head-master of Raphoe Royal School, Co. Donegal, underlies the social and political thinking of more than a few people in our country to-day. It is not an entirely new doctrine: Daniel Corkery gave expression to it in the literary sphere during the 1930s, and was soundly rebuked for his pains by the late P. S. O'Hegarty. During the interval it seems to have persisted and even to have gained ground. Its justification has entailed a revision, to a great extent, of Irish history; the Irish Parliament, the Volunteers of 1782, the United Irishman of a decade later, the Young Irelanders of 1845-8, the Parnellite movement, all have to be written off because their leaders were Protestant. That does not matter: history can take care of itself. The new approach, however, is liable to have serious consequences when it applies to the issues of everyday life. How far, one must ask, if at all, is Mr. Cathcart exaggerating when he says?

Irish children are brought up as members of their denominations first and as Irishmen secondly. They are more conscious of what divides them from their fellow-countrymen than of what they have in common—a common nationality.

* * *

"We are a fusion of peoples," says Mr. Cathcart, "with varying traditions and cultures. . . It

is utterly false to propound any conception of a pure Irish race and culture." Happily, the situation is not just so bad as the headmaster thinks. The tendency towards the doctrine of religious racialism seems to be confined, on the one hand, to certain scholars, and, on the other, to the least educated and thoughtful section of the populace. For the sake of a struggling nation which stands in sore need of the contribution that all its elements — Protestant as well as Catholic — can make, we hope that it will never spread. Too many countries have borne witness to the ills that follow upon segregation, whether along religious, political, or social lines.—(From a leader in "The Irish Times" of 13-1-'60).

[We have already referred to this matter. As the Protestant people of Ireland are likely to remain, and as the present political arrangements will continue, we think that Mr. Cathcart and "The Irish Times" are correct in saying that Ireland needs the Protestant contribution, and needs it for moral and intellectual as well as for business reasons. Patriotism is more than shouting slogans].

—("Belfast Weekly Telegraph," 27th Feb. '60).

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

**Bishop Appeals For Help To Trace Murderer
"Reign of Terror" Condemned**

The murder of Maurice Moore over a year ago at Reamore, near Tralee, and agrarian troubles at Ballyseedy, near Tralee, were condemned by the Bishop of Kerry, the Most Rev. Dr. Denis Moynihan, when he addressed the congregation at the close of a men's retreat in Tralee last night.

"I should like very sincerely," said Dr. Moynihan, "to sympathise with the God-fearing people of Tralee on the unenviable notoriety that has been thrust on the town by the misdeeds of some people who live in the vicinity."

Dr. Moynihan went on: "Over a year ago there was the murder of Maurice Moore in Reamore, a townland not very far away from Tralee. Maurice Moore was a God-fearing harmless man, who, on his way from the house of a friendly neighbour, was foully done to death. His body was thrown into a ravine a few yards from his home, and there, strange to say, it remained undiscovered for ten days.

"That murder was denounced the following Sunday by the priests in Ballymacelliot and the people were asked by the priests to give the Civic Guard any information that they possessed which would help in the tracking down of the murderer. Whether they had information to give or not I cannot say, but

the murderer of Maurice Moore has been at large. Nobody suspects that the murderer of Maurice Moore came from miles away. Most people, I think, suspect that the murderer of Maurice Moore is a native of that district somewhere out at Reamore; that he is one who knew the habits of Mr. Maurice Moore and, knowing his habits and movements, waylaid him and did him to death.

"Now, if it is not too late, I make a public appeal to any people who can throw any light on the murder of Maurice Moore to tell what they know to the Civic Guard.

In Darkness

"To the south-east of Tralee there are some people who, to judge by their criminal acts, have no respect for Almighty God or for God's laws, and they evade the judgment of the civil law by doing all their criminal deeds under the cover of darkness. It may be that the real culprits around Ballyseedy district are very few. I don't know, but I recall the words of a judge, who, after hearing a malicious claim in Tralee, commented on the sad state of affairs around Ballyseedy. He bewailed the fact that something effective was not being done to put an end to the reign of terror and then added: 'Either every man in that district is taking part in these misdeeds, or there is no man there with a backbone.' Then the judge said: 'I suspect that the latter is the explanation.'

Recent Outrages

"Indeed it might well be," said Dr. Moynihan. "During the past five or six years land has been spiked, shots have been fired into houses, animals have been killed and tormented and attacks made on the lives of people. Threatening letters have been written. There has been incitement to boycotting, and some of their people were forbidden by other Catholic people, under certain threats, to attend Mass.

"Never before, I suppose, in the history of this country, was it known that Catholic people forbade their neighbours by threats to assist at Holy Mass. More recently still, the field of criminal operation was extended to Tralee and a bomb was placed against the home of a respectable citizen while he was absent from home.

"Act of Demon"

"That dastardly act was more the act of a demon than of a normal human being, because the placing of the bomb against the house of a respectable citizen who was absent not merely endangered that house, but the house

of two neighbours, and, indeed, of the lives of everybody living in those two houses.

"I am glad to say that dastardly act drew words of strong condemnation from numbers of people; drew words of condemnation from some members of the Urban Council; from another society in Tralee, from the creamery managers and from one political leader speaking in the name of his political organisation. But why did not many more speak out? Why must it be left to the Church and a few people to condemn crime? Is it no concern of anybody else but of the Church and a few people that those people should be coming into our midst and that no other public bodies should speak out?

Church Not Slow

"It is a pity that our people have not better public spirit and give rise to their feelings. The Church has not been slow in its condemnation of these crimes. The two priests in Ballymacelliott have condemned them more than once, and indeed, have condemned them in very strong, and unmistakable language, from this pulpit. I came here last September 12 months and I condemned the outrages. I said, on that occasion, that I hoped it would never be necessary for me to have recourse to certain spiritual penalties, which the Church would allow me to have recourse to, in the circumstances prevailing. On that occasion I did not allow my remarks to be published in the press, because I thought these people who were guilty of these acts might listen to the words of their bishop, when he spoke to them in a fatherly spirit.

Sins Reserved

"Furthermore, I had no anxiety whatever to bring a diocese or county of law-abiding people to public odium in the press because of the misdeeds of a small, but lawless band. My words were not heeded, and a short time afterwards people were forbidden to attend Mass and a bomb was placed against a house in Tralee.

"Now something more must be done. I have decided to reserve, in the parishes of Ballymacelliott and Tralee, certain sins connected with agrarian offences that have been committed. The following sins will be reserved until further notice in the parish of Tralee and the parish of Ballymacelliott—threats, intimidation, incitement to boycotting, spiking of land, injury to property and attacks on persons. Now these sins are reserved for the present in the two parishes and they are reserved without delegation, in other words,

—(Continued on p. 59.)

The Bishop of Ballarat Says:—

BEWARE OF THE MORMONS

Mormons, who call themselves Latter-day Saints, are very active in Australia to-day. Their visits to people in their homes, particularly to lonely women, when their menfolk are at work, are causing annoyance.

The founder of Mormonism was Joseph Smith, who had a weak constitution and suffered from epilepsy. He claimed that at the age of 15 he had a vision in which he received a call to become "a prophet of the Most High God." He claimed also that Jesus Christ came to him, and told him that he had been chosen in Divine circles to establish the real Church of Jesus Christ on earth.

He tells that an angelic messenger informed him that he would find a precious religious volume hidden in a hill. He was informed that this volume was written on plates of gold, and contained the fullest account of the Gospel as delivered by Jesus Christ to the ancient inhabitants of North America to whom our Saviour came after His resurrection.

The Golden Volume

Four years later he claimed that the angel instructed him where to look for the golden volume. He went to the spot, dug up the book, and found that it was inscribed in fine hieroglyphics which the Mormons have since identified as "Reformed Egyptian" script. The English translation was dictated "behind a curtain," because Joseph Smith said he was forbidden to show the golden volume. He said he handed the golden book back to an angel who has it in safe keeping.

Joseph Smith claimed that in May, 1829, a messenger from Heaven ordained him to the priesthood of Aaron, and that a year later he received a command to organise the true church of Jesus Christ. On this, he and Oliver Cowdery ordained one another as Elders of "The Church of Jesus Christ Latter-day Saints."

Weird Teachings

But Mormonism has departed from the norm of Christianity. It teaches that Jesus Christ was the son of Adam-God and Mary. It adopted polygamy. Joseph Smith's successor, Brigham Young, taught and practised polygamy. He had, it is stated, seventeen wives and forty-seven children. He justified the practice on the authority of the Old Testament. It is stated that there would have been no Christ if David had not been a polygamist.

Further, Jesus is said to have married the two Marys, and Martha of Cana.

It is claimed that Mormons have discontinued polygamy. But there are two additional practices they have adopted, and these are "baptism for the dead" and "celestial marriage." Where do these weird ideas come from? They come from the teachings of Joseph Smith, whom Mormons place on a level with our Lord. In fact, they regard Christ merely as the fore-runner of Joseph Smith. What sort of a man was Joseph Smith? A reliable historian, Horton Davies, lecturer at Mansfield College, Oxford, tells us that he was "a bank-note forger and a shifty, illiterate, credulous person."

What Do Scholars Say?

The "Book of Mormon" is a gigantic fraud. This contention is based on the fact that Egyptologists say that there is no such thing as "Reformed Egyptian" script, and that the book which our Saviour is supposed to have hidden in a hill in North America after his resurrection has in its English translation word-for-word citations from the Authorised Version of the Bible, quotations from the seventeenth century Westminster "Confession of Faith," an excerpt from a Methodist book of discipline, and a quotation from Shakespeare. This brands the "Book of Mormon" as a forgery. Why did Joseph Smith not show the golden book to anyone. Can it be that there was no such book?

Neither the character of Joseph Smith nor that of Brigham Young lends credibility to their claims to be prophets, while the claim that all who are not Mormons will be everlastingly damned is a claim that has no warrant in Holy Scripture, and is a gross offence against the spirit of Charity.

Take Heed!

The Bishop of Ballarat was quoted in the last two issues of the "Messenger" as warning against the false teaching of the Mormons and Jehovah's Witnesses.

Both are doing much work in Australia. He finally says:

Joseph Smith in "Joseph Smith's Own Story" writes that when he was a youth there was unusual excitement on the subject of religion. He says: "My mind at times was greatly excited, the cry and tumult were so great and incessant . . . How to act I did not know, and unless I could get more wisdom than I then had I would never know, for the teachers of religion of the different sects understood the same passages of Scripture so differently . . ."

The experience of Charles Taze Russell was very similar. What did each of these men do? Each turned to the Bible and interpreted it for himself, and in what they taught each contradicted the other; each of them formed a new sect which said that every other sect, and the Church itself, were hopelessly wrong, and that they were solely and absolutely right. What a ridiculous position! Mormons declaring that they, and they only, are right, and that they, and they alone, were sure of salvation; at the same time, Jehovah's Witnesses teaching something quite different, and declaring that they, and only they, were right, and that they, and only they, were sure of salvation.

What a warning! It shows how dangerous it is for individuals to dare to interpret the purpose and meaning of the Bible, without any knowledge of the times in which the different books of the Bible were written, and the purpose they then served.

Every individual can gain spiritual light and comfort from reading the Bible, but it is to the Church that we must turn if we want to know the meaning and purpose of the Bible, and what its message is. The Church, under the guidance of the Spirit of God, produced the Bible, and the Church tells us in the Apostle's Creed what the Bible's true message is.

—"Church of England Messenger."

THE CASE FOR PROTESTANTISM IS THE ROMAN CHURCH ALWAYS THE SAME?

An address by Archdeacon T. C. Hammond, M.A., Th.D., reprinted from "Evangelical Action", Australia.

One of the arguments most popular with Roman Catholic controversialists is the assertion that the Roman Church has held the true faith of the Gospel ever since it was first proclaimed by the Apostle and afterwards elaborated by the ancient fathers. They twit Protestantism with their differences, which are open and expressed. They say, "Look at the mass of inconsistencies that you find in the Protestant Church, whereas the Roman Catholic Church, which is the true Church, always speaks with one voice very definitely, and every single person who is a member of that Church knows exactly what they must believe."

* * *

Now there is a certain amount of truth in that statement. If the authorities mean that there is imposed upon the people who are members of the Roman Church a duty of absolute obedience to the determination of the reigning Pope at that particular time, then they speak the truth. No Roman Catholic is permitted, under pain of mortal sin, to deny what is officially declared as the doctrine of the Church by the reigning Pontiff. But that is a very different thing from saying that the Roman Catholic Church has always taught the same thing or that there is never differences of opinion among them.

Differences Among the Fathers

The reason why this view gets such credence at the present time is that people have given up making any close study of the ancient teachers of the Church. Roman Catholics talk very learnedly about the Fathers, but if they knew anything at all about them it is only the particular extracts that are contained in some of their popular books. Even the priests, who have a wider knowledge, are still dependent on their text books. I remember many years ago having a discussion with a gentleman who had been prepared for the Roman Catholic priesthood. As I felt that the matter was of very great importance, I rubbed up my knowledge of Thomas Aquinas very carefully. I got down to the "Summa Theologica", and read the particular portion with which I intended to deal. When it came to the discussion my friend looked at me in a kind of mild amazement, and said, "Have you read Aquinas?" And of course I said to him, "Of course I've read Aquinas?" "Well," he said, "all I know about him is what is contained in the text books with which I am supplied." And I am afraid that this is the experience of a great many. Indeed, we are all dependent on text books, because time is so limited that it is impossible for us to devote the attention to the early writings that possibly they deserve, but at least some of us have taken the opportunity of looking up the original statements in the Benedictine or Migne's edition of the Fathers and seeing that they were correct.

* * *

Now when that is done the claim that the Roman Church always speaks with one voice is found to be utterly erroneous. To give one particular instance to which attention was directed many years ago by the celebrated Anglican divine, Archbishop Parker. He said,

"It is avouched by Gabriel Biel that the old doctrines commonly follow the opinion of the master of the sentences (that is Peter the Lombard), that priests forgive or retain sins while they judge and declare that they are forgiven by God or retained. But all this notwithstanding," Suarez, the distinguished Jesuit, is bold to tell us that this opinion of the master is false and now, in this time, erroneous." So here we have, on the testimony of the learned Jesuit divine the fact that the Church of Rome changed her attitude with regard to the question of the authority of the priest forgiving sins. The whole body of doctors commonly supported the master of the sentences and the new Jesuit resolutely denies his claim and says that in this particular he is erroneous.

Differences between Dominicans and Franciscans

If Roman Catholics were aware of these differences, if they studied them carefully, they would perhaps not advance so triumphantly the divisions among Protestant as an argument in favour of the solidity of their own beliefs. There have been any number of varieties of judgments in the Roman Catholic Church. Need I refer to the well known incident of the controversy between the Franciscans and Dominicans concerning the immaculate conception of the Blessed Virgin Mary. It went into very minute detail; some of the Franciscans held that the Blessed Virgin was delivered from original sin by prevention, and some of the Dominicans denied that. But when the controversy broke out the divisions among the different sections of the faithful in that particular age were so great that they resulted in bloodshed, and the Pope had to intervene. Now what did the Pope say? You would imagine that, being commissioned to God, on the Papal theory, with the power to declare what was the undoubted doctrine of the Gospel, that he would say either that the Franciscans were wrong or that the Dominicans were wrong, and that those who held the view that he condemned must forthwith abandon it and accept the alternate opinion. But he did no such thing. He did what any wise statesman would do in the same circumstances. He said, "Both parties hold your tongue; you must not, in any circumstances, raise the question." So saints were left in doubt by an infallible decision of the Pope.

Papal Infallibility Questioned

Indeed, the very question of the measure of authority that attaches to a Papal utterance

was itself the subject of controversy for many years, so that, as I reminded my hearers on a previous occasion, the Irish Bishops swore on oath that it is not an article of faith, nor are we required to believe, that the Pope is infallible, and the celebrated poet, Pope, himself said on one occasion, "I am a Catholic, but I am not a Papist." The sentiment was repeated by the Irish leader of the Parliamentary party, Daniel O'Connell; he reiterated the words of Pope and said, "We are Catholic, but we are not Papists." That was not a term of abuse. What Pope, the poet and Daniel O'Connell, the politician, meant was that there were two parties in the Church, one of whom held that the Pope was capable of making a decision which was in itself irreversible, that he had no occasion to refer his determinations to a council of the bishops. The other party maintained very stoutly that the Pope was subject to the teaching body of the Church and, as I pointed out, that particular opinion was, of course, in Keenan's controversial Catechism so that when the decree of 1870 became public, the Roman Catholics were forced to alter the statement in Keenan's Catechism and make him speak orthodoxly; they had to cut out the question, "It is true that the Pope is himself infallible?" and the answer, "This is a Protestant invention." It is a strange thing that the present dogma of the Roman Catholic Church was first anticipated by Protestant controversialists, the reason being, of course, that they saw inevitably to where the theory of an infallible judgment that could not be reversed led, while the Roman Catholic bishops, strong in the assumption that as a body they had authority, were more reluctant to accept the inevitable conclusion, as Bishop Bain puts it, "Only a few Italians believe that the Pope was himself infallible," and he did not think that any Englishman or anybody in the Irish community held that particular opinion.

* * *

Now, Roman Catholics do not know these things, and, what is worse, Protestants do not know them. We are not citing them as grounds for jibing at the Roman Catholics; they are entitled, as we are entitled, to endeavour by every means in their power to determine what is the teaching of Scripture on any particular point, and if we happen to differ from them, then it is our duty to express our differences and support it with such authority as we can master. But when the claim is made that our differences, serious as they are, are such as to exclude us from the Catholic

Church, out of which ordinarily there is no salvation, then we have the reason to protest and point out that these very differences prevail in the Roman Catholic Church.

Opposition to Modern Dogmas

We ask, and we have reason to ask, "Why is it that the dogma of the bodily assumption of the Blessed Mary waited until the twentieth century before it was imposed upon the consciences of the people? If people could live and die in the Catholic faith for over nineteen hundred years without maintaining that the Blessed Virgin bodily was received up into heaven, why on earth can they not be allowed to remain in that faith still?" Every new enactment of the Papacy binds the consciences of people inexorably, and nearly every enactment in times past has resulted in a schism in the Roman Church.

* * *

We are very familiar, for example, with the hostility displayed to the Roman dogma of the infallibility of the Pope by such an eminent theologian of the Roman Church as Vondollinger. Vondollinger separated from the Church to which he had contributed a very large amount of learning, and he founded the Old Catholic Church because his conscience would not allow him to accept the new dogma, and it is well known that Lord Acton, the leading historian in England at the time, shared Vondollinger's opinion. The Church of Rome never proceeded to the length of excommunicating Acton, and Acton himself never, so far as evidence goes, accepted the new dogma. Indeed, it is reported that when he was challenged on the question he said, "If the Pope changes his religion, that's no reason why I should change mine."

* * *

Now these facts prove without a shadow of a doubt that one of the great difficulties which confronts us is that owing to our imperfect apprehension of the truth, we will look at things in a slightly different way, and presses upon us the urgency of separating those doctrines which are vital to the Christian faith from those which may be legitimately a matter of difference of opinion. The Roman Catholic Church tries, indeed, as the Rev. Luke Rivington protests, to reduce the dogmas of the Church to a few simple facts that must be accepted by all, but every opinion uttered by the Papacy at any time, however contrary it might be in the judgment of some hearers to the previous historic circumstances, must be unhesitatingly accepted.

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EDITOR'S CHAIR

QUESTION AND ANSWER.

The planning of broadcast programmes has revived the ancient method of expounding facts and opinions by means of question and answer. We consider it still to be something of a novelty when it is called "a Brains Trust," or, more modestly, "a quiz." It is in fact very much the old-fashioned custom of catechism, except that in the catechism the answers are printed along with the questions, while in the "Brains Trust" or the "Quiz" the answers are supposed to be impromptu—the theory is that the people who answer are in the dark about the queries until they hear them in the presence of the audience. We cannot claim to know if the answers really are spontaneous; but we feel that the readiness of some answers, and the apt and fluent utterance of the speakers, must imply skill, knowledge, and quickness of speech above the average if the matter is unrehearsed.

* * *

We have referred to the catechism—each communion when it mentions its own educational tract calls it "the catechism," but in fact catechisms are very numerous. There is, for example, the bulky "Roman Catechism"

or, as it is sometimes called "the catechism of the Council of Trent." It was compiled as a result of a recommendation of the Council of Trent that there should be in the hands of the parish priests a manual of instructions on which to base the teaching they gave their parishioners. Being a very substantial volume it is very different from the tract known as "the Penny Catechism" which children learn in school. Sheehan's Catechism, a very much more detailed production than the Penny Catechism is modern, but far less detailed than the "Roman Catechism." It is intended, we think, for the higher classes of secondary schools.

The Penny Catechism (probably costing more to-day) has long been thought the basic manual of instruction for Roman Catholics, and it used to be put into the hands of would-be converts as containing the necessary teaching of the Church. We have often heard of the chagrin of John Henry Newman, the Oxford theologian, at being given the Penny Catechism to learn when he offered himself as a candidate to be received into the Roman Catholic faith. The story may be fiction, but the principle behind it is clear enough.

* * *

Another example is the Catechism of the Church of Ireland and the Church of England. We gather that in many parts of the Church of England the catechism is little known or taught, and other manuals of doctrine, thought more up-to-date, take its place. In the Church of Ireland we think it can be said that the Catechism is universally taught in day and Sunday Schools, and used as the basis of Confirmation preparation. We believe that much is gained by having a common foundation of Christian knowledge which can be learnt, and then can be explained in ways which are fitted to different ages, from five to fifteen.

We are firmly convinced that the teaching of the Ten Commandments (God's Commandments) is essential. If people, whether they be modern educational theorists, or old-fashioned pedagogues or parents, or ministers of religion, think they can set aside the Commandments as being negative and prohibitory, they are sadly in error. "Thou shalt not kill," "thou shalt not steal," "thou shalt not covet," "thou shalt not bear false witness," "thou shalt not commit adultery"—these may be restrictive of the lawless affections and sinful lusts of unregenerate man, but it is a good thing that they are. The general tragedy of man to-day is that he believes he ought to be free to do whatever he wants. It

ought to be plain that the creature which follows its instincts only and admits no moral or ethical control is sub-human. To assume that God's law is a limitation on our nobler faculties is of course absurd: God's law is indispensable to our higher life, and that is axiomatic.

In like manner the statement of Christian faith, the so-called Apostles' Creed, is a necessary part of catechetical instruction. We shall not quarrel with a catechism which teaches the Lord's Prayer, the Ten Commandments and the Creed, and emphasises God's Word as our rule of faith.

* * *

The Westminster Catechisms, and their Continental predecessor, the Heidelberg Catechism, are precious memorials of the glorious truths of the Reformation. They are also expressions of truths of God's Word, and consequently we are not concerned to say if they are up-to-date or not. We have seen modern alternative catechisms which seemed to us more anxious to get away from Westminster standards than to uphold them in modern terms. Yet the fact is general, that "question and answer" give us a plan of instruction which never grows obsolete. Asking questions is the way of learning which comes natural to man.

* * *

On a slightly different level, many of us have become acquainted with "The Question Box," a publication which had many editions, and was first issued by the Paulist R. C. Fathers in America. It is made up of questions asked by enquiring non-Roman Catholics and the answers given by the Paulist Fathers (one or more). The advantage of publishing such a volume is that you need only include in it the questions to which you believe you have given successful or convincing answers: you need not print the more complicated and challenging! At most, only a selection is possible.

Another feature of volumes of this type is that you may, if you wish, print many questions of an ignorant or ill-informed character, and this will lead many a reader to think that Protestants are often ill-instructed and full of misconceptions. We will candidly say that we would be exposed to the same temptation if we were to publish a book of Protestant answers to Roman Catholic enquiries. Human nature being what it is, we all want to print what will show our effective, if not crushing, replies.

* * *

Some years ago there came from Australia a volume called (if we are right) "Radio Replies," being answers to Protestant ques-

tions by a Father Rumble. We recollect that many of the questions were of the sort we have referred to—ill-informed and inaccurate. It was easy to answer them. But there were also questions of a different calibre, and we thought the answers to them far from satisfactory. We shall, no doubt, all agree that many topics require treatises rather than sentences to do them justice, so let us be warned that these convenient volumes which may be put into an enquirer's hands are of comparatively little value. They are not to be compared with catechisms properly so-called, for catechisms ask properly chosen and systematic questions, and give answers which are intended to build up intelligent faith, and not just to refute particular points.

* * *

There was a little Question and Answer book of about 130 small pages called "Papist Pie." The bold and catching title invited a glance within, and the reader found questions and answers "concerning Catholic belief and practice." The readers for whom it was prepared may not have been men of learning or clergymen of Protestant Communion, and the questions have the naivete of earnest but ignorant and immature minds. This is a point we wish to make, that while we don't suggest that these questions were not asked, we know that many questions could be asked (and may have been) which could not be so briefly and briskly answered.

Let us take an instance—one question put reads "Isn't the meaning of the Bible evident to any Christian who reads it devoutly?" Now we can understand that the questioner wasn't thinking of literary problems or historical or philological or archaeological ones, but only thinking along the commonplace evangelical line, that a serious and devout person can, by reading Holy Scripture think about God, think some of God's own thought, become aware of sin and of the need of repentance, of the Saviour, and of everlasting life. These are some of the profound truths of which we may have a simple but real awareness, and by prayer and faith come to grasp. This, we are sure, is what an ordinary Protestant enquirer would have in mind when he asked such a question.

But the answer? The answer rests upon a different understanding of the question, and it is an answer well calculated to head a person off from concentrating on the Bible. The answer says—"No. Good and learned men interpret the same words differently and contradict one another. Since men took to interpreting the Bible for themselves in the

sixteenth century, over 130 different Christian sects have sprung up in England alone, all contradicting one another. Christ Himself gave no hint that we were to get His Words or their meaning through a book, neither did the Apostles. He said to His Apostles: "Go and teach." We need a living voice, contemporary with ourselves, and having authority from God to teach us. Again, it was long before the New Testament was written, collected into one book, or widely available. Christians were giving their lives for Christ by thousands before the New Testament was written. It was not till the end of the fourth century that men knew for certain which books really were the New Testament. . . . How do I know that all those now included, and only those, were rightly included? Simply because the church tells one so."

Now when we analyse this answer we find several flaws in it. First, the 130-sects in England—men were interpreting the Bible for themselves long before the 16th century—The Council of Trent demanded that men should interpret the Bible in accordance with "the unanimous consent of the Fathers," but it is clear that the Fathers did not aim at a concerted interpretation; they employed their faith and liberty on a variety of interpretations. It is quite wrong to say that the 130 sects all contradict one another. They have their differences, but these are mainly differences of usage, and order, not of essential truth.

Secondly, though Christ "gave no hint that we are to get His Words through a book," Rome in fact does get His Words from the book, the New Testament. If you enquire how the change of the elements in the Mass is a change into Christ's Body and Blood, you will be told that the words He spoke were "This is My Body," etc. How do you know? "It is in the Gospel." The writing of a Book was inevitable for the Christian Church had inherited an authoritative book, a written Word whose truth, relevance, and importance it never dreamt of questioning. We refer to the Hebrew Scriptures, the Old Testament.

Thirdly, we say of "the living voice" that we must have some check upon it, and how are we to know that it won't lead us into error? Is not the Written Word a primary essential as a safeguard of truth? Was not a written Word part of the Divine plan, providentially intended? Is that not involved in the statement Rome makes about the Holy Scriptures that "they have God for their Author?" If God is the Author, then the Book is inevitable, essential and supremely authoritative.

Fourthly, the books which gradually secured place in the Christian Canon of Holy Scripture reached that position by their intrinsic character. They were not deliberately selected by the church leaders from a larger group of writings, but gradually distinguished themselves from the rest because it was bound to be so.

Fifthly, if the writer of this answer knows that the right books were included only because the church tells him so, he neglects to take into account that the church had no choice in the matter, because as we have said, the Divine Author gave these books to the church, and no other books could have been selected. This should be said firmly in any discussion of how the Church came to have the Bible for its guidance.

* * *

We cannot at the moment pursue this matter of "Question and Answer" any further. We do say, however, that the venerable technique represented by our catechisms is a worthy and effective way of teaching Christian doctrine. On the other hand, the "Question-Box" and similar publications are of little real value, because the questioner cannot check the evidence behind the answer, and there is no certainty that the vital questions have not been avoided. One is tempted to think that the compiler of such a volume is judge and jury in his own case.

THE LORD'S SUPPER.

The older we grow the more we are inclined to think that the Lord's Supper, doctrinally considered, has been unduly complicated. The passage of the ages has piled dogma upon dogma until the possibility of a simple approach to the Lord's Table is lost sight of. Our question is "must the Lord's Supper be mainly a theologico-philosophical matter?" A second question is "must it be a quasi-miraculous observance?"

Obviously the place to look for the complete information about this Sacrament is not the Catechism and Confession of faith, but Holy Scripture. We do not say that Holy Scripture gives us theological elements which we can refine, process, elaborate, and expand into a full-orbed development. We say that Holy Scripture gives us the full statement, a statement to which we need bring no supplements, no subtleties, and no transformations. Christ's word is enough. Interpretations are of course inevitable, but we need to be careful that interpretations do not add anything from outside sources. Private and personal opinion is

free, within the limits laid down in Scripture, so that we may impose no compulsory form of belief as long as we are careful not to fall below the New Testament standard of faith, and equally careful not to advance beyond it.

* * *

Bare commemoration seems to fall below the language of the Gospel, while transubstantiation plainly goes beyond the Scripture warrant. We may set aside both views without feeling that we are losing touch with the inner spiritual lesson Our Lord set out to teach.

It is sometimes thought that Protestantism (by which we mean, as we have often said here, orthodox evangelical Protestantism) holds to the view that the Lord's Supper is a mere act of remembrance. How any man who has looked at the classic Protestant statements of doctrine can say so is beyond our understanding. As far as we know, there is no Protestant formulary of such an inadequate character. We often find this view called "Zwinglian," but the great pioneer reformer Ulrich Zwingli, (of Zurich) had a fuller richer faith than simple commemorationism. Those who have access to Barclay's "The Protestant Doctrine of the Lord's Supper" will find a detailed survey of Zwingli's beliefs and will be satisfied that Zwingli was not a "Zwinglian."

* * *

Admittedly Zwingli and Luther could come to no agreement on the Lord's Supper. They met in colloquy at Marburg, and failed to see eye to eye. Luther thought Zwingli too indefinite, and Zwingli thought Luther too mediaeval, for he held to a view (now called "consubstantiation") which took a very literal sense of Our Lord's Words—"This is My Body." Luther held the belief which was common before the philosophical theory of transubstantiation became official, that the objective Body and Blood of Christ was present along with the continuing bread and wine. Principal Cunningham ("The Reformers; and The Theology of the Reformation") wrote of Luther's "obstinate adherence to the unintelligible absurdity, commonly called consubstantiation." He thought that this belief of Luther "gives the most unfavourable impression of his character and mental structure." It does not appear that Dr. Cunningham appreciated Luther's attachment to the literal sense of Holy Scripture, or that he adhered to what had been the older orthodox belief.

We do not agree with Luther, but we do not go so far as to condemn him as Dr. Cunningham does. We believe that Ridley and

Cranmer had clearer grasp of truth, and that they recovered a more truly evangelical and therefore more truly Catholic doctrine of the Lord's Supper when they gave up the theories of the scholastic theology, and restored the more primitive faith. Bread and Wine are not transmuted: their natures are not changed, but their use is. The wonderful symbolic language of St. John ch. 6, is better understood by the reformed theology than by the Lutheran, and where it is understood there is a strong positive grasp of Christ in His Sacrament. There is therefore no point in belabouring "Zwinglianism," for it is not sacramental doctrine of the churches of the Reformation.

* * *

There are sections of the non-Roman Catholic Churches which claim more for the presence of Christ in the Sacrament than a presence in the faithful receiver. We may illustrate this point of view, by recalling the story of John Keble's poem in "The Christian Year" for the anniversary of the Gunpowder Plot. In that unlikely place we have the request.

"O come to our Communion feast,
"Here present in the heart,
"Not in the hands the eternal Priest
"Will His true self impart."

A note in the older editions tells us that Keble would allow no changes in the printed text during his lifetime, though an appeal was made to allow the third line to read

"As in the hands . . ." Keble held to the earlier thought, even though he readily accepted the alternative line as expressing a true view of the sacrament. He was a diligent student of the works of the great Elizabethan, Richard Hooker, and edited an edition of his "Laws of Ecclesiastical Polity," but he could not deny that Hooker's teaching about the Lord's Supper was more akin to

"... present in the heart
"Not in the hands . . ."

than to

"... present in the heart
"As in the hands . . ."

This doctrine being neither transubstantiation nor consubstantiation, (in the strict sense) may have its inconsistencies, but we cannot exclude it from reformed churches. Still, it does appear that the "receptionist" view of the Sacrament and its gift harmonises best with the spirit of the Gospel. It may, be said in passing that the word "Receptionism"

is not traced back beyond the middle of the nineteenth century, though of course the lesson it conveys is far older.

* * *

We turn to the Bible, and note that the precedent for the Lord's Supper is the Passover. In Exodus 12 we read the details of the new feast "an appointed feast forever." Israel was told that when the children asked "What mean ye by this service?" they should answer "It is the Sacrifice of the Lord's passover, for that He passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses." The Passover lamb was the symbol of deliverance, and typified Our Redeemer. Hence St. Paul uses this language of the Saviour—"Christ our Passover is sacrificed for us." The Lord's Supper, recalling and commemorating Calvary is the Christian Passover. It speaks to us of the passion and death of Our Lord. In breaking the Bread and sharing the Cup we show the Lord's death "till He come."

* * *

Some have sought to find in the Old Testament a prediction of the Lord's Supper, and have thought they found it in Malachi 1—"From the rising of the sun even unto the going down of the same My name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering." The pure offering, they think, is the Sacrament of the Body and Blood of Christ. J. C. M. How in "The New Commentary on Holy Scripture" says of the word of Malachi "we cannot admit that the prophet actually foresaw the institution and repeated offering of the Eucharist." This is plain enough. But the matter may be made plainer; we may emphasise that "the pure offering," must be, not things but persons; not gifts, but ourselves, our souls and bodies. We turn to St. Paul and find his lesson "I beseech you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." The margin of the R.V. gives "your spiritual worship," and the Berkeley N.T. "your worship with understanding." We believe that we have here, in Romans 12, the explanation of Malachi's, "pure offering," and so we must distinguish it from sacramental ideas.

* * *

In the Gospels of Matthew, Mark and Luke we read the record of the institution of the Lord's Supper—how Our Lord took bread and broke it and gave to His disciples saying

"This is My Body," etc. Innumerable parallels in the Hebrew Scriptures (as well as in other sayings of Our Lord) lead us to interpret the words in a true symbolic sense. They are representative and significative. To read them in an exclusively literal sense goes counter to sayings such as "I am the Door," "I am the Way," "I am the Resurrection," "I am the true Vine." If these are not taken literally (and nobody attempts to do so) the figurative sense of "This is My Body" is established.

"This Cup is the new testament in My Blood"—how can these words of Our Lord (Luke 22, 20) be understood in any sense but the symbolic? We turn to St. Paul (1 Cor. 11, 25) and find that he quotes these words of Our Lord in a passage which points out that the observance is by its actions designed "to proclaim the Lord's death till He come"—such an intention does away with literalism and gives the highest significative value to the entire rite.

In the same way we emphasise the Remembrance. If the Bread and Wine became the actual Body and Blood of Our Lord, He would be physically present, and the word and thought of Remembrance would be inappropriate. But Remembrance is the word Our Lord specifically used.

* * *

In another passage in the same epistle St. Paul writes of "a participation in the Body and Blood of Christ"—what can that mean but a participation in the benefits obtained for us by the sacrifice of the death of Christ?

The material aspect of the ordinance is not the point on which to concentrate: we must use the material to open up to us the spiritual. Material things, Bread and Wine, are vehicles like Elijah's chariot to lift us into the presence of God; they are the pathway, not the goal.

PERSECUTION IN SPAIN!

Drive to wipe out Protestantism seen as Churches forced to close.

(Special dispatch from Madrid to the New York Times by Benjamin Wells, the paper's correspondent)

Spanish and foreign Protestants are worried over signs of a hardening in the Spanish Government's attitude toward the Protestant community.

They are disturbed by indications that Generalissimo Francisco Franco either tacitly approves, or is indifferent to obstructions that

officials are placing in the way of the Protestants' right to worship as defined in Spanish law.

In the past few years, at least 30 Protestant chapels or other places of worship have been ordered closed.

In recent months Spanish Protestants have become still more concerned by evidence, furnished them by friendly R.C.'s in touch with the government, that within the past year all provincial governors have received confidential instructions prejudicial to Protestant interests.

More Pressure Seen

These instructions are reliably understood to direct civil governors to start paulatimamente (gradually) closing all Protestant places of worship that do not have express, written authorization from the government. This could affect 200 places of worship.

Implicit in the wording is the government's desire to avoid unfavourable publicity abroad.

In this overwhelmingly Roman Catholic nation the legal rights of non-Roman Catholic denominations are so vaguely worded and often so erratically interpreted as to be virtually non-existent.

Protestants hold that their right to unmolested worship is enshrined in the fundamental Spanish law, the Fuero de los Espanoles, which Generalissimo Franco himself dictated in 1945. Article VI reads:

"The profession and practice of the Roman Catholic religion, which is that of the Spanish State, shall enjoy official protection. No one shall be disturbed because of his religious beliefs or the private practice of his worship. No other outward ceremonies or demonstrations than those of the (Roman) Catholic religion shall be permitted."

The Secret Circular

This public law and a secret circular directed to all governors on 23rd February, 1948, make up the only official regulations covering the Protestants' right to worship. They complain that the working of both is so loosely drawn as to invite capricious interpretation by various authorities at various times and places.

The secret circular, for instance, states:

"Private worship means strictly personal worship or services inside buildings consecrated to the denomination in question."

Protestant groups in Spain are concentrated in Barcelona, San Sebastian, Bilbao, Madrid and Seville, but there are small Protestant communities in cities, towns and hamlets throughout the country. In all it is estimated that Protestants worship in 250 chapels or other places in Spain.

Rigid Restrictions

However, only about 40 of these are believed to have written authorization.

The Protestant leaders are fully aware that Spanish Protestants now must meet semi-secretly in buildings with no external adornments—not even the cross; that they must worship in private, and that they can conduct no campaign to enlist converts.

Officials have also maintained that the phrase ("buildings consecrated") excludes Protestant worship inside a private home. Yet appeals to allow buildings to be consecrated have often remained unanswered or been rejected.

30,000 All Told

The adult Spanish Protestant community consists of about 10,000 persons. With their children they compose a Protestant hard core of about 30,000.

To minister to this flock there are estimated to be 100 to 150 lay Protestant leaders (of whom 30 are said to have had theological training) and 15 foreign Protestant clergymen living in Spain.

PASSING EVENTS—*cont'd. from p. 50.*

those who are guilty of such offences must go directly for absolution, if they wish to get it, to the bishop or their vicar-general, or they must go indirectly to either of us through their confessor. One must remember, of course, that absolution cannot be given to offences of this kind unless there is a purpose of amendment and a promise to make restitution for the injury done.

Sense Of Duty

"It is no pleasure to me to have to come from Killarney, and to speak as I have spoken. I would very much prefer to come to praise rather than to blame, but my sense of duty has impelled me to come, and, if need be, I will take still further action. Is it too much to hope that there is an end of this reign of terror to the south-east of this town? Is it too much to hope that if outrages similar to the outrages committed, are committed again that all of our people, all God-fearing honest people will become open in their denunciations? Is it too much to hope that never again will it be necessary for the bishop of the diocese to utter these words of condemnation from this pulpit? At all events, I hope so."

(—"Irish Times," 21st March, '60).

A "Safety Valve" for Africans—Separatist Churches

The continued growth of the Bantu separatist churches in various parts of Africa is causing concern to the leaders of the organised Christian churches.

According to a recent survey there are some 1,300 of these African churches bearing exotic names such as "Holy Cross Catholic Apostolic Christian Church in Zion," and in the Union of South Africa now ranking fifth in numbers with 6.66 per cent of the total population belonging to them. The Dutch Reformed Church claims 25 per cent, the Methodist 11 per cent, the Anglican 9 per cent, and the Roman Catholic 4.8 per cent.

The separatist churches, which emphasise African leadership, are recognised as a "psychological safety valve" as they provide an outlet for African leadership which is denied in politics and public life. They interpret the African character in more lively forms of worship, in ceremonial often baptising with triple immersion, in the use of the drum, in dancing and sometimes in hairstyles, and in church uniforms. The "prophet" of one church wears a white marine suit with gold cords, and has bought the Daimler car which was used by King George VI during his South Africa visit in 1947. He has been christened "King Eddy."

Whether these expressions of religion and worship are essentially Christian is proving a puzzle to observers. The Bible is used, and sometimes an orthodox Prayer Book service, and discipline in some cases is strict with a series of taboos which ban drinking, smoking, and eating pork. Polygamy is recognised, but ministers are expected to be monogamous. In the Zion City Apostolic Church young men baptised before marriage must not contact more than one marriage. Most of the churches claim strongly to be Christian, but only 1 per cent of them have been so recognised by the Council of Churches and the South African Government.

—("The Guardian", 23rd Feb. '60).

* * *

Europe

It has been a privilege during recent years to send an S.G.M. representative to visit a group of French, Swiss and Belgian workers who meet annually to confer on the subject of Christian literature in French. Each year this Conference grows more important to Christian work among French-speaking people, who number many millions.

Being made aware of the increasing opportunities in Italy for the spread of God's Word, the

S.G.M. commissioned its representative, while on the Continent, to undertake a visit to some of the main centres of evangelical witness in Italy.

Summarizing the impressions he gained from his journey to these two countries, he writes:

"I am left in no doubt at all that this is a day of unprecedented opportunity in Italy and France. Doors are wide open to evangelical workers in both countries, permitting them to take the message of Christ to nearly 100 million people by every known means of evangelism. There is, however, tremendous opposition and no-one knows how long this liberty of action may continue.

Everywhere I visited I found a clamant need for the Word of God, and evangelical leaders who are consecrated to the cause of Christ."

Resulting from this visit certain proposals have been approved by the Mission's Council and Committees. New printing is already in hand so that the Mission's effective ministry in these two countries may be further developed in days immediately ahead in the closest co-operation with French and Italian Christians.

(Scripture Gift Mission Bulletin Mar. '60.)

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

The New English Bible

The New English Bible is the title chosen for the new translation of the Bible into current English. The New Testament, the first part to be completed, will be published in March 1961. Next year is the 350th anniversary—the exact date is unknown—of the publication of the Authorised Version. There will be simultaneous publication of the new translation throughout the world.

Meeting in the Jerusalem Chamber of Westminster Abbey, the joint committee of the churches, which is directing the new translation, formally accepted the translation of the New Testament.

The work is now being prepared for printing at the Oxford and Cambridge University Presses, which in 1947 were appointed publishers of it by the joint committee, and which have borne the entire cost of the project since then.

The initial printing will exceed 250,000 copies: There will be a library edition, and a popular edition in a smaller format. It is hoped that the individual churches concerned in the project will decide in due course, how far the new translation can be recommended for use in public worship.

Scholars of different denominations, and from a number of British universities have taken part in the work of the translation. It was undertaken with the object of providing English

readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek texts into the current speech of our own time.

The work of translating the Old Testament and the Apocrypha continues. The joint committee consists of representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

* * *

Church Must Censor Books—Cardinal

Cardinal Ottaviani, Secretary of the Supreme Congregation of the Holy Office, has upheld book censorship as one of the tasks of the Catholic Church. "The Church continues to do what it has always done, what it must do, and woe if it did not," he said.

"The Church is no longer the Church if it is not a teacher; and if it does not correct, it is not a teacher," Cardinal Ottaviani said, "Teaching implies correcting, because men are not given truth without rejecting error."

"Everywhere there is underway a devastation of the healthiest principles, of the most venerable traditions, of the most sacred foundations of Christian knowledge, even of the very sources of the revelation," said Cardinal Ottaviani.

"And exactly when the Church's preserving and controlling action appears most necessary, one wants to blunt its defence weapons," the Cardinal said.

Experience

Cardinal Ottaviani said the Church's books censorship system "has behind it the experience of nearly half a Millennium. It may show some shortcomings, improvements may be suggested, but certainly not changes eliminating any form of prevention or repression of the evil."

The Cardinal said: "The list of books not to be read is like traffic signals: no one resents traffic signals under the pretext that he is an intelligent and practical man and understands things by himself."

He said book censorship is "undoubtedly an act of authority. But the Church's authority is service, not arbitrary action; it is strength, not violence; fulfilment of a duty, not usurpation; healing, not wounding."—U.P.I.

[The above, from "The Irish Press," 19/11/59 may sound very reasonable, but censorship has impeded knowledge and

criticism. Man's moral safeguard is an enlightened conscience, not the censor].

* * *

The Bible Society

Last year the British and Foreign Bible Society sent out a copy of the scriptures every two seconds and five tons of scriptures every working day. This year it hopes to double that amount.

These are some of the staggering figures which a visitor to Bible House, in the City of London, will be told. The Society and its Auxiliaries cover most of the world, including the Iron Curtain countries. Russia is officially closed to the Bible Society, but the agent for the Society in Poland has built up the circulation there from nothing, after the last war, to the record total of 260,000 volumes in 1957.

It has been difficult to export scriptures to Yugoslavia, but in the New Year three hundred parcels of scriptures were sent out to Yugoslavia from Bible House. In Hungary and East Germany the Society's work has been confined to the supply of paper for Bible printing.

Thousand Translators

In Communist China, however, the all-Chinese staff of the China Bible House has produced forty-three editions of Chinese scriptures since 1949, totalling over three and a half million volumes.

There are great opportunities in Japan, where the United Bible Societies are hoping to distribute ten million copies of the scriptures in the next three years, and, indeed, all over Asia.

The work which goes into the production of the 350 translations of the Bible every year is enormous. Three members of the Bible House staff are employed in the translations department, but the majority of the work is done by missionaries in the field. About a thousand translators all over the world work for the Bible Society. Their translations are scrutinised carefully at Bible House to see if they come up to the very high standard required, and if there is sufficient demand for a translation, then the Bible Society will publish it.

Heavily Subsidised

In 1956 the Society published St. Mark's Gospel in Neo-Melanesian. At first sight this looks like a foreign language, but it is easy to read—because Neo-Melanesian is another name for "Pidgin English." The Bible Society published this translation after making sure that "Neo-Melanesian" really was the common language of the people of New Guinea.

In 1960, the Society will publish eighteen entirely new or revised translations of the whole

Bible, in addition to the new translations of parts of the Bible.

Most of the scriptures published by the Bible Society are heavily subsidised, so as to be available at a price which people can afford. A translation of the Bible intended for the mission field will be sold at 2s. 6d., although it cost the Society 8s. 6d. to produce. The *Jubilee Bible*, with three hundred line illustrations, supplied to schools, was subsidised. The Braille Bible, in English, which fills thirty-nine volumes, costs nearly £39 to produce, but it is available to the blind for £3, because it is the Society's policy that everyone who wants a Bible should be able to buy one. It is for this reason that the Bible Society supplies copies of the Bible for sale in Woolworth's; it is the only society to do so.

Besides translations, the Society publishes one and a half million English Bibles every year, chiefly for the Dominions and Colonies, and although by its character it is not allowed to publish the Phillips and Moffat translations, it does circulate them, through its agencies.

Some members of the Bible House translating staff are members of the Dodd Committee, and next year the Bible Society, together with the Oxford and Cambridge Presses, will be allowed to publish its new translation of the New Testament.

BFBS activities are many and various. In addition to publishing Bibles it has a very fine collection of Bibles of every date and in every conceivable language.

Besides collecting Bibles, the Society collects stamps. And "stamp corner" in Bible House is ruled over by one of the Society's real characters, Miss M. Davis, known to the staff as "Auntie." The floor of Miss Davis's room is covered with bundles of stamps, and outside in the corridor are parcels of used stamps sent from Canada. "Auntie" Davis is eighty-six and has worked at Bible House for thirty years. Last year she raised £900 with her stamps, and hopes to raise over £1,000 this year.

Notes in Braille

Apart from Bibles and scriptures, the Bible Society publishes one or two stories about its work, and also the series "B" of the *Bible Reading Fellowship Notes in Braille*. Four hundred copies of these *Notes* are produced every year, and the number is steadily increasing, as they are of great help to blind people who cannot afford Bible commentaries.

* * *

Less Latin in Church Liturgy?

Rome, Monday—His Holiness, Pope John, is understood to favour modifications in the Latin-language liturgy of the Church so that more can

follow services in their vernacular language.

The Holy Father indicated such a desire in remarks made yesterday in a Lenten visit outside the Vatican to a suburban Rome church.

No official transcript of Pope John's remarks has been issued, but in opening the book of the Missal and Breviary during the ceremony the Holy Father was quoted as saying:

"It is in Latin. But with time the faithful will be prepared to penetrate always more what has been said and expressed in the sacred texts and in the official language the Church."

Other reports quoted Pope John as saying that the Latin liturgy would be gradually reduced because it would be easier for the congregation to follow.

Slowly

"But slowly, slowly," he was quoted as saying, as regards the reduction in use of Latin.

Referring later to the forthcoming consistory at which an African, a Japanese, a Filipino, a Dutchman, Frenchman and two Italian Cardinals will be admitted to the Sacred College, Pope John was quoted as saying:

"Not all the Cardinals are white. One will be black. We are everywhere, at the centre of the world, to carry to everyone the truth of Christ."

The new African Cardinal, the first in the known modern annals of the Church, will be His Eminence, Laurian Cardinal Rugambwa, 47-year-old Bishop of Rutabo, Tanganyika. He and the six other new Princes of the Church will be installed in ceremonies beginning in the Vatican on March 28.—(U.P.I.)

("The Irish Press," 15th March, '60.)

[The information given in this news item is another instance of the Roman Catholic Church falling into line with Reformation principles — Worship in the language of the people, not in an unknown tongue, was one of the Protestant demands in the sixteenth century.]

* * *

"Jacob's Trouble"

Recent events have given Jews, all over the world, a rude shock, and greatly shaken their confidence in security. It is not just the fact that a thousand acts have taken place, but that it occurred simultaneously in thirty-four countries is the real trouble. It shows that the Nazi evil is not yet dead, nor has it been idle. It seems that there exists a strong underground organisation somewhere. It is a reminder that "Jacob's Trouble" is not yet over, and indeed may come any day. How urgent then, for earnest Christians to take the Gospel of Salvation to the Jews, whilst there is still time, and pray with the Psalmist — "Redeem Israel O God, out of all his troubles." The promises of God are a special comfort at

such a time as this. May the storms rage, but the Lord will be the Refuge of His people, who will also give salvation unto His people, and when He bringeth back the captivity of His people, Jacob will rejoice and Israel will be glad.

—("Immanuel's Witness," March, 1960.)

U.S.A.

* * *

In the Southern States of U.S.A. there is a large moving population of migrants, estimated to be about two millions, who follow the crops—peas, tomatoes, cotton and fruit—making only a seasonal, precarious living. A large number of these come from over the Mexican border for a few weeks each year. During this time, Gospel services are held for children and grown-ups who often appear to be more ready to receive the Scriptures than when in their own country.

One worker in Arizona writes of his frequent trips into Mexico and of a Bible Camp for students. He says: "Recently a man wrote us of his coming to know the Lord through the Scripture portions he had received from one of our students working down in Mexico for his summer vacation. I am constantly giving Scriptures to the students when they go home to Mexico to visit their parents."

Our associate workers, the American Scripture Gift Mission, have for many years supplied Scriptures to Christians working among these Mexicans and among Chinese, Filipino and Porto Rican migrants.

—(Scripture Gift Mission Bulletin Mar. '60.)

* * *

Prospect of Unity of Christians

Sometimes the difficulties encountered with Protestants were simply natural ones arising from background and environment, said Rev. Father Agnellus Andrew, O.F.M., Catholic Assistant to the head of religious broadcasting, B.B.C., and a well-known broadcaster on religious topics, when he lectured on "The Prospect of Christian Unity" under the auspices of the St. Vincent de Paul Society in the Gresham Hotel, Dublin.

"In these days, it is doubtful whether much real good is done by the 'win a victory' type of controversy with non-Catholics. Often he is sent away merely more determined to think up all the counter arguments which he failed to think of during the argument."

The present Pope in his first speech called for unity. This century had been a complete reversal of the tremendous process of Protestantism; now, there was a consuming desire for unity.

"We Catholics cannot sit with them as equals as though we and they were parts of a divided

—(Continued on p. 70.)

THE CASE FOR PROTESTANTISM WHAT THE REFORMATION DID!

An address by Archdeacon T. C. Hammond, M.A., Th.D. reprinted from 'Evangelical Action,' Australia.

In October, 1517, Luther nailed his theses on the door of the Church at Wittenberg. That is regarded by a great many people as the real commencement of the Reformation. Personally, I think that is a mistake. The Reformation was a movement of slow growth, but the nailing of the theses by Luther on the door at Wittenberg brought to a head a great many movements that had been agitating in the minds of thoughtful people for a considerable period. The movement exhibited itself in a great many countries at the same time. But we are considering some of the blessings that resulted from this trouble and movement in Europe generally.

Rediscovery of Scripture

Perhaps it may be well to confine our attention to the English-speaking people, and we would say in relation to that that one of the great blessings that resulted from the Reformation was the rediscovery of the sacred Scriptures and the placing of them in the hands of ordinary man. Tindale boasted that he would make the boy that followed the plough know more of God's Word than the priest with whom he was debating. That particular boast of Tindale has been abundantly justified, for it is well known that at the base of the Authorised Version there lies the vigorous translation that was issued by Tindale, and cost him his life. And the Authorised Version of the Scripture has made the Bible a commonplace amongst English-speaking people.

* * *

Not only that but, a fact which is seldom recognised except in what we may call literary circles, the Bible was influencing the Roman Catholic Church to a very great extent. The original framers of the Rhemish Testament that was issued in 1852 declared very solemnly in their preface that they were not actuated by any idea that the Bible should be in the hands of people ordinarily. On the contrary, they regarded that as what they described as an erroneous position. They claimed that they were translating the Scriptures simply because of the necessities of the times. But, in addition to that, in their effort to translate they were so obsessed by the influence of the Latin Version that they did not give to the people a really understandable English translation. A slight example of this may be seen in the words that we have in Hebrews 13: "To do good and to distribute forget not for with such sacri-

fice, God is well pleased." The last clause in that verse was translated in the original Rhemish Testament: "For with such hosts God is promoted;" and the note was attached warning the readers that their adversaries, for so they described the Protestants, flew from the word "promerit" and translated here "is well pleased." Now if anybody takes up the present Douay Version of the Scriptures he will read these words in it: "For by such sacrifices God's favour is obtained;" and if he is tempted to turn to Monsignor Knox's modern translation he will discover that he renders the passage: "God takes pleasure in such sacrifice as this." This one example may enable us to see that the Authorised Version of the Scriptures, itself dependent so very largely on Tindale's vigorous English, has influenced not only the English-speaking Protestant world, but has exercised a very profound effect upon the Roman Catholic translations of Scripture

* * *

The wide diffusion of the Word of God has produced an attitude of a somewhat different type in the Roman Catholic Church at the present time. Instead now of claiming that they regard it as an erroneous opinion that everybody should have the Bible in their own tongue, and instead of commending the decision of the Council of Trent that nobody should read it except such persons as have a licence from the Bishop, they assure us that it is a Protestant libel to declare that the Roman Catholic Church is adverse to the circulation of the sacred Scriptures. We may therefore, with very great satisfaction, claim that the present prevalence of Scripture reading, even in the Roman Catholic Church, owes its origin to the movement inaugurated possibly by Erasmus, and supported by John Colet, but crystallised and determined widely at the Reformation, that the Scripture should be in the hands of the people in the vulgar tongue. That is a particular boon for which we have to thank those who secured this blessing to us at the cost of their own lives. Tindale was seized, strangled and burned because he dared to translate the Scriptures in the vulgar tongue. To-day there are rival agencies, even in the Roman Catholic Church, endeavouring to make this sacred Scripture popular, and supplying translations that they regard as adequate to the needs of the people. For that we profoundly rejoice.

Civil Liberty

But valuable as that movement for the free circulation of the Scriptures proved, there are other aspects of the Reformation that have, we may venture to say, a wider civil effect. In the agitation that arose at the time of Wycliffe it was

enacted in Statute Law for the first time in England that heretics should be burned. Previously that was the common law of the land. The Church called before it those who were suspected of heresy and, if they remained obdurate, ordered the civil law to take action and proceed against them according to the directions of the Church. But Henry IV, in his attempt to combat the Wycliffe movement, went one step further and placed on the Statute Book a law concerning the burning of heretics. That was in the year 1401, and it remained the Statute Law of England for 150 years. When Henry VIII came to the throne the Statute was in operation, but much later, when Henry VIII died in 1547 and the reformers came into power in the reign of Edward VI, they removed this offensive Statute from the Statute Book, and it was no longer possible to bring a man before a civil tribunal for a purely spiritual offence or spiritual opinion. Unfortunately, in the reign of Mary, when the persecuting spirit was again evoked, that particular Statute was restored to the Statute Book, and under it many of the reformers were burned to death. But when Elizabeth ascended the throne in 1550, and the Protestant beliefs were dominant in England, that particular Statute was removed—we hope for ever.* To-day this principle, that was then so definitely asserted at such great cost to many, is recognised in nearly every civilised country. We have to deplore the fact that mediaeval influences still prevail in certain quarters, and the law against the persecution of heretics, even though it is not on the Statute Book, is to some extent in operation in ordinary life. The recent happenings in Colombia are an evidence of that. But still we can claim with confidence that as a result of the Reformation movement a very great degree of civil liberty has been accorded in every country under civil control.

* * *

We have to recognise in Communist lands the old principle that governed the Church of Rome in the Middle Ages has again been revived, and freedom of opinion is no longer tolerated in the way that we would desire. It is a remarkable fact that the influence of Communism is most prevalent

in countries that are under Roman Catholic domination, or at least have not adopted fully the Reformed Faith. Czarism in Russia was a prelude to the present domination by a bureaucratic control, and in France there is a very large body of Communist agitators. We find the same in Italy. It is a well known fact that when people revolt against a particularly severe regime they are tempted by the very circumstances in which they find themselves to adopt the methods of that particular system. However, we may be thankful that the principles of civil and religious liberty have been established in most of the civilised portions of the world to-day, and we trace it directly to the influence of Reformation thought. And indirectly, we may add, to the wide circulation of the sacred Scriptures and its moral influence upon the hearts and lives of many people, teaching them to adopt, in some modified degree at least, the divine command: "Do unto others as you would they should do unto you."

Personal Salvation

There is time to remember, however, that the Reformation brought a real spiritual emancipation of the individual of a far-reaching character. In the Roman Catholic Church, even to-day, the declaration is made that no one can tell whether he is worthy of love or hatred. The consequence of that particular declaration is that the pall of fear hangs over many who are influenced by Roman Catholic teaching. They dread the future, not knowing what the future may hold for them. There are even for the righteous the terrors of purgatory, and there is the possibility, the awful possibility, that they may die in mortal sin, either through imperfect contrition or through having failed to secure the services of a priest at their latter end. These things are affecting the heart and conscience of a great many people. The Reformation freed men from that particular peril. It revived again the Apostolic message that "He that believeth on the Son hath everlasting life." It revived again the great hope of John that "we may know that we have eternal life if we believe on the name of the Son of God." It gave to the individual a security, because if he placed his reliance on Christ his Saviour he knew that the future was secure for him. It removed the terror of the need for expiating sins by great anguish in the world to come. It taught men that those who die in the Lord went to be with Him, that they departed, as the Apostle said, to be with Christ which was very far better. That hope of a blessed future and that confidence of an immediate pardon in the present, through faith in Jesus Christ our Lord, is still the ruling principle of Reformation thought and is used to bring men to the knowledge of Him Who loved them and gave Himself for them.

*It is well to add to Archdeacon Hammond's account of the Statute authorising the burning of heretics (repealed in the reign of Elizabeth I) the following facts.—

1. Bartholemew Legate (1575-1612) was imprisoned in London along with his brother Thomas, for heresy in 1611. Thomas died in prison. Bartholemew was tried before the London Consistory Court in 1612 and found guilty of heresy and delivered to the secular authorities for punishment. He was burned to death at Smithfield, 18, March, 1612.

2. Edward Wightman was burned to death for heresy at Lichfield a month later than Legate (April 1612).

3. Thomas Aikenhead was executed in 1696 in Edinburgh for blasphemy (aged 18). He was not burned to death.

These instances show how long it took Protestants to unlearn the evil principles of religious persecution.—Ed.

Registered at Stationer's Hall.

THE CATHOLIC


DUBLIN, JUNE, 1960.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

INDULGENCES.

"God wills that we add our prayers, works and sufferings to those of Calvary to make up for our sins"—this is an assertion made by the Rev. Fr. F. J. Ripley in a Catholic Truth Society pamphlet treating of "Indulgences" among other subjects. Fr. Ripley's words are plain and unambiguous, and we draw attention to them as we are often told that we fail to understand the true nature of an indulgence.

* * *

According to our quotation Calvary (i.e. the death of Christ) was not a complete, only a partial, atonement for sin. Christ, we might say came into the world and died on the cross to encourage us, by removing part of the burden and effect of sin. Having lightened the load, He enables us to shoulder the remainder more successfully. Putting it this way invites, of course, the criticism that we misunderstand the problem and the Church's teaching. We are ready to agree that the remission of part of the penalty of sin is a great thing, and that we ought to be thankful to God for any reduction in the penalty. But that is not the

point. The point is—what is the true teaching of the Church of Christ on the subject of Christ's atoning death? That is, what does Holy Scripture tell us? Does the Bible say that Christ partly atoned for the sins of His people, or does it say He fully and completely atoned for them? This is the basic question.

* * *

It will be said to us that we must learn the simple difference between the temporal and the eternal penalties for sin, and see that Christ took away the eternal penalties while leaving us to make reparation for the temporal ones.

We answer that we have not observed this distinction clearly made in the new Testament.

* * *

Fr. Ripley says "the Church has at her disposal an infinite treasury of merits, as St. John tells us, Christ 'is the propitiation for our sins; and not for ours only, but also for those of the whole world' (1 Jn. 2, 2)." From this saying of St. John we believe that we are intended to learn the vastness and completeness of Christ's sacrifice for sin, rather than the idea that He gave to His Church authority to use and to apply His merits. The Church's joyful news ought to be the fulness of Christ's atonement—the Saviour's merits are not rationed—

"Ho, every one that thirsteth, come ye to the Waters, and he that hath no money, Come ye, buy, and eat; yea, come, buy wine and milk without money and without price"! (Isaiah 55, 1).

Is this not a prophecy of good things to come? Were not the virtues of redeeming love, saving grace and everlasting mercy made free for all on Calvary?

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 13, 1).

Is the cleansing stream judiciously measured out? or do we accept wholeheartedly what Our Lord Himself said to the Woman at Jacob's Well in Sychar—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life"? (John 4. 14). Here we mark the inexhaustible supply to cleanse, refresh, and revivify. Spiritual truth grounded in the perfect work of Calvary, is the undying inspiration of repentance, faith, and perseverance.

* * *

We recognise another precious emphasis and application of Gospel truth in the familiar words of the Dublin University graduate, A. M. Toplady.—

"Nothing in my hand I bring,
 "Simply to Thy Cross I cling;
 "Naked, come to Thee for dress;
 "Helpless, look to Thee for grace;
 "Foul, I to the fountain fly;
 "Wash me, Saviour, or I die."

The fountain is not the tribunal of penance but the Precious Blood, which is the full, perfect and sufficient sacrifice for the sins of the whole world.

* * *

Fr. Ripley quotes St. Paul (Col. 1. 24) who says of the Colossian Christians that they "now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church." These words are apparently taken to justify the view that Christ's death needs supplementing. But the point is this, that we, not others, are to "add our prayers, works, and sufferings to those of Calvary." If St. Paul were to urge what Fr. Ripley says, he had need to tell the individual Christians in Colosse that they must add their sufferings (not his) to Christ's sufferings in order to "make up for their sins."

* * *

Nevertheless, we ought to ask ourselves what St. Paul meant by this unusual statement in Col. 1. 24.—

"Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." The emphasis is laid by the apostle in the sufferings he endures on behalf of people such as the Colossians—the imprisonments, beatings, journeys, shipwrecks, toils etc. which are consequential upon his self-dedication to the life of an apostle—"the afflictions of Christ in my flesh" is a single phrase and refers to **the consequences of following Christ**. He wrote in his epistle to the Philippians of "the fellowship of Christ's sufferings, becoming conformed unto His death." In II Corinthians (1, 5) he writes "... as the sufferings of Christ abound unto us," and in ch. 4, 10. "always bearing about in the body the dying of Jesus." In Galatians 6. 17 he wrote "I bear branded in my body the marks of Jesus."

These references make it plain, we think, that "the sufferings of Christ" are the

sufferings which are entailed upon faithful discipleship, and they show us that St. Paul had no thought whatever of suggesting that the people of God must make up the defects or insufficiencies of Our Lord's redeeming work.

St. Paul had endured much, and knew that he was to endure more for the cause of the Gospel. He wrote to the Colossians from prison, perhaps in Rome. He had more than once been condemned to death by the Jews, and had been stoned and was thought to be dead as a result. If he did not contemplate death by Roman judicial proceedings, he must still have contemplated death by violence, this at last filling up what was lacking in his experiences of "the afflictions of Christ in my flesh."

* * *

This interpretation is the only one which is reasonable, and harmonious with the rest of the New Testament. It follows then that St. Paul's words have nothing whatever to do with indulgences or with supplements to Calvary.

* * *

A baseless theory of some theologians is that human merits accumulate and that a surplus exists (somewhere) which the church controls and applies: as Fr. Ripley puts it "not only do the merits of Christ belong to the Church, but all the merits of all her members." How far does Holy Scripture carry us in this idea of merits? The sacred writers never contemplated this development, so they throw little light upon it. In fact, there is one conclusive statement which is the perfect answer to this theory—in the Epistle to Titus we read "When the kindness of God our Saviour, and His love toward man appeared, not by works done in righteousness, which we did ourselves, but **according to His mercy He saved us**, through the washing of regeneration, and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour, that, **being justified by His grace** we might be made heirs according to the hope of eternal life." Titus 3, 4-7.

* * *

Naturally we know that in ancient times penances were imposed on the penitent. There were penalties (like fines or other sentences to-day). It is a human judgment, not a divine one, and it relates to conditions here and not to conditions after death. What we need to guard against is the supposition that we can obtain (for money, austerities, pilgrimages, obser-

vances etc.) what God freely promises and offers by Christ in the Gospel. We must reject any and all suggestions which take from the all-sufficiency of Calvary.

* * *

No evangelical Christian can agree with the following—"When a man repents the eternal punishment is taken away with the guilt of the sin; but he must still try to make up to God for the way he has disturbed right order and the unlawful pleasure he has enjoyed. This debt is called temporal punishment, as opposed to eternal."

"It is their temporal punishment the church takes away by Indulgences. This applies to souls the satisfactions of Christ and the Saints which are in her treasury."

We believe that an illustration of the Divine forgiveness is provided in Our Lord's parable of the Prodigal Son. Recording to the theory of eternal and temporal punishments the Prodigal was forgiven by his father, and so was received into his home once more. But he had to bear the temporal punishment (as he supposed when he said "make me as one of thy hired servants"). What is the real story and lesson? The father at once calls for the best robe for him, shoes on his feet, and a ring on his finger; the fatted calf is killed and cooked, a feast is prepared; friends are asked to come; there is music and dancing—surely this is the pattern story of God's forgiving love.

The all-powerful is the all-loving. Against the background of eternity, of an illimitable universe, of infinite wisdom, what need has God of temporal punishments, or of the satisfactions of mere revenge, or of any punitive justice? Hear Isaiah on the achievement of Christ — "the Lord hath laid on Him the iniquity of us all." Truly "the chastisement of our peace was upon Him; and with His stripes we are healed." The blood of Christ cleanses our consciences from dead works (past misdeeds) to serve the living God (Hebr. 9, 14).

* * *

Temporal consequences of sin are experiences of earth: they are not impositions we endure after death. Eternal consequences of sin are the experiences of the impenitent—eternal death, and about them nothing can be done. The lesson of the moral and spiritual urgency of repentance is the lesson of God's word—"To-day." When there is repentance there is forgiveness, and Love does not calculate.

MARTYRS.

A martyr, as Christians understand the word, is a person who bears witness to his faith with sincerity and consistency. In a narrower, if more popular sense, a martyr is one who dies rather than lives at the price of giving up his faith.

Martyrs may be found in any time or place of religious intolerance and persecution. There were vast numbers of martyrs in the early days of the church when the Roman empire was pagan and on several occasions tried to destroy Christianity. We recall, for example, the persecution under Decius and the persecution under Diocletian.

When the empire became Christian in name, and Christians obtained legal powers, dissenters from the official brand of Christianity were often persecuted by the majority—the followers of Priscillian suffered death at the hands of professing Christians. Gnostics, Manichaeans, Cathars, and others whose Christian faith diverged from orthodoxy were often ruthlessly attacked. Some of these suffered in Western Europe, and religious persecution under church and papal sanction reached the level of a "Crusade" when all hands were summoned to Southern France in the thirteenth century to destroy utterly the enlightened spiritual movement called Albigensian.

Inquisitions in most parts of Europe, and the peculiar Spanish inquisition in Spain speak eloquently to us through the centuries of the evil practice of religious persecution. Behind the evil practice lay the evil principle—the claim of the church to the right to penalise, torture, imprison and plunder all who are accused of "heresy." In addition the church claimed the right to deliver its victims to "the secular arm" i.e., the obedient civil power, to be condignly punished. As the church piously pretended to abhor the shedding of blood, the civil power had permission to burn its victims alive.

* * *

The drab falsehood was current, that "heresy is a very great evil," but in truth the very great evil is religious intolerance. The very great evil is that men take to themselves the power and will to inflict atrocious suffering and death on those who differ in opinion from them.

We do not regard truth with indifference, or dismiss the doctrines of the Christian faith as irrelevant. But we say that the use of force, coercion, torment etc., is not the way either to convert those who are in error, or to safe-

guard (by terrifying) those who may be thought in danger of "apostasy." Wicked means and policies can never be right even when employed in the interests of "religion." "The truth **in love**," not the truth in frenzied zeal that does not hesitate to maim, or murder is what the Gospel of Our Redeemer requires.

* * *

In England during the Middle Ages the church welcomed the Parliamentary statute "De Haeretico Comburendo" which authorised the civil authorities to burn the church's victims. In the sixteenth century some leading ecclesiastics who were later the leaders of the Church of England Reformation were guilty of taking part in heresy trials which ended in the burning of the victims. That a number of these men endured the same fate under Queen Mary Tudor may seem to be "poetic justice," but we hope that they had some realisation that such intolerance is wholly evil.

At least it may be granted that those they persecuted were sincere and loyal in their beliefs, while it is plain that when the reformers died they too were steadfast—the edifying death of Archbishop Cranmer after several vacillations is an example.

* * *

Though the statute above referred to was repealed by the Protestant Parliament, it remained possible to put "heretics" to death for their religious error—elsewhere we name two or three who suffered the death penalty. But as everyone knows the death penalty for heresy could not survive long in the atmosphere of the reformed faith. The churches of the Reformation, whatever their faults, could not fail to learn how ungodly and sinful it is to imprison and kill religious dissenters. Thus all Protestant churches had for centuries abandoned as wrong a penalty which Rome only suspended in 1917 (Revised Code of Canon Law).

* * *

When Elizabeth Tudor became Queen of England the fires of Smithfield and elsewhere ceased. These had for some years under her Roman Catholic sister, Queen Mary, burned vigorously. Several hundreds of Protestants of all classes, bishops, priests, laymen and laywomen had suffered. The contrast between the barbarities of the brief reign of Mary Tudor and the barbarities of the very long reign of her sister ought to be kept in mind. Had Elizabeth treated Roman Catholic subjects as Mary treated Protestant ones her victims would have been reckoned in thousands, and not as they in fact were, in scores.

* * *

Another point to remember is that Elizabeth was completely ringed in by foreign enemies. Scotland, France, Spain, the Holy Roman Empire (extending from the North Sea to the Adriatic) were all, in one degree or another, her foes. The Pope excommunicated her, and expressly empowered her subjects to disobey her. The result was a series of conspiracies against her—plot after plot (with foreign aid) was formed. Only the patience, sagacity, and courage of the Queen and her advisors (Cecil, etc.), saved her and the country. Elizabeth's great offence in the eyes of those who still condemn her was her success. She reigned for forty-five years.

"For the first ten years of the reign Catholics, who did not accept the new position were debarred from public offices and fined for non-attendance at Anglican services, but there was no physical persecution. Such was the situation at the date of Pope Pius V's sudden excommunication and deposition of Elizabeth" (Ehler and Morrall "Church and State through the centuries" 1954. p. 180).

"We declare her to be deprived of her pretended claim to the aforesaid Kingdom. . . ."

"Also we declare that the lords, subjects and peoples of the said Kingdom, and all others who have sworn allegiance to her are perpetually absolved from any oath of this kind and from any type of duty in relation to lordship fidelity and obedience: Consequently we absolve them by the authority of our present statements, and we deprive the same Elizabeth of her pretended claim to the Kingdom, . . . and command all . . . that they have not to obey her. We shall bind those who do the contrary with a similar sentence of excommunication." These quotations are from the Bull of Pope Pius V, "Regnans in Excelsis," 1570.

* * *

The effect of the Bull was to turn every Roman Catholic subject of the Crown into a rebel, and guilty of high treason. The Bull forced them into this situation and made them what we are now accustomed to call "a fifth column" within the realm. Church and State were so closely linked everywhere in the sixteenth century that any opposition to the Queen's religion was treason. England was fighting for freedom and for the reformed faith. Had the Queen failed the fires would have been kindled again, not only in Smithfield, but in every parish. The people of England knew also that the Spanish King who at that time also ruled the Netherlands, had condemned to death as heretics the entire Protestant population of the Netherlands.

He tried his best to carry this out, and it was he who sent the Armada against England.

* * *

No matter how sincerely we deplore the sufferings endured by a few of Elizabeth's subjects as a result of the Pope's Bull which made them unwilling traitors; and no matter how much we condemn religious persecution, we must recognise the realities of that day. Every Roman Catholic priest who went into England from the Continent was necessarily suspected of being an agent of the Queen's enemies, domestic or foreign; and all who sheltered them were liable to the penalties of high treason. It is beyond doubt that many priests under the guidance of a Fr. Parsons, a Jesuit, were involved in State matters.

In 1580 a Fr. Saunders, also a Jesuit, upbraided the Irish chiefs for not rebelling against Elizabeth—their offence was "maintaining a heretical pretended queen against the public sentence of Christ's Vicar." This was an inevitable outcome of the Bull.

* * *

A number of years later, when the Armada had failed the Queen addressed a special proclamation to the Roman Catholic clergymen then in England, and enjoined all of them to quit the realm except such as should acknowledge allegiance and duty to her before a member of the Priory Council or other competent person. With those who swore allegiance she would make further arrangement. Thirteen priests complied, and put forward a declaration in which they acknowledged the queen as the rightful sovereign "and themselves bound to obey her as much as any Protestants." They stated that even if the Pope were to excommunicate all who did not conspire against the queen they would still consider themselves bound in conscience to disobey such censures and abide faithful to the Queen. They acknowledged the Pope, and said they would die rather than infringe "the lawful authority of Christ's Catholic Church." From this we may deduce that they did not regard the excommunication of the Queen as coming within the lawful authority of the church.

The Roman Catholic Bishop Berrington long after gave his opinion that if the English Roman Catholic priests had presented this declaration to King James I in 1603 "it is probable that we should have heard no more of recusancy and penal prosecutions."

* * *

The question of martyrdom was brought to mind by reading in "The Sunday Express" of

8th May, 1960, an article entitled "Pray for Two Miracles." It was stated that the Roman Catholics of England and Wales were being asked to pray for two miracles which can be regarded as a sign that forty Roman Catholics put to death "during the Reformation" can be declared saints. We observe that the forty were not put to death "during the Reformation" which was already settled in England, but during the period called by Roman Catholic historians "the counter-Reformation."

It appears that before "the English Martyrs" can be canonised as a group, it must be shown that they have been collectively responsible for two miracles.

The intention is said to be that the forty martyrs may become patron saints in the effort to convert Britain to the Roman Catholic faith. Twenty-eight of those who suffered the death penalty for treason were priests from continental seminaries or religious orders. The writer in "The Sunday Express" mentions the sixteenth century charge of "treasonable allegiance to the Papacy." He does not refer to the Pope's Bull which made every Roman Catholic an enemy of the Queen. Could a Roman Catholic organiser or agent, or cleric convincingly demonstrate his loyalty unless he took the oath of allegiance? We have noted above how few responded to the Queen's invitation in 1588. They were in a most desperate position of divided loyalties, and the Pope had forced them into it. Perhaps he in turn was unable to do otherwise. In that case may we not say that the Queen had no alternative either?

Those were hard times for conscientious men of all sorts. Ought we not to-day to respect integrity and perseverance, and pray that such things may never happen again?

PASSING EVENTS—cont'd. from p.63.

Christendom, but we can look out to them with longing and love and bury old animosities" Father Agnellus said.

The Pope had given an example of how it should be done. First of all, he had given the clearest possible teaching of the true nature and authority of the Church. Then he invited co-operation in presenting a common front against Godlessness; to solve the social problem, and he invited all who share the name of Christ to take their stand on the common ground of Christian charity.

—("Dublin Evening Herald", 25/4/'60).

[As long as it is assumed that Rome is right and Protestants, however innocent and sincere,

are wrong, the unity of the Church will remain an unrealisable dream.

Despite Fr. Agnellus's opinion, we are all part of divided Christendom, and the evangelical Churchman's answer to the charge that he rejects unity is "we are divided in the interests of truth."]

* * *

Israel and the Arabs

"The central wish of the Israelis at present is for peace, for a settlement with the Arabs which guarantees their borders and promises them a breathing space in which to complete the development of their country. Mr. Ben-Gurion has declared himself ready to meet the Arab leaders at any time to discuss such a settlement, his Government has offered to take back 100,000 of the Palestine refugees and to pay compensation to the rest (and with their practical experience of the problems of land reclamation and irrigation, Israeli technicians could make a practical contribution to the resettlement of refugees in Iraq and Syria if the Arabs would ever consider such a solution). There is space reserved on the sea front at Haifa for a free port, which the Israelis would be prepared to link by a land corridor to Jordan, allowing the Jordanians access to the Mediterranean. In return the Israelis would want freedom of navigation through the Suez Canal, the renunciation of all further claims on behalf of the Palestine Arabs, and the recognition of the State of Israel with its existing borders (subject perhaps to modifications in detail) guaranteed by the United Nations."

"Unhappily there is not the slightest chance of such terms being accepted by the Arabs, since they ignore what to the Arabs is the heart of the matter—the fact that the foundation of the Jewish State in Palestine was an injustice which they cannot and will not accept. And whatever the rights and wrongs of this attitude, its practical effect is to strengthen the determination of the Israelis to make no concessions and to provide a justification for those who advocate strong-arm methods, on the ground that "the only thing the Arabs understand is force." This attitude, which underlay the policy of "punitive raids" in 1955 and 1956, has been tacitly abandoned since Suez, but it is still dangerously near the surface and found isolated expression in the Tawafiq incident on the Syrian border earlier this year."

—(From "The Guardian," 2/5/60).

[If this world were managed with a little more wisdom Israel's reasonable proposals would be accepted, and the near East could settle down to civil and economic progress.]

Anglican Priests now Catholics

Five former priests of the Anglican Church have been ordained priests of the Catholic Church, the Vatican Press Office announced today.

They were ordained priests on April 14 by Cardinal Traglia, the Pope's Vice-Regent for the City of Rome, of which the Pope is Bishop.

All were members of the Archdiocese of Westminster. They were converted to Catholicism some time ago, and then went to Rome to prepare themselves for the priesthood.

They are: Richard Johnson who formerly served near London; Kenneth Dain formerly an assistant priest at Paddington; James Douglas formerly an assistant priest in London; Allan Wilcox and formerly a member of the Anglican Benedictine religious congregation of Nashdon.

They will return to England to take up their priestly duties.

—("Dublin Evening Herald," 25/4/60.)

[What are we supposed to conclude from this news item? That the Church of England is surrendering to Rome? Or that some young men have gone where their opinions should make them feel more at home and easier in conscience?

The fact is that now and then some Church of England clergymen do go over to Rome, and a number of these, after, a few years' experience, quietly ask to be taken back into the Church of England.

We cannot say how many, but it is known that some return. The extract below shows another situation].

* * *

R.C. Priests join Reformed Church

According to the World Presbyterian Alliance, more than 40 former R.C. priests are now ministers or lay members of the French Reformed Church. Another 12 are reported active in other Protestant Churches, while some have entered the Orthodox and Old Catholic Churches.

Twenty ex-R.C. priests, meeting recently at Sete, France, estimated that more than 1,000 priests have left the R.C. Church in France since World War II. They said that greater numbers had left it in Italy and a smaller group in Spain. The meeting was called by French Reformed leaders to help the ex-priests adjust to their new way of life. Former priests in the French Reformed Church are organized for aid to those who leave the Church of Rome and "border crossing" ex-priests from Italy and Spain.

The group also advises the French Church on contacts with Roman Catholicism.

—("Church of Ireland Gazette," 6/5/60.)

* * *

Israel's Progress

The Israelis are developing in different parts of Africa and Asia the normal international relationships which they have been unable to establish in their immediate Middle Eastern environment.

In other words, they are using the deep reservoir of technical ability which they command, and the financial resources which have been put at their disposal, to jump the Arab blockade and establish close and profitable relations farther afield. In the eyes of young nations which are looking for technical assistance and are jealous of their newly won independence, Israel has unique qualifications as a guide and mentor. In the very fields which most interest these nations—agriculture, irrigation, stock-breeding, and the development of light industries—the Israelis have proved their techniques by giving them practical and strikingly successful application within their own frontiers during the past twelve years; and they are hampered by no imperialist past and are too few to be suspected of colonial ambitions in the future. In this respect Israel again is unique, a small country which is itself only just climbing out of the stage of under-development, and which has practical and up-to-date experience of the same problems faced by all newly emergent countries, and is only too eager to share this experience with them.

Already this eagerness has prompted the dispatch of Israeli specialists in medicine, agriculture, and the management of co-operatives to a score of countries from South America to South-east Asia. Israeli experts helped to establish the Black Star shipping company in Ghana; the Government of Sierra Leone signed an agreement at the end of March with the Israeli company of Solel Boneh to set up a joint construction company there; 25 agriculturists from Uruguay have just arrived in Israel to study the techniques which have quadrupled the value of agricultural output in Israel since 1948; Israeli advisers who gained their experience in the co-operative villages of Israel are supervising there settlement of ex-soldiers in co-operative communities in up-country Burma—and the list of such technical assistance projects is growing every day.

—("The Guardian," 3/5/'60.)

[The Guardian article adds that, the services and experiences Israel employs are just what the Arab countries need, and will one day ask for—Is this not the Divine plan?]

* * *

Difficulties of Protestants in Spain

Continuing difficulties of Protestants in Spain in respect of worship, education, literature and the erection of places of worship were mentioned

in a report to the Board of Missions of the Presbyterian Church in Church House, Belfast.

It was pointed out, however, that there was a more tolerant attitude of the Spanish Press since the Pope's suggestion of an Eucumenical conference, and there had been some relaxation of the difficulties imposed on young Protestants wishing to be married.

Dr. A. A. Fulton, reporting on the Foreign Mission, spoke of the effects in India of the debate on Indian Church Union which had taken place in the Irish General Assembly last June.

It had seemed to imply not only disapproval of the union but also the likelihood of financial sanctions applied from Ireland.

The Irish Assembly should consider reassuring the Church in Gujarat and Kathiawar that the Home Church would respect its right to take her own decision on theological issues, and would continue to implement her financial commitments in India.

—("Belfast Weekly Telegraph," 15/4/'60.)

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

**"Religious freedom is for all"—Dr. Fulton—
Demonic evils threatening the Christian Church**

Discrimination against a man on religious grounds is as reprehensible in Dublin as in Delhi, is no worse in Bombay than in Belfast, said Dr. Austin A. Fulton, the new Moderator of the General Assembly, in his installation address at the opening of the Assembly in Belfast.

Dr. Fulton—"The Missionary Moderator"—said when a Christian was dismissed so that a Hindu might get his job, they could readily see the wrong that was done. When in a Roman Catholic country a Protestant was dismissed so that a Roman Catholic might get his job, they had no doubt about the wrong that was done.

It was no whit different should a Roman Catholic be deprived of the means of livelihood on religious grounds.

Dr. Fulton condemned I.R.A. terrorism, and expressed a wish that the conscience of all Irishmen could be effectively aroused concerning what he called this "fanatical travesty of patriotism."

He paid tribute to the mature restraint of the people of Northern Ireland in the face of sore provocation.

That was not to say that there might not be dangerous trends of thought released which might be understandable, but which they must oppose.

They had heard, for example, the amazing suggestion that civil and religious liberty means such for Protestants only.

This was as evil a suggestion as that freedom of religion in Roman Catholic countries should be for Roman Catholics only.

There could not be any monopoly of first-class humanity for some of the human race and a lesser degree of humanity imposed upon the rest.

Church Union

Dr. Fulton dealt mainly with the witness of the Church in Ireland and beyond, and commented on the "demoniacal evils threatening the Christian movement."

He said Church union was an urgent issue. A Church divided into competing and sometimes hostile camps, could not face her task.

Denominations by the score at home, by the century in America, and reaching a numerical millennium in Africa, imperilled the Christian movement.

The fault, he said, belonged to all, and he hoped the Church in North India would receive some assurance from the Assembly that they would not exert pressures to compel their theological or ecclesiastical decisions.

Dr. Fulton spoke of "the alarming tragedy of death on the roads," and said he welcomed the intention of the Minister of Home Affairs to tackle this matter energetically, and to arouse the conscience of the people.

Dr. Fulton said the Church's stewardship campaigns were both "thrilling and successful," but warned that a great danger accompanied their great opportunity.

If stewardship was merely a more efficient mode of congregational finance its spirit would run into the sand.

"It will provide organs and halls and equipment and mark the death of the spirit," he said.

By the promotions of congregational spending sprees the last state of the Church could be made worse than the first.

Stewardship as the realisation, on the other hand, that they owed all that they were and had to God, to be used for His Kingdom, could bring blessing and revival. Such a conception of stewardship meant giving away.

Missions

Dr. Fulton referred to the critical needs of Church extension and of missions at home and abroad. He then gave some comparative figures for missionary support.

The Christian Missionary Alliance churches, with 60,000 members, supported over 700 missionaries.

The Menonite Church, with 12,000 members, supported over 180 missionaries; 90 members per missionary in the one case, 84 in the second.

It took 2,250 members of the Irish Presbyterian Church to support one missionary. Stewardship must be viewed in the light of such figures, always remembering that the cheerful giver was beloved of the Lord.

—("Belfast Weekly Telegraph," 10/6/'60.)

* * *

Methodist President Says—Ounce of co-operation worth a ton of vague goodwill

The Northerner often fails to appreciate the position in certain Southern circuits, and the Southerner equally often fails to appreciate the position in some Northern circuits, the new President of the Methodist Church in Ireland, Rev. Robert W. McVeigh, Armagh, said recently.

Speaking at the opening of the annual conference of the Methodist Church in Dublin, Mr. McVeigh said there were those in Ireland who told them that their domestic policy was mistaken, or that they had policies at odds with one another, or that they had no policy at all.

Such criticisms should not be condemned out of hand. They were evidence of life and manifested an awareness of need and a refusal to stagnate in complacency.

"Our major difficulty is that we are not a Church fully and consciously facing our problem of evangelism in one particular situation," he said. "We are a Church united in essentials, but composed of members of very different outlooks in a divided country, facing the spiritual needs of people living in completely different political and religious environments.

Sympathy

"If our increases and decreases of membership were common to all parts of this country we might have vastly more sympathy with one another in mutual success and failure.

"But when our increases are largely confined to one area with its own religious and political atmosphere, and our decreases are largely identified with another area of a different kind, our major sympathies tend to go to the needs of the particular area in which we have lived for any length of time.

"To put it bluntly, the northerner often fails fully to appreciate the position in certain southern circuits, and the sense of discouragement felt in churches, now almost empty, that once teemed with activity, and the southerner equally often fails to appreciate the position in

—(Continued on p. 82.)

THE STORY OF A PRIEST.

The Revd. R. J. de la Sota.

The impression most of us have about Spain is that it is a land of acute religious intolerance. We cannot forget the deeds of the Spanish Inquisition which, from the Middle Ages to the time of Napoleon, controlled the religious life of the country. We read in well-authenticated books of the systematic periodic burnings of "heretics," the "autos-da-fe." These were recognised public spectacles and occurred with distressing frequency. It must have been very easy to incur the suspicion of heresy, and as the property of the heretic became the property of the Inquisitors or of the Church there was a very real temptation to press for conviction rather than acquittal.

In addition, Jews and Mohammedans were often compulsorily converted, and were carefully watched for signs of lapsing. During most of the Middle Ages the greater part of the Spanish peninsula was under Mohammedan rule, centred upon Granada. The Caliphate at Cordova had a glorious record of cultural achievement when the Christian nations of Europe were barbarian. In that epoch (the early Middle Ages) the Jews found greater freedom in Spain under the Moorish or Arab rulers than they did under Christians. As a consequence they prospered and grew numerous.

In the fifteenth century the resurgence of Christian Spain brought to an end the rule of Islam, and then persecution, torture and death became principles of government.

In the sixteenth century Spain rapidly rose to be a world-power through the remarkable conquest of Central and South America which gave it enormous resources. The acquisition of the Netherlands in Europe made Spain unusually powerful and its strength was devoted to putting an end to "heresy" in Europe.

Why did Spain pursue that policy of grim and unrelenting opposition to evangelical thought or other divergence from its official Creed? We can only suggest that its history of centuries of subjugation to Islam produced a deep determination to uphold a stiff orthodoxy. Also, its king in the middle of the sixteenth century appears to have been a gloomy and superstitious bigot. Philip II tried to destroy the Dutch Protestants and failed. He tried with his great Armada to destroy the English Protestants and failed. He was determined not to fail in his own Kingdom, so Christians suspected of evangelicalism, or

Judaism or Mohammedanism (often on false allegations) found it hard to clear themselves or secure a release from the toils of the Inquisition.

The spirit of religious intolerance is still considered virtuous in Spain, and the clergy of the Roman Catholic Church there are probably more unyielding in their attitude to other forms of the Christian faith than their colleagues elsewhere.

It is therefore the more interesting to read of the recent conversion to the Church of England of the Revd. Rafael Jiminez de la Sota. He was in fact received into the Church of England in Canada by the Bishop of Huron last month.

How did this conversion come about? Some five years ago the Bishop of Huron was in Spain on holiday, and in Seville became acquainted with Fr. de la Sota. It may be assumed that an Anglican bishop visiting Spain and unacquainted with the Spanish language is unlikely to meet and become friendly with a Spanish priest of the Roman Catholic faith. But in this instance there was a curious circumstance—Fr. de la Sota was Secretary to Cardinal Segure of Seville, and had been instructed to learn what he could about the Church of England in order that the Cardinal might the more courteously entertain a distinguished visitor of that faith. Fr. de la Sota welcomed the happy coincidence that a Protestant bishop was in his city for the time being. With the help of an interpreter long discussions took place, and the new seeds of religious thought were planted in his mind. The enquiry became a personal one.

Naturally nothing happened immediately. Our source of information refers to "five years of difficult negotiations, flight into the mountains, and all kinds of hardships." What experiences of mind and spirit are involved in this we have no means of knowing, but we may be sure that there was sustaining power given, and increasing light and guidance.

In 1959 Fr. de la Sota arrived in Ontario and has now found a home in the Anglican Communion. He is now library assistant in Huron Theological College while perfecting his knowledge of English. When possible he will go to the United States to take up work in the Protestant Episcopal Church.

In the United States evangelical churches have been doing great things among Spanish-speaking peoples—both in the old Spanish areas of the South-Western States, and among new settlers from Spanish-speaking areas in

the West Indies (Puerto Rico). The Revd. R. J. de la Sota is sure to find friendship, sympathy, and great opportunities in what is for him in many senses "the new world." Once more we note the special Providence at work in an individual life.

CHRISTIAN UNITY AND THE POPE.

Most Christians would like to see unity. It is an honourable ideal, and many of the obstacles to it are insignificant. But is it enough to call unity an ideal? Some will certainly tell us that it is an imperative duty, and that disunity is sinful. But the average person (that is, average Protestant person) who has grown up in an atmosphere of acceptance of disunity will not agree in confessing that it is a sin. Rather, he will think of separate communions and denominations as being traditional, and as meeting the needs of varied temperaments. Thus he will not be conscious of the problem of disunity at all.

Why do we say that most Christians would like to see unity? Because it seems right for professing Christians to be outwardly one when they have much basic agreement, and because it is economically sensible. Most evangelicals, i.e., Anglicans, Presbyterians, Methodists and such like may defend their special church order and system, but they know that eternal destiny does not depend on church order, and that spiritual and moral ruin arises from other causes than mistakes about church polity. Unity then, (or what we call "unity") may well be thought of by these men as the ultimate though minor step to line up Christians who are already of the same mind about fundamental matters.

Others may hold out for emotional reasons: they hesitate to abandon their inherited customs; and may even feel that to abandon what was attained in the past at some expense of sacrifice is disloyal and even a betrayal. A few may suffer from a worse condition—they may be proud and exclusive. Such people neither wish to add to their numbers nor to join a wider fellowship.

* * *

Then we have to reckon with the view, widely held, that we must look forward to unity as a thing to be planned and realised in the future through the providence of God. This means that the Church of Christ has not

yet evolved into its final form, and its constituent elements are not yet co-ordinated. Many take for granted that this is the present position, and believe that reconciliations and adaptation will somehow be brought about. The result then will be the one church comprehending all the faithful.

Against this we must of course place the view of the Roman Catholic Church that it is the Church of the past, of the present, and of the future. It holds that no church can be brought into being by the union of existing communions, for all that can be done is that all separated and dissident Christians must return to the unity of Rome and submit to the spiritual authority of its Infallible Head.

There are no "churches"; only the one true church centred in Rome. The result is that Rome's conditions of unity are that we surrender our separate existences, reject the errors we have used to justify our separations, and return to "the Mother and Mistress of all Churches."

We have no reason to doubt the sincerity of Rome's attitude. That church's version of Christian history is the only version likely to be studied by any of its members, and in face of that version of history all the rest of us are in dangerous error. As individuals we may be excused on the ground of invincible ignorance, and may be considered parts of the soul of the church—we are not members of the Body as Rome defines it (not in Communion with the Pope), and our churches are mere nullities.

The Pope is considered to be Christ's Vicar here and now. As it is not disputed that if Christ Himself were on earth all who call themselves Christians would necessarily rally to Him, so it is assumed that we owe the same allegiance to the Vicegerent, the Roman Pontiff. The baptised (and a lay person or a heretic can validly baptise) are the Pope's subjects—the orthodox, the Protestants, and the lapsed are thought to have no spiritual freedom to choose their spiritual path and loyalty.

* * *

From the non-Roman parts of the Christian faith there has risen in our day "the World council of Churches." That Council, not being in any sense a Church or a super-Church, but a Council only, has often said that the Pope is welcome to join and that his Church has the right of entry. This has, we believe, been constantly misunderstood. It has been assumed by some who do not have anything to do with the Council that the Council's constituent Churches and its presidents are ready to sur-

render to Rome the moment the Pope takes the chair. But obviously Rome will not swallow the Modernism which is thought to be common in the Council, nor the Communism which is also thought to be there, nor the Protestantism which must be the strongest influence in the Council and the decisive element. What then is the meaning of the open door for Rome? Is it not plain that while the Council keeps the door open, Rome can itself enter only when it has divested itself of its present distinguishing features and given up its characteristic claims? That is perfectly well understood by the Council and by its spokesmen. We need not be indiscriminating admirers of that Council in order to appreciate the significance of that "open door."

A common conjecture has been that the World Council is seeking to set up a World Church of a Protestant kind vis-à-vis Rome. We do not possess enough information to say how far this represents any real tendency in the Council, and we suppose that such a very mixed assembly must at times be a little mixed-up. But we are told that there is little prospect of that sort of development. The development which we of course desire to see is a development into firm positive earnest evangelical faith. We believe that Christianity can only survive in virtue of its solid loyalty to the Gospel. If that is allowed to be secondary to organisation and ecclesiastical power-politics then the whole usefulness of the Council will disappear. We believe that Christian history shows that Christian institutions which have outlived or outgrown their usefulness can be more harmful than secular ones which have lost their significance.

* * *

Most people know that the present Pope, John XXIII, shows a deep interest in the problem of Christian unity. He is to hold an ecumenical (i.e., universal) Council of his Church in the fairly near future to consider ways to unity. His understanding of the problem and ours must be radically different. He urges the Orthodox Eastern Churches (Greece, Constantinople, Antioch, Cyprus, Alexandria, etc.) to return to communion with Rome, a communion which once existed, and which, for a variety of causes, secular as well as religious, gradually ceased in the Middle Ages. Rome does not condemn the Easterns as heretics but as schismatics, and recognises the validity of their orders and Sacraments.

The position is naturally different when Protestants are brought forward—Rome cannot invite Protestant bishops (Anglican) to a Council of Bishops because in her view there

are no such persons. They cannot represent churches for Rome says that there is no such thing as a Protestant "Church." Still less can Rome take notice of Presbyterians, Lutherans, etc. A year or so ago we drew attention to the absurdity of Protestants being all agog over the proposed ecumenical Council, for it does not and cannot, include them in the picture. All that can be done is to send them a renewed invitation to repentance and return.

* * *

We see, as yet, little ground for expecting the leaders of Orthodox Churches to accept the Papal headship and infallibility. Probably the powerful Russian Orthodox Church, powerful in spite of its uneasy status in U.S.S.R., has more influence in Eastern Orthodoxy than we hear of; and Moscow will not be likely to welcome an extension of Rome's influence beyond the Adriatic. Nevertheless, the Council might do much positive good for its own Church. It might inaugurate a movement of reform by which many exuberant devotions would be controlled. It might increase the use of vernacular languages in its worship and make the liturgy more like the primitive models. It might try to foster unhampered reading of God's Word. It might replace much of the scholastic theology and philosophy by more relevant and contemporary programmes. Above all, it might take steps to secure religious liberty and freedom of conscience for everybody.

* * *

It is undoubtedly true that Pope John XXIII has shown a disposition towards Evangelicals which is far in advance of anything we are aware of among his predecessors. He has urged "greater understanding for those of our brethren who are carrying Christ's name in their hearts and on their foreheads, although they are separated from the Catholic Church." Here at last is the desire to understand and to recognise as fellow Christians those who heretofore were viewed with suspicion and animus. Let these words be heard above all other sounds in Spain and Columbia!

"We must go to work with all the goodwill at our command," the Pope went on, "overcoming our old view-points and prejudices and laying aside our less courteous expressions so as to create the proper climate for the homecoming we hope for and to second by every means in our power the workings of grace. In this way the gates of the unity of the Church will open before us."

We believe that this was said with the utmost sincerity. No Christian will think otherwise.

We live in a world of many conflicts, and the Western nations now embracing the most of the traditionally Christian peoples, Protestant and Roman Catholic, must avoid treading on each others' susceptibilities. In particular, the prospects of Roman Catholicism in the English-speaking world must be influenced by the practices of Roman Catholicism in the Latin World of South America and Southern Europe. Let Roman Catholic Church leaders harry and persecute Evangelicals in South America and the repercussions in the Protestant United States (especially in view of a Roman Catholic presidential candidate) may be very serious. It is time to recommend acts of genuine goodwill as first-fruits of a change of attitude and of heart.

* * *

But it still must be emphasised that unity is the problem. If Protestants hold open a door Rome can only reach a decision to enter by changing a great deal—some will say by changing its very nature. If Rome holds open a door to Protestants they can only enter by accepting profound doctrinal changes for themselves. Can such a change take place in us? Can we accept as truth what we and our forefathers have declared to be error? Can we bring ourselves to confess that we were wrong to believe that we are justified by faith? Can we undergo such a transformation as to say that the men we honoured as martyrs for the cause of God and truth were but obstinate fools?

Rome will not say to us "Come now, let us reason together." With all the goodwill in the world (and we truly welcome every expression of goodwill) Rome cannot accept us on **our** terms: only on its own.

We may put from us all thought of doctrinal unity with Rome. We cannot acquiesce in what we believe to be error. No reformed Church (whatever individuals may do) is going to appear in penitential robes at the gates of Rome as Emperor Henry did at Canossa. Every reformed church ought to pray that Rome may move in the path of reform, and discover the realities of Christian fellowship "in the bonds of the Gospel." We don't need to scold each other, and we don't thrive by merely apathetic acceptance of our differences. Rome has many agencies in Ireland and elsewhere to persuade the Protestant to conform: ought we not to pray and learn so that Protestants may give the best of all reasons for the faith within them, and by word and deed show the love of Christ and His welcome to all who seek salvation.

Registered at Stationer's Hall.

THE CATHOLIC.


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All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

"UNDERSTANDEST THOU WHAT THOU READEST?"

This is a question many put to themselves and to others—"do you understand what you are reading"? Two simple facts contribute towards the answer which obviously cannot be a decisive yes or no. They are 1. persevering in reading is itself evidence of some grasp of the subject, 2. understanding even though not complete may be very valuable as far as it goes.

Our question is from Acts 8, 30—Philip the deacon put the point to the Ethiopian official. The man was reading Isaiah 53, and he said to Philip "About whom does the prophet say this, about himself or about someone else."? It was "about someone else." We know that, thank God, and the Ethiopian knew it when Philip explained.

A moment before, the Ethiopian had said "How can I, unless someone guides me."? That was a confession of inability on that one

point, and it has been quoted from time to time as a condemnation of Protestant presumption in thinking that private Bible study is no harm, and that the meaning of God's Word can be found unaided.

Can this simple and beautiful episode, so spontaneous and yet so filled with the power of the Spirit of God, be used to establish the necessity of an official guide in the understanding of the Bible?

No doubt many of our readers are aware of the Roman Catholic declaration that we need an explained and interpreted Bible. It is an old declaration, and we find it very strongly maintained at the time of the Reformation. At that time the work of Bible translators, Erasmus, Tyndale, Coverdale, Luther, etc., had reached such dimensions that it was no longer possible to control the access of lay people to God's Word. It could not be suppressed by the mere cry that these versions were heretical. That cry which had driven the Lollard or Wyclif Bible underground would not work any more. The new cry was that the Bible needed official notes to guard the reader from error and false reasoning. We have some details on other pages in Archdeacon Hammond's article which show us what sixteenth-century (and later) men thought advisable to guide the laity in reading the words of the God of love.

Now how far right are the people who use the episode of Philip and the Ethiopian to justify control of Bible reading? If we meet some good young Roman Catholic man who quite earnestly believes it wrong to have a Bible without notes (and of course in an unauthorised translation) and he quotes to us the words "How can I unless someone guides me," what are we to answer?

First, let us answer that the Ethiopian was reading from the Hebrew Scriptures (probably in a Greek translation), from what we call now "the Old Testament." There was at that day no New Testament to give the divinely intended interpretation of the Old Testament, and especially, to unveil the Cross as the meaning of Isaiah 53. Christians now have the written guidance which their predecessors in the days of Philip had not. Hence, the Ethiopian's question has long been met by God's provision of a key to the Old Testament (i.e., the New).

* * *

Secondly, if there had been a New Testament in Philip's rucksack we may be sure he would have fetched it out and used it as the source

of interpretation. Once the New Testament was available the Christian reader had all necessary truth in his hand. We may not at the moment digress into a study of the authority of the Church in confirming the New Testament—that is another matter for another day. But even if we did agree that the Church of the third or fourth century gave the New Testament Canon its authorisation, we could not deny that in so doing the Church gave men God's Word and did not issue editions with official notes!

* * *

If we are challenged with the enquiry—Where do you get your interpretation of the Bible? Our answer is that we accept the customary and traditional interpretation which has always been the Christian explanation. It need not be assumed at this point that we have admitted Rome's claims, because there was from the beginning an accepted body of Christian truth and understanding, long before there was any distinctive interpretation of a Roman Catholic character, and that ancient traditional understanding and exposition is itself an answer to Rome because it contains none of the later accretions to the faith which we recognise as peculiar to the Church of the Council of Trent and more recent centuries.

* * *

The customary understanding may fairly be called "evangelical," and in accepting this evangelical understanding we may confidently hold that Christians have had with them the fulfilment of Christ's promise that the abiding Comforter, the Spirit of Truth, would guide us into all truth.

The Holy Spirit, not a human Infallibility, is the guide the Church looked for, and found.

* * *

Holy Scripture is largely self-interpreting, and we are seldom sufficiently grateful to the learned and laborious men of the past who provided our Bibles with ample references. Some editions are more detailed than others, but with the reference edition of the Revised Version in English (or similar versions) it is possible to demonstrate pretty conclusively the truth of what we have just written, that the Bible is largely self-interpreting.

If we consider along with this the further fact that the major truths of our Redemption are set out plainly enough, and repeated often enough, and that Our Lord's Words were intended to be understood by unlearned and ignorant men we need not hesitate to say that the Bible is able to get its meaning across, as

far as need be, to simple as well as learned men.

* * *

Our young Roman Catholic friend may at this point gently remind us of the confusions of Protestantism. These he must believe to be the result of having no official guide.

We admit that it is a most unfortunate thing that the old and respectable word "Protestant" (which meant orthodox anti-Papal Christianity) is now a sort of religious umbrella under which many strange sects shelter. Orthodox evangelical churches do not wish to be herded together with Jehovah's Witnesses, Mormons, Christadelphians, Seventh-Day Adventists, Christian Scientists, etc.—all of them American, under the common title. We must admit the confusions, and draw a distinction—we are not answerable for other people's wanderings from the right path. Our responsibility to God is to follow His Word as our Rule of Faith—we profess the ancient faith of Christendom, the faith enshrined in God's Word, and we hold it in common with all who are recognisably evangelical. We have, naturally, our varying points of view, but we do not disagree upon the truths essential to salvation.

* * *

Our friend may then take a step further and refer to our errors. The answer is that we profess and admit no errors. Our Roman Catholic friend believes all the Christian doctrines we believe. Of course he believes other things as well, and that is where we are bound to point out **his errors**, and that they are more serious than ours. Evangelical Protestants believe no doctrines which were not believed in the days of the Apostles and fathers: can our Roman Catholic friend say that about his faith?

If he were to consult one of his clergymen on this point we imagine he would be told that the answer is that the Apostles and fathers believed what the Modern Roman Catholic believes, because they had "implicit faith"—i.e., if these things had been defined in their day and set before them, they would have accepted them. This reminds us of a passage we read in one of Cardinal Newman's books (written years after he had become a Roman Catholic)—Newman repudiated with great vigour the suggestion that in Holy Communion the faithful receive the flesh of the Blessed Virgin Mary. Just a hundred years after the publication of Newman's book we read an article in one of the Roman Catholic theological journals (with the official imprimatur) in which the writer took the view which

Newman had so vigorously condemned. On this point no one can say that Newman had "implicit faith."

* * *

It seems to us that the best lesson we can learn from the Ethiopian is to copy his example, and read the Bible with diligence. The Spirit will lead us, as He did him, to the passages which speak most to our hearts, and lives, and destiny.

THE NOTES IN THE RHEIMS-DOUAY BIBLE

Archdeacon T. C. Hammond, Th.D.

[Modern editions of Bp. Challoner's version of the Douay Bible contain the old Douay Notes in a very modified form, and Mgr. Knox's New Testament has notes of a quite different character. The old Douay Notes have an official sanction and with them Dr. Hammond is concerned in this article. It is a valuable comment on the suggestion we note elsewhere that Protestants and Roman Catholics should have a common version of the English Bible.—Ed.]

An Address by Archdeacon T. C. Hammond, M.A., Th.D.,

The Object of the Notes

The first question we ask ourselves is, "What is the object of the Notes in the Douay Bible?" In Protestant versions of the Scriptures where Notes are appended they give us the private opinion of the commentator for our guidance and instruction, but they do not bind us in any way. However, according to the sentiments of Pope Pius XI in a Preface that he wrote to an Italian version of the Scriptures published by Martini at the end of the 18th century, the Notes in the Douay Bible are intended to guard the reader from any dangerous errors. The Words the Pope used, as reproduced in the translation in the Bible of 1791, were, "Especially when you show and set forth that you have added explanatory notes which being extracted from the Holy Fathers preclude every possible danger of abuse." That is the subject of the Notes in the Douay Bible. It is expressly stated by the Pope.

* * *

It is rather remarkable, however, that the very edition that Pope Pius VI sanctioned, the Edition of Martini in the Italian language,

was placed on the index of prohibited books by his successor, Pope Pius VII. But we are not dealing with that at the present moment. What is our concern is that any Roman Catholic reading this rescript of the Pope would say to himself, "When I study the books of the sacred Scripture and am guided in my interpretation by the Notes that have been appended, seeing that the Book contains in the beginning the approbation of a bishop or bishops, and that the Pope himself has told us that the object of the Notes is to preclude every possible danger of error, I can be perfectly satisfied that I am following the dictates of the Holy Roman and Catholic and Apostolic Church, and that the Bible will prove a source of profit to me."

* * *

Unfortunately the individual who is thus confident has been misled by illusory promises. That is a very startling statement to make, and the general public should be made aware, it seems to me, of the serious consequences that result from bold assertions of this kind that have really no foundation. Now the Notes, to which I am directing attention, are the Notes that were originally appended to the editions of the Douay and Rhemish versions of the Scriptures that were published by the authority of Gregory Martin. (It is said that Gregory Martin spent so much time and labour in the translation of the Scriptures that he fell into a consumption from which he subsequently died). These editions were circulated with a view to correcting the false teaching, that, in the judgment of Dr. Gregory Martin and others, prevailed at the time. No doubt many of the Notes exhibit the virulence and bitterness of acute controversy, and we may, to some extent, pardon the original translators and the original annotators. Some of them were men who had suffered persecution for their religion, and we know the old proverb that persecution driveth even the sane mad.

An Irish Edition

But the interesting fact that gives rise to what I call "The Scandal of the Douay Notes" emerged at the beginning of the 19th century. A Roman Catholic bookseller in Cork named Macnamara conceived the brilliant idea that he would make valuable profit and also possibly assist his fellow Roman Catholics by publishing in full these Notes, in a version that would have the approval of the Roman Catholic hierarchy of Ireland. Macnamara was a very enterprising man, and when he entered on his campaign he determined that he would give it all the publicity that he possibly could. And

therefore he published rather flamboyant advertisements in many quarters announcing the tremendous value that would accrue from this new enterprise of his. Macnamara claimed that he had the support of His Grace the Most Rev. Dr. O'Reilly, Lord Primate of All Ireland; His Grace the Most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin; His Grace the Most Rev. Dr. Murray, Roman Catholic Coadjutor Archbishop of Dublin, and President of the Royal Catholic College of St. Patrick at Maynooth, to which were added six other bishops and three dignatories and nearly 300 Roman Catholic clergymen in different parts of Ireland. He claimed that the reader of this particular edition of the Scriptures would be in possession of the most copious Notes issued by the eminent authorities of the Roman Catholic Church, and sanctioned by the famous University of Louvain. Now that was an imposing appeal to the general public; the aim was that the book should be published in fortnightly parts at 1/8 each, and 2,500 copies were struck off for the benefit of subscribers, and 500 left to the publishers, or rather, I should say, to the printer, Mr. James Cumming, who happened to be a Presbyterian.

* * *

Now the issue that I have mentioned might have circulated without any further comment were it not for the unfortunate fact that Macnamara was declared bankrupt in the year 1814. At that time the edition had gone up to the end of the Epistle to the Romans—a rather curious coincidence that the disaster should have occurred just at that particular spot. However, Mr. Cumming found himself in possession of 500 copies of the Scripture which, of course, were of no particular value because they were only a portion of the whole volume. He determined to retrieve his loss, and got into connection with Mr. Coyne, publisher to the Roman Catholic College at Maynooth. Coyne refused to have anything to do with the edition unless the censor who had already been appointed, the Rev. P. A. Walsh, a Roman Catholic priest in Dublin, would be retained, and thus the approval of Dr. Troy secured. Mr. Cumming secured these particular advantages and the Bible was completed. But Mr. Cumming, being an enterprising Presbyterian and probably a Scotsman, thought that he would go further than the original design, and so he placed the book on the open market through the firm of Keating in London. As a consequence the document fell into the hands of a cautious Protestant critic, who is identified by Dr. Cotton as Dean Arthur Kenny, of Achonry. Under the pseudonym of: "Fabric-

ius," Dean Kenny published some very severe strictures upon the Notes contained in this edition of the Scriptures. He pointed out that they described Protestants as heretics and as no more worthy of consideration than thieves and murderers or other malefactors. And he asked the pertinent question: "Are you going to give political power to people who entertain these opinions concerning you?" (At the time, as my readers well know, the question of Roman Catholic emancipation was strongly before the public).

The Scandal

Now emerges the scandal. Dr. Troy was roused to indignation at these attacks upon the Bible, and instead of saying, as one would have expected him to say, that he believed he was justified in issuing these statements, however offensive they might be, he took the extraordinary line of repudiating the whole edition that was published with his name and the sanction of his authority. He probably was induced to take this action by the strong denunciation of the famous Irish leader, Daniel O'Connell, who said he owed it to his duty as a Catholic, and as a Christian, to denounce the execrable notes in the edition that was published. Here was a strange statement. Dr. Troy, who had given his name to it, now said that, having for the first time read the Notes, he rejected them as harsh and irritating in expression, and many of them containing doctrine which the Roman Catholic Bishop of Ireland had already repudiated on oath. Now that reflected very seriously on the character of Mr. Coyne, the publisher, and he refused to lie under the stigma. He published a letter in the Freeman's Journal drawing Dr. Troy's attention to the fact that he had agreed with him to nominate the Rev. P. A. Walsh as censor, and that he had given his approbation to the edition in question. Dr. Troy never succeeded in clearing his name from this particular reflection upon him.

* * *

But the point that presses upon our attention is this: Here was a body of Notes circulating in a Bible, claiming to guard the faithful against all error, and they were denounced by eminent Roman Catholic leaders as execrable and unworthy. Yet, strange to say, one of these objectionable Notes which were excised from the edition by Dr. Murray, to whom reference has already been made, appeared in an edition sanctioned by Archbishop Walsh in quite recent years. Archbishop Walsh, of Dublin, allowed the statement to circulate, "Here is the power given to leaders in the Old Testament period, punishing with death those who

proudly refused to accept their decision," and here in the late 19th century the claim is made, on the authority of a note of a Douay Bible, that heretics can be put to death by the command of those who are appointed as the religious leaders of the people.

* * *

It is incidents like these that create the idea of scandal, at least in the mind of Protestants. The remarkable fact is that the edition of 1816, being disclaimed by Dr. Troy, the alleged supporter of it, of course fell into disuse and was withdrawn, but a second edition of the same Bible, under the authority of Macnamara again, who was rehabilitated, appeared in 1818 with the same objectionable Notes. What are we to think of a Church which offers as a guide to its people Notes that are declared afterwards by Dr. Doyle, a distinguished Roman Catholic Bishop, to have no weight?

* * *

What are we to think of the authority attaching to Notes that Dr. Geddes, a Roman Catholic priest, described as "manifestly calculated to support a system, not of genuine Catholicity, but of transalpine Popery" (Address to the Public, 1793)? And what degree of confusion must be created in the mind of a Roman Catholic who finds that Notes which were thus condemned by eminent Roman Catholic bishops and laymen, found encouragement at the hands of the celebrated Dr. Milner, Vicar-Apostolic, in England, who commented on Daniel O'Connell's outburst, declaring we ought to blush for the frenzy of priests who contaminated the sacred Word of God by their atrocious interpretations, by writing in the London and Dublin Orthodox Journal as follows: "But who are the frenzied priests, and what are the atrocious interpretations? . . . they have been the textbook of Catholics for two centuries, and a half, and is it to be for one moment supposed that their learned and elaborate work would have been allowed to circulate, without condemnation by the proper authorities if the exposition of the sacred and mysterious Word had been other than sound and orthodox?" Dr. Troy, a Roman Catholic Archbishop, avowed that the Notes countenanced opinions and doctrines which he had disclaimed on oath. Dr. Milner says they are truly described as "The eloquent copious and instructive Notes or Annotations." Could difference be more marked? Yet they are differences within the bosom of the Roman Catholic Church.

—("Evangelical Action," Australia).

PASSING EVENTS—*cont'd. from p. 74.*

some northern circuits where possibilities of advance are constantly being lost because of the lack of more men and money."

On the task of the Church, Mr. McVeigh said there was at least one useful field of missionary endeavour that could be more actively explored at the present time if only they could capture the imagination of their people and make far greater resources available to their home mission department—the field of colportage.

Possibilities

There had been some striking results of colportage work in Ireland through the years and there could be many more.

At present an effective answer needed to be given to at least one sect which was particularly zealous in this work, whose teaching was a travesty of the Christian Gospel.

If full-time workers still remained scarce there were two possibilities that might well be examined—the recruiting of young people in their colleges and universities who were interested in worth-while employment during the vacation periods, and closer co-operation with sister churches in this effort.

Many pagan homes of the North needed this ministry of personal contact just as much as homes in the South.

"Pre-Occupation"

Speaking of the "tragedy of pre-occupation with our own affairs," which was common to other churches, Mr. McVeigh said no one believed that church union would automatically solve all their problems in Christian enterprise, but he was sure that the very fact of union itself would add immensely to the weight of Christian appeal in the world.

In some ways the Protestant communities in Ireland had been drawing closer during recent years. A measure of grace, assisted by a certain degree of economic pressure, had made possible the unification in worship of some Presbyterian and Methodist congregations—in places as far apart and dissimilar as Belfast and Sligo—with a consequent widening of local understanding and saving of manpower and money.

An ounce of this kind of thing was worth a ton of vague goodwill which could never impress a world now largely ignoring the Christian way.

The tragedy was they were all preoccupied and had severally become so immersed in their own denominational affairs that they had little time or thought for unification with others.

—("Belfast Weekly Telegraph," 10/6/'60.)

Archbishop seeks Orthodox Unity

Patriarch Athenagoras has made a month-long tour of the Middle-East in an exploration of the possibility of uniting the five autonomous Orthodox churches. The patriarch, who is archbishop of Constantinople and ecumenical patriarch of the entire Orthodox Church, conferred with leaders of the Maronite, the Assyrian, the Armenian churches. He has not yet, as far as we know, approached Russian Orthodox leaders. One estimate sets the total population of Orthodox persuasion as 320 million. Archbishop Athenagoras is sounding out the leaders of various bodies on the possibility of a formal meeting to be held on the island of Rhodes, possibly in 1960. The effort to solve differences between the different branches of the Eastern church received substantial encouragement last August at the meeting of the central committee of the World Council of Churches, which also met in Rhodes. Success in the enterprise would immensely encourage the entire ecumenical movement. Even the news that it is being actively attempted is welcome.

* * *

General Synod of the Church of Ireland— Missionary Council

The Bishop of Meath introduced the report of the Missionary Council, and he dealt principally with financial matters and warmly applauded an increase of nearly £1,000 in the giving of the Dioceses of Connor and of Down and Dromore. The Bishop urged that in the new impetus of planned giving the missionary work of the Church must not be left out. The time is short and we must do what we can while the doors are still open. Already the University Mission to Fukien is debarred from China and has become the Far Eastern Mission. Commander Herdman, of Derry, seconding, made special reference to Koinonia House and said that the work and money spent overseas is largely wasted if immigrants from those countries are not welcomed and offered Christian fellowship in our own country, a sentiment echoed by Dr. S. McCann, of Belfast. Major Richard Garratt, who gives generous and untiring service to the missionary cause and is Belfast Secretary of S.P.G., made an impassioned plea for prayer, saying that the Church is fighting the battle in the missionary sphere with one hand tied behind its back because of lack of recruits.

The Dean of Waterford proposed the Report of the Temperance and Social Welfare Society and hoped that it would go out from the House that, as a people anxious to take a responsible part in the life of the country, they deplored

the inadequacy of the penalties for drunken driving. Indeed, the Dean said that every such driver should be put behind bars, but the members were so serious in their support for this sentiment that they failed to see its humorous side. The Rev. John Mercer of Connor thought that Christians should be careful not only of their conduct but also of their influence in the matter of intoxicants, and went on vehemently to deplore the content and impact of many TV programmes, a sentiment with which the House by its applause was obviously in wholehearted agreement. On the report of the Moral Welfare Association the Rev. F. Gowing, of Armagh, in a forthright speech, attacked the present moral laxity, often portrayed in deplorable television programmes, and said that sexual impurity must be shown up for what it was, namely sin. Dr. S. McCann, speaking as a medical practitioner, supported him and asserted that the Church must do more in the realm of sex education.

* * *

Old Catholic Bishops assist at Anglican Consecration

The Archbishop of Utrecht and Bishop of Deventer (Holland) took part in Westminster Abbey at the consecration of three Anglican bishops.

A reception was given at Lambeth Palace on the occasion of the visit of these two Old Catholic bishops. The Archbishop of Canterbury emphasised the great significance of full communion between the two Communions.

The Archbishop of Utrecht stated that the participation in the consecration did not aim at adding or improving the Anglican consecration but was the natural outcome of the mutual recognition of the Catholicism of both Communions and the strengthening of the faith that both Communions wished to express. (From the Society of St. Willibrord.)

* * *

The "Winds of Change"

It is reported that the Pope, as part of the preparation for the forthcoming Council, has recommended Roman Catholics to have a great understanding for "those brothers of ours who, though bearing the name of Christ on their brows and in their hearts, are separated from the Catholic Church."

It was necessary, the Pope continued, to overcome old mental attitudes, prejudices and expressions lacking in courtesy, in order to create a climate favourable to their wished-for return and to assist, in every way, the working of grace.

This change of policy, it is hoped, will bring some relief to the people who are at present being persecuted for their religious beliefs in Spain, Columbia and elsewhere.

It is a change to be welcomed. The late Rt. Rev. W. S. Kerr, in his Handbook on the Papacy refers to religious persecution and states "for centuries it was the practice of the Church of Rome, and the infliction of the death penalty has been promulgated as its official teaching even in this present century.

* * *

A Unified Bible?

The suggestion put forward last autumn in "America," a national Roman Catholic weekly in the U.S.A., by Father W. M. Abbott, S.J., that Roman Catholics and Protestants should join in the preparation of a common English translation of the Bible, has already received wide publicity all over the world.

The article says that prominent R.C. and Protestant Biblical scholars are in favour of a unified Bible as indispensable if Christian unity is ultimately to be achieved. It cites especially an endorsement by two Protestant scholars—Dr. Robert M. Grant, Professor of New Testament of the Federated Theological Faculty of the University of Chicago, and President of the Society of Biblical Literature and Exegesis; and Dr. J. Coert Tylaarsdam, another member of the Federated Theological Faculty.

In a joint statement reported in the article, these two scholars are quoted as saying that the ecumenical significance of a generally accepted English version of the Bible would be "hard to overestimate". They said a common translation could "exercise a unifying influence theologically and become a tremendous cultural force."

[This sounds good, but is the Church of Rome going to abandon the "notes" which, it has always said, must be attached to a translated Bible? If not, are the Protestants to accept Rome's notes without demur? The proposal will come to nothing].

* * *

Eire Presbyterians' Devotion Praised

The outgoing Moderator of the General Assembly, Dr. T. A. B. Smyth, paid tribute to Eire Presbyterians for their devotion to the Church when he gave his closing address.

Dr. Smyth told of one place where only two members—sisters—remained.

They were still to be found on Sunday in church, singing their hymns, reading the Bible and praying together.

Dr. Smyth said that having seen the Presbyterian Church throughout the length and

breadth of Ireland, he had a feeling of hope. He had been encouraged to see evidence of a new spirit of interest and devotion in most congregations.

In the Northern part of the country, practically without exception, there was a marked increase in church attendance. Where evening attendances had declined morning attendances in most cases had risen.

He had had evidence of a revival of good taste in church architecture.

But while there was much to encourage, there were signs of complacency that could spell danger.

When he considered that a church which could spend £282,000 on local building improvement in one year, had only £17,000 for church extension, that suggested they did not see in right proportions their responsibility for maintaining the witness of their Church in Ireland.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

'Sectarianism is an evil Thing'—Time it was Dead—Minister

An Appeal to Protestant Churches to end sectarian differences has been made by Rev. R. E. Ker, President of the Methodist Conference.

Speaking at the opening of a combined Methodist - Presbyterian church at Lower Braniel, Belfast, he said there was no longer any place for the sort of denominational rivalry they had in the past.

"Sectarianism is not yet dead, and it is high time it was. It divides Christ's disciples, and that is why it is an evil thing."

Mr. Ker said that at the new church, which will be known as Braniel Church, it was encouraging to see Methodists and Presbyterians working in collaboration instead of competition.

The Methodists, who had always tried to be friends of all and enemies of none, were particularly glad that the two churches had got together in this project.

Mr. Ker, who extended good wishes on behalf of the Methodist Church, dedicated the church.

Dr. T. A. B. Smyth, Moderator of the General Assembly of the Presbyterian Church, said the new church gave them all hope for the future. It marked another stage in the experiment which the two churches were carrying out. They had had very happy co-operation here, at Taughmonagh—the first combined

church in Belfast—and in the West of Ireland.

"This does not mean the absorption of one church by the other. Presbyterians will continue to be Presbyterians and Methodists will still be Methodists."

Local Goodwill

"Behind this experiment is the goodwill of the local people without which the unity would not have been possible."

This new church, set on a hillside, was a symbol of Christianity on the offensive.

* * *

Lapsing Latin America

The Roman Catholic Church is losing ground fast among its 168 million members in Latin America—close to one-third of all the Catholics in the world. This is the considered opinion of a Belgian Jesuit sociologist who has spent the last three years in Chile, is now director of the School of Sociology of Chile's Catholic Pontifical University. The Church's difficulties, says the Rev. Roger E. Vekemans in the weekly Ave Maria, began in the 19th century after the Latin American countries achieved independence from Spain and Portugal and thus were thrown open to such influences as Protestantism, spiritism, and plain materialism.

The materialism of modern technological civilisation has been especially serious in Latin America because of the nature of Spanish Catholicism. "Traditionally, Spanish Catholicism has been highly spiritual, almost mystic. It has never been, as we could put it, an 'Incarnation Catholicism' It has never been very concerned with man's life in this world." The greatest danger to the church is not from Communism, Protestantism or spiritism as such, but from a Catholicism that is notably "weak in confronting modern progress. Since Hispanic Catholicism doesn't seem to be able to make the continent suitable for normal human life, and since, despite the papal encyclicals, the social situation in Latin America is one of the worst in the world, it is quite obvious that the people of Latin America look for other solutions." One of the solutions, particularly for the "lower, lower class" is rapidly growing Protestantism (there are some 5,000,000 Protestants in Latin America today).

What can the Catholic church do about the situation? First of all, more priests are needed. "We have 30,000 priests in Latin America for some 180-million people. To have here a sound proportion between priests and Catholic people (about one priest for 600 Catholics) as we have it almost all over the States and in many countries of Europe, we

would need 200,000 more priests in Latin America."

Meanwhile, the population is rising faster and faster. Within 40 years, "if the Church loses Latin America, she loses one-half of her world-wide population. And that could be a crisis within the church even more serious than the oriental schism or the Protestant Reformation." To get more priests, says Fr. Vekemans, there must be "a big movement of the Catholic countries towards Latin America. In other words, we have to see Latin America as a real mission territory—the mission territory of our century."

—("The Vigilant," 14/2/'60.)

* * *

The National University and University College Dublin

[University College Dublin a constituent College of the National University of Ireland is the largest and youngest of the three Colleges which form the University. It has been of late a storm centre though critics of its policy have often been unfair to its administration. Cork and Galway are the former Queen's Colleges, once parts of the Queen's University of Ireland, while University College Dublin claims to represent "the Catholic University" set up about a century ago with Dr. J. H. Newman (late Cardinal) as its first Rector.

The excerpt attached is interesting.]

Cork and Galway "Jealous"

University College, Dublin, has between three thousand and four thousand students and is by far the largest constituent college of the National University. The sister colleges of Galway and Cork have always been a little jealous of Dublin which, it is felt, by virtue of its size and of its favoured situation in the capital, tends to wag the whole university.

It is suggested that U.C.D.'s ultimate ambition is to attain to the status of a separate and independent university—possibly to become the true Catholic University of Ireland which is desired by, among others, the Archbishop of Dublin. In this confusion of plans and ambitions there is some danger of losing sight of the need for much closer co-operation and pooling of resources between U.C.D. and the much older but smaller foundation, Trinity College.

Some of these disagreements were drawn together in motions passed at Convocation. There was unanimous support for a motion which noted reports that architects had been appointed to design science buildings for the

new college site at Belfield, hoped that they were unfounded, and stressed the desirability of having open architectural competitions for all stages of the project.

—("The Guardian," 7/6/'60.)

* * *

Ireland's Welfare Best Served by North—South Co-operation

"Ireland is the people of Ireland, and the welfare of Ireland means the welfare of its people," stated Mr. Garrett Fitzgerald, Dublin, a barrister and political commentator on economic affairs, when he addressed a meeting in Belfast under the auspices of "National Unity."

Mr. Fitzgerald said it was now clear that the welfare of the people of this country would best be served by co-operation between North and South within the framework of a broader co-operation between Ireland and Britain. That was the policy of the Irish Government to-day and, indeed, of the Opposition parties in the Dail to-day, he said.

Mr. Fitzgerald referred to the revolution in economic thinking that had taken place at every level in society, and stated that all the old nationalistic clichés were dead or dying. It was on a solid foundation of economic realism, of acceptance of modern conditions and of the world around them that this revival was based.

Where did this leave the Partition question? he asked.

It was clear, he thought, that the South had begun to think more clearly about this issue and to reject past errors of tactics and of manners. A straw in the wind had been the recent decision to refer to Northern Ireland by its proper name. He had never understood how the cause of ending Partition was supposed to be served by inventing this anonymous title—the Six Counties—for a part of their country which should surely never be referred to as other than a part of Ireland—Northern Ireland.

Deeper Change

This change of nomenclature said Mr. Fitzgerald, was, however, merely a symptom of a deeper change in attitude—a change which reflected the growing conviction that the way to unity was through friendship rather than enmity, through co-operation rather than mutual abuse.

Mr. Fitzgerald said that Mr. Lemass had also indicated that this was the policy of the British Government, as indeed one might expect. It was a policy which must also commend itself not merely to the Nationalist minority in Northern Ireland, but also to a substantial section of the Unionist majority, men of good will and good faith.

No doubt, he said, this policy of co-operation could be temporarily frustrated, against the wishes of all concerned by the Northern Government, but no one could believe that this obstacle to an enlightened policy was other than a temporary one.

Mr. Fitzgerald, referring to concrete ways in which co-operation between the two parts of Ireland might prove mutually beneficial, said the two areas could usefully co-operate in the promotion of tourism and of industrial development.

To the tourist from outside Ireland there was only "Ireland" the distinction between the Republic and the North, he said, was no more than a picturesque anomaly, for the people and the scenery on both sides of the Border were equally charming.

And in the field of industrial promotion, there was surely also room for co-operation. For the North could benefit from the successful campaign being waged by the Industrial Development Authority on the Continent of Europe, and the Republic could equally benefit from the efforts made by the Northern Ireland Development Council in Britain. The two campaigns were, in fact, complementary.

Joint Shipping

There was also room for co-operation in transport, he said. Both North and South suffered from the operation of a shipping cartel that had successfully prevented the establishment of modern ferry and container services on a number of routes.

Surely a joint North-South shipping company would be a much more powerful venture than two smaller concerns run separately by the two Governments.

In electricity production and the development of peat resources, there must also be room for co-operation, Mr. Fitzgerald said.

Mr. Fitzgerald said one thing was certain—there was no room for King Canutes in Ireland to-day, whether they be sentimentalists trying to preserve rural life in face of the modern world, or bigots trying to maintain a regime on the basis of religious bitterness three centuries out of date.

Mr. John Mee, chairman of National Unity, presided.

[We extract the above from the Belfast Nationalist paper "Irish News" of 18/6/'60. It is of interest as showing a new reasonableness in place of the old and sterile Nationalist attitude to Northern Ireland. But it still remains a fact that Northern Ireland has its own principles and connections, and these are not to be bargained away].

* * *

Rathcoole's Three Churches Unite in Communion

Church history was made last week in the Presbyterian Church at Rathcoole, Belfast. For the first time in Ireland, three congregations of the Church of Ireland, the Presbyterian Church and the Methodist Church united in a Communion service.

The form of service was that of the Presbyterian Church. The Communion vessels of the three churches were seen on the Lord's Table during the service.

While the people received the wine in individual glasses, the ministers communicated from the Church of Ireland chalice as a symbol of the unity that exists among the three congregations.

The service was conducted by the Methodist minister, Rev. Hamilton Skillen. Rev. W. E. Davison, the Presbyterian minister, administered the Communion, and Rev. E. D. R. Simms, curate in charge of the Church of Ireland, preached the sermon.

Mr. Simms said that divisions in the Church of Christ are sinful, but it must not be supposed that unity of churches will come about without hard work on the part of men in the pews as well as the church leaders, any more than we get our daily bread simply by praying for it.

Next year the united Communion service will be held in the Church of Ireland, and the following year in the Methodist Church. The form of service will be the usual form of the church in which the service is held.

—("Belfast Weekly Telegraph", 1/7/'60).

* * *

Church Union for North India Approved

The General Council of the Church of India, Pakistan, Burma and Ceylon (Anglican) has given general approval to the Plan of Church Union in North India and Pakistan, as amended at the December meeting of the Negotiating Committee, and has referred the Plan to the Diocesan Councils for consideration and the passing of resolutions of general approval or disapproval.

The Metropolitans of the other Churches and Provinces of the Anglican Communion are to be asked whether they would be prepared to enter into relations of full Communion with the United Churches from their inauguration, so that the C.I.P.B.C. may come to its final decision in the light of the replies received from their own Diocesan Councils and from other Provinces of the Anglican Communion.

The United Churches of North India and of Pakistan, as envisaged under the Plan, would include Anglicans, Methodists, Baptists, Congregationalists, Presbyterians and adherents of various smaller bodies.

The resolution giving general approval to the Plan was presented to the Council by the Episcopal Synod, and was passed by simple majorities in each House. The voting figures were: bishops, 14 for, 1 against; clergy, 32 for, 8 against; laity, 32 for, 3 against.

Preamble

The General Council, in a preamble to its resolution, records its belief:

(1) That certain doubts felt in the Committee of the recent Lambeth Conference are now dispelled.

(2) That the preface, prayer and formula as the "bringing together of the episcopates" especially as now amended express sufficiently clearly the Anglican view that the historic

—(Continued on p. 95.)

THE SACRAMENT OF THE ALTAR.

If we admit a simple undoctinal use of the word "altar," we may consider the phrase "the Sacrament of the Altar" tolerable enough. We must ask, however, if there can be nowadays a simple undoctinal use of "altar." We know the figurative sense of the word when we employ it in reference to Marriage, and if the figurative sense were general we might welcome it. But, plainly, we cannot count on the strictly symbolic understanding of the word. We ought to think of it in its Biblical context, and when we do, the Old Testament forms come to the forefront, and the word "altar" brings us to Israel's "altar of sacrifice" whereon the shed blood was offered. There was, we know, another altar, but the altar which dominated Israel's religious faith and practice had to do with the death and the offered blood of the victim (thence called "the sacrifice").

* * *

In like manner the death and offered blood of the New Testament are associated with Calvary; and the Cross was the Christian altar of sacrifice. We say "was," not "is," because that offering and that altar (though eternally efficacious), belong to the past. On the Cross, and then, and nowhere else, Our Lord offered the one perfect and sufficient sacrifice for the sins of the whole world. To-day the sacrifice is remembered, not repeated; and the Cross is kept in mind as the place of "the finished Work," the Work by which the Lamb of God took away the sin of the world.

If, as the Epistle to the Hebrews says, "we have an altar," we understand by the phrase that we look back to Calvary whereon was offered once for all the true propitiation for our sins. We do not understand by those words that we have in our midst an altar which may be contrasted with Israel's; we mean that we have in the Cross an altar of infinite superiority. It needs no renewals, for the blood shed for us is rightly called "the Precious Blood." It needs no supplements, for it is the sufficient price for all souls that ever were or shall be.

* * *

We are of opinion that much of the later teaching about the Supper of the Lord was developed in spite of the teaching of the New Testament, and especially, of the Epistle to the Hebrews. We do not mean that the lessons of Holy Scripture were purposely and knowingly set aside, but that gradually less notice came to be taken of that epistle. It ought to be remembered that the chief sacramental controversies of the centuries prior to the Reformation were in what many will still call "the Dark Ages"; that is, in the ninth, tenth and eleventh centuries.

If we form a **low** estimate of the secular scholarship of that period as compared with the classical and patristic period (the age of the fathers) which preceded it; or as compared with the Age of the Renaissance and Reformation which followed, we may well ask the question—why should we form a **high** estimate of its theological scholarship? There were men of good scriptural views, such as Ratramn, and later, Berengar, but they were overborne. The winning cause was the one which best suited the popular mind and the monastic mind. It favoured a literalism of interpretation which introduced a recurring miracle and a recurring sacrifice. It did not favour a truly Scriptural emphasis.

* * *

If we enquire into the reasons for that decline in spiritual truth we may mark how little was generally known of the full contents of the New Testament. Ability to read or write was severely limited, and in the Europe which was suffering from the effects of generations of barbarian turmoil, manuscripts were few and not widely available. Little real critical spirit existed to safeguard the church from errors of many sorts, and when a scholar of distinction appeared (e.g. John Scotus Erigena) and challenged some popular ideas, he was in serious danger.

Further, in that age churchmen believed that whatever increased their power would make things better for everybody. Popes fought Emperors in order to establish the superiority of the spiritual sword. In many ways the church was less barbarian than the Kings and the empire, and we need not feel that we must hesitate before acknowledging that the church did contribute largely to stabilising and civilising Europe in the early Middle Ages. If the church had inadequate and unreliable secular powers at its disposal, it sought to make full use of the awesome spiritual powers it claimed increasingly. To create afresh, and to sacrifice afresh the Son of God in the Sacrament of the altar was a power before which even the most self-sufficient emperor might quail. If he had the spirit of defiance, what about his allies and his more impressionable followers? Penances, excommunications, interdicts, Purgatory fires, Hell itself, and eternal damnation were real terrors of the mind and soul. Threatened with these in varying degrees the emperor's armies (or levies) could melt away.

* * *

It was to be expected then that an age without criticism, and an age in which wonder was added to wonder, would be an age in which the Christian imagination spread itself dogmatically—the more one believed, the better. Faith was a capacity for believing, and no longer a vitalising incentive based upon the Word of God.

Thus we find as the contribution of the mediaeval period to the Sacramental doctrines the dogma that "in the Sacrament of the altar Christ is truly present, and indeed in such a way, that Almighty God, Who was pleased at Cana in Galilee to convert water into wine, changes the inward substance of the consecrated bread and wine into the body and blood of Christ" (J. A. Moehler—Symbolism, Vol. 1. p. 334.)

In this sentence Dr. Moehler sets down the dogma of Transubstantiation. When, as he believed, in common with all his fellows, that the body and blood of Christ are on the altar, then he can add "we therefore adore the Saviour mysteriously present in the Sacrament." We put forward our own view that the word "mysteriously" does not mean here "in a way we do not know," for it is thought that the philosophical doctrine of Transubstantiation is the explanation. "Mysteriously" seems to us to mean that in the Sacrament of the Altar Our Lord is veiled under the appearances of bread and wine.

* * *

Dr. Moehler writes "Christ on the Cross is still an object strange to us: Christ, in the Christian Worship, is our property, our victim. There (i.e. on the Cross) He is the universal victim—here (i.e. on the Altar) He is the victim for us in particular, and for every individual amongst us; there He was only the victim; here He is the victim acknowledged and revered: there the objective atonement was consummated;—here the subjective atonement is partly fostered and promoted, partly expressed."

This, from a greatly admired and classic exponent of Roman Catholic dogma, shows us the contrast with evangelical thought and truth. We look back to Calvary fully aware that He who died for us there is alive for evermore, and with St. Paul we say "He loved me and gave Himself for me." We say that in contemplation of the Cross, not of the Altar. We, at the Altar, remember. We do not re-enact.

Nowhere in the New Testament (which expresses the original Christian faith) do we find sufficient warrant for Dr. Moehler's distinction of Cross and altar in the sense that the altar has atoning effect subjectively (i.e. in the impression made on us). The Lord's Supper is the memorial of Redeeming Love: in it "we show forth the Lord's death till He come." We do this figuratively in the breaking of the bread and sharing the cup. We cannot take from the Cross the completeness and fulness of its atoning power. That power we apply to our souls by faith, and not otherwise.

We cannot affirm that the Lord's Supper is the same sacrifice as Calvary, because it is not a sacrifice at all, but is the remembrance of a sacrifice, Christ is present as we believe, but He is present in the entire service, and in the hearts, not in the hands, of the faithful.

* * *

Dr. Moehler can write of "the offering up of Christ" in "the Catholic Mass"—"It is one and the same undivided victim,—one and the same High Priest, Who on the Mount of Calvary and on our altars hath offered up Himself as an atonement for the sins of the world." This is explicit. The evangelical Protestant can find no warrant for the words "and on our altars." He holds that the Sacrament of the altar is "for the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby." Christ Himself is received "after a heavenly and spiritual manner"—Can we ask for more?

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, AUGUST, 1960.

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EDITOR'S CHAIR

"YOU ARE THE LIGHT OF THE WORLD."

Matt. 5, 14.

We may at first think that these words of Our Lord are an overstatement. When we remember the character and quality of the men He assembled round Him, we find it hard to recognise them thus described. No doubt they found it hard to recognise themselves—Matthew a tax-collector and renegade Jew, and others unlearned and ignorant shipmen from Galilee. But Our Lord's statement was scarcely meant to describe them as they were at the moment of hearing the Sermon on the Mount: it applied, we think, to what they were potentially. In the power of the Holy Spirit they became capable of fulfilling the privilege and task for which they had been designated.

* * *

"The light of the World" is a title Our Lord took to Himself. If, therefore, we lay claim to it, it can only be because of our oneness with Him. We are not lights in separation from Him, but only in union with

Him. That our light is derived from Him and not original to ourselves is the thing to remember, because it prevents any notion of spiritual grandeur on our part. It repels pride and arrogance; and when we recollect that the treasure of light, like all other spiritual riches we have, is in earthen vessels, we are led to humility and gratitude to God.

* * *

Christ then, is the source of our light. We constantly use the words of Zechariah "the Dayspring from on high hath visited us"—let us in consequence avoid behaving as if we were still in darkness. If we are enlightened, then we may no longer have any fellowship with the unfruitful works of darkness (Eph. 5, 11); for they are alien to us, and we are in a different sphere. Once we know Christ and realise that "in Him was life; and the life was the light of men" we must find ourselves thinking new thoughts, enjoying new fellowship, discovering that spiritual matters once arid and tedious are now refreshing and absorbing, learning new values, refining and purifying tastes and habits. The "new creation" is not a bit of Christian mythology, but an ever-recurring experience of the people of God. For those in Christ "all things are become new" for He promised that Himself—now, and not only at the end of time, He fulfils His promise "Behold, I make all things new" (Rev. 21, 5).

* * *

We have then, Our Lord as "the bright and morning star," nay, rather, as "the Sun of righteousness"—full-orbed light—God's radiance: how is it conveyed to us? We may enjoy the light, but we are called to make a great deal more of it than enjoyment, for we are to be the Incarnate Light's instruments. So then we must take to ourselves the lesson taught by the Psalmist, and soundly taught though the Psalmist had little intimation of the full truth. The lesson is in Psalm 34—

"They looked unto Him, and were lightened:

"And their faces shall never be con-founded."

(or, in the Berkeley O.T. "They looked to Him and were radiant").

This will remind us of the words we have in the Epistle to the Hebrews—"Looking unto Jesus, the Author and Perfecter of our faith." We see here an instance of how Holy Scripture hangs together, and how one place illustrates and explains another—"looking unto" implies an upward gaze, and gathered into that act are

admiration, emulation, and veneration. It speaks of the worship of the heart which inspires to obedience and perseverance.

From Christ we have our light: we look unto Him and it is ours. But we can step aside into the realm of darkness and danger. This seems to be at least touched upon by Our Lord when He said "If the light that is in thee be darkness, how great is the darkness!" Light can be totally obscured if we go out of the way. How are we to avoid that peril? Abide in the light—Jesus said "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8, 12). So, to follow Him is the way to abide in the light, and only by abiding in the light can we possess it sufficiently to spread it.

* * *

Many and varied results must follow if we walk in the light and are "children of light." Our effectiveness as lights of the world must come from our own realisation of the inexpressible gain of being one with Christ and sharing in Him Who is the light of life. We read the words of St. John (1st Epistle, 1, 7)—"If we walk in the light, as He is in the light, we have fellowship one with another..." because "our fellowship is with the Father and with His Son, Jesus Christ." The unity of God's children in sonship and in brotherhood is grounded in Him Who is light itself.

* * *

It is remarkable how the knowledge of God and the truth of God are described as "light" in Holy Scripture. This plainly tells that not only man's fallen condition and state of sin are states of darkness, but that man's natural wisdom, and secular learning may be darkness too. We are familiar with the phrase "the light of nature," and firmly say that the true light of nature is the light of nature's God, not the deductions and precepts man may formulate as a result of his experiences.

People often defer to "the light of nature" without taking account of the fact that the only nature we know is fallen human nature, a nature marred in all its faculties by sin. But the true light of sinless nature can be none other than the light of Christ the Sinless One. If we are to talk of natural light, let it be genuine and not illusory. In human history the one genuine unblemished personality is Our Lord. When He is our light we may faithfully do our modest best to be "lights of the world"; "a city set upon a hill."

CHARLES SIMEON.

Since 1959 a good deal of attention has been given to Charles Simeon, for 1959 was the centenary of his birth. No doubt our readers are familiar with the name and with some of the achievements of this eminent Christian, but it may be worthwhile to give a more detailed account of his career. We may hope that knowledge of his life will inspire many to a fresh realisation of the power of the Holy Spirit as the incentive to Christian discipleship as well as its sustaining force.

* * *

Charles Simeon, an English clergyman, was born in 1759 and died in 1836; thus he lived in the developed period of the Evangelical Revival of the eighteenth century and probably had some acquaintance with the Revival's leaders. Perhaps he was too young to pay attention to either John or Charles Wesley, but he cannot have been unaware of other leaders even though his earlier years were not marked by religious zeal. As enlightenment grew we recognise many resemblances to the great evangelicals—earnest ministry, singlemindedness, gifts of teaching, steadfast perseverance under reproach.

Simeon also lived through the American Revolution, but it was probably far too remote to make much impression on him. The loss of the American colonies was, one supposes, more a loss of prestige than of anything more serious in that day.

He lived through the French Revolution and the Napoleonic Wars. We may conclude that the excesses of the liberal revolutionary spirit made him more conservative. It is true that evangelicals are usually conservative, so that Simeon could have had little or no sympathy with the democratic ideas of the time. But we ought to say here that Evangelicals of the right sort are too much engaged in the basic issues of life and destiny to give attention to the popular but disproportionate concern with mundane affairs. They are by no means unaware of the harsh realities of life, or indifferent to amelioration and reform, but they know that amelioration and reform are insufficient as remedies for man's ills. Only radical change of heart can meet the need: where that is ignored the modern social panaceas only deal with symptoms.

Towards the end of Simeon's life there were the great domestic agitations which led to the Roman Catholic Emancipation Act of 1829, and the Reform Bill (Parliamentary Reform) of 1832. We have not sought information on

his attitude towards these, but we surmise that he shared the hesitations of his class in regard to both. Yet he seems to us so entirely pre-occupied with the task God had plainly given to him that there can have been little room or time for these temporal matters.

* * *

What struck us in reading about Simeon was his unusual concentration and perseverance. His convictions were compelling, and his singlemindedness was remarkable. Some may question if it is right for a man to adopt so exclusive a way of life, and to set aside so much that others find legitimate and valuable: but surely the answer is hidden in the realm of Simeon's conscience, and it is not for us to decide whether he was right or not. If an answer must be given we may look to the achievements of Charles Simeon—if ever a tree is known by its fruits, we may claim that Simeon is vindicated by labours from which the Church of God still profits.

Simeon attended Eton College, and from it went to King's College, Cambridge. He became a Fellow of King's College in 1778 and held the office till his death fifty-eight years later.

He was ordained in 1782 and undertook the perpetual curacy of the Holy Trinity Church in Cambridge which he retained throughout life (a perpetual curacy is an incumbency which is now styled a vicarage).

Possibly there is not much to be said of Simeon as a scholar in the academic sense. College fellowships in the eighteenth century were not onerous, and the amount of learning required was not great. Bishop Handley Moule in his *Life of Simeon* says "he was not highly sensitive to contemporary currents of thought and action" which bears out what we have written above. The bishop also adds that "he lacked the purely literary instinct." From this we may assume that the contemporary "Romantic Revival" left him untouched. For this we may be grateful, for the "Romantic Revival" in the sister-university of Oxford had had some share in fostering the atmosphere in which the Tractarian Movement began. John Henry Newman was as much the product of Romanticism as of reaction against liberalism.

* * *

In this connection, i.e. Simeon's attainments, it is well to say of him that he was "a giver rather than a receiver." Of course he received much from God, but he was not particularly receptive of human learning, and he made impressions instead of receiving them.

In short God made him an instructor, a guide and counsellor—his wisdom was chiefly the wisdom from on high.

* * *

When Simeon went to Cambridge he had a hasty and extravagant disposition. But along with it he had some degree of spiritual responsibility—it may have been little in comparison with later attainments, but it was perhaps more than most of his contemporaries had.

He entered the University in days when its academic standards were very low. His older contemporary, the historian Edward Gibbon referred in his autobiography to "the dull and deep potations" of the College Fellows. The Fellows and holders of professorial chairs made little or no pretence of lecturing, and Bishop Moule says that the Fellows' Common-rooms were scenes of "shameless intemperance."

Outside the Colleges the Cambridge churches were not inspiring—their services were perfunctory and hasty. The Wesleys had not influenced Cambridge very much, and in the Colleges there was a fair amount of free-thought and socinianism.

* * *

As is well-known, after three days in residence in King's College Simeon had notice from the Provost that he must go to the Holy Communion on an official day in term. He knew he ought to prepare, and bought the only religious book he knew of—"The Whole Duty of Man"—We believe it is an anonymous 17th century tract—He says—"I made myself quite ill with reading, fasting and praying."

Then he tried to read Kettlewell on the Sacrament—"it required more of me than I could bear."!

"I procured Wilson, which seemed more moderate in its requirements"—Wilson was a T.C.D. graduate (and later, Bishop of Man)—his book well-known for nearly 200 years. In Wilson he found the thought leading to the phrase—"the Jews knew what they did when they transferred their sin to the head of their offering"—"the thought came to my mind 'may I transfer all my guilt to another?'—'Has God provided an offering for me that I may lay my sins on His head? Then God willing I will not bear them on my soul a moment longer.'"

"I laid my sins upon the Sacred Head of Jesus, and began to have a hope of mercy. On Sunday-morning, Easter Day, I awoke with these words upon heart and life."—"Jesus Christ is risen to-day!" From that hour peace flowed into my soul, and from that time the prayers

in chapel were as marrow and fatness to my soul—no prayers in the world are better suited to our wants or more delightful to our souls.” Some forty years after Simeon published *Four Sermons on “The Excellence of the Liturgy”*—We refer to them here to show that the early conviction of the value of the Prayer Book was never lost.

In these sermons Simeon first outlined the character of religion in the Old Testament. He perceived in the Old Testament two themes, (a) Fear of God, and (b) need of a Mediator. These remain undercurrents in our Liturgy. This is Sermon I. In Sermon II he showed that liturgical worship is lawful in itself, for Our Lord gave a set form of prayer.

Liturgy is expedient for us—“Let a person be in a devout frame and he will be far more likely to have his soul elevated to heaven by the Liturgy than by the generality of prayer he will hear in other places.” “The Liturgy is concerned more with solid truths than with fluent words.”

Sermon III suggests that to judge the Liturgy aright we should contemplate “its spirituality and purity: its fulness and suitability: its moderation and candour.” It can edify all members of the church—

“If a man were the devoutest of all the human race, he could never find words wherein to give scope to all the exercises of his mind more suitable than the *Te Deum*.” “All is practical, candid, peaceful, temperate: every word is spoken in love.”

—May not this last sentence apply also to Simeon himself, and to the church at its best?

All we want, he says, is “a heart suited to the Liturgy.”

Sermon IV expounds the lessons of the Ordinal, urging prayer, pastoral diligence, and example.

* * *

We return to the young man in College now quickened into a real spiritual life. Thinking of the impression we have of Simeon and of similar pious young men, we may be a little surprised by the facts that in the ensuing Long Vacation he attended a race-meeting and a ball, rode many miles on Sunday to pay a social call, was at least once so much under the influence of drink that a fall from his horse nearly killed him. But he soon corrected these matters, or better, changed these past-times, and back at College lived a sincere and earnest life.

When kneeling at prayer in church was infrequent Simeon knelt, and a phrase of his was “Why should I be afraid of all the world

seeing me do my duty?” He fasted much in Passion Week, so that we may see that far from being an evangelical innovator, he reverted to the standards of older Church of Englandism.

* * *

About the time of his Ordination in 1782 Simeon began to meet some older clergymen who were serious and evangelical. One of them, Henry Venn, closely connected in later years with foreign missionary work wrote of him prior to his ordination on Trinity Sunday 1782 “Before that day he never was in company with an earnest Christian”—if that was true, it is a remarkable tribute to the printed word’s effect, for Bishop Wilson’s little *Work*, and then the Prayer Book gave Simeon the proper dispositions for faith and conduct, and a vocation.

* * *

From the beginning Simeon’s sermons drew hearers, and he quickly filled a Cambridge church, a thing unknown for nearly a century. The communicants tripled in number. Then Holy Trinity Church, Cambridge needed a curate in charge under the Bishop and Simeon was appointed—so he began a ministry of 54 years of unbroken loyalty to God and his people.

Simeon’s appointment to Holy Trinity was much resented by church wardens and pew-holders: like Wm. Romaine in his London Church. He preached to people standing in the nave and aisles among the padlocked empty pews. The reason for all this was that the pew-holders wanted the curate-assistant as curate in charge. Simeon bore with this situation—he wrote “I wished rather to suffer than to act. If I suffered with a becoming spirit my enemies must must of necessity do me good; whereas if in acting I should have my own spirit unduly exercised I must be injured in my own soul.”

His guiding principle may be found in the Apostle’s words—“The servant of the Lord must not strive.”

But Simeon also took legal advice and knew he had rights even though he was not in a hurry to assert them. He was no simpleton, but in most of the problems of his ministry he had “a more excellent way” than to enforce his authority by process of law.

* * *

So the years in Holy Trinity went on—Simeon was a careful and scrupulous pastor, reasonable and persuasive in the pulpit; genial and courtly in private; active in College as Dean and Bursar; and specially careful in preparing candidates for Confirmation. On

holidays he occasionally went to Scotland, and used to preach in Scottish churches until forbidden by the General Assembly of the Church of Scotland (moderation's hostility to evangelical doctrine).

He visited Ireland and at least once preached in St. George's Dublin for Jewish Missions.

But for long years he was disliked, suspected and slandered in his College, while physical assaults upon him were planned and his church windows stoned during Service. When he once opened the New Testament during this persecution and sought a chance word of comfort his eye fell on the line "Simon of Cyrene, him they compelled to bear His Cross." (Matt. 27). He spoke evil of no man, and turned more and more to prayer.

* * *

When Simeon was settled in his College rooms and parish he saw the many undergraduates intending to be ordained and left without any preparation of any sort—"no man cared for their souls." He began a system of pastoral training under the prompting of the Holy Spirit; and many generations of students trained by him gave new life and faith and devotion to the Church of England. Only the bogus and tendentious "histories" of the church claim that all was dark before 1833. Simeon saw that men needed to be taught to preach. He aimed at making "intelligent and intelligible preachers"!

He published a long series of outlines of Sermons, 2,500 of what he called "skeletons," to be studied and then filled out by those who used them into complete discourses. He was paid £5,000 which he gave away to Missionary Societies.

He gave a splendidly bound set of the 21 volumes to the T.C.D. Library with the dedication "To the Governors or Trustees of the Public Library in Trinity College, Dublin

—"A present from the author in the humble hope, and with earnest prayer to God, that his efforts to diffuse the knowledge of Christ with all the wonders of redeeming love may not be in vain." Chas. Simeon, King's College, Cambridge, 1833.

He says in the preface that "no one expects to succeed in the legal or medical profession till he has with labour and study qualified himself for the discharge of the duties pertaining to them."

In these outlines he sought to maintain "the spirit of moderation which so eminently distinguishes the Established Church." He

said the outlines would not lead to sloth as they could not be used without considerable thought. They would help the rude and incoherent to preach readily and well.

Simeon disclaimed all Shibboleths, and asked only this of a Sermon—

Does it tend to

humble the sinner,
exalt the Saviour,
promote holiness?

He recommended

unity in design,
perspicuity in arrangement,
simplicity in diction.

* * *

What did Simeon think about the acute problem of his day—the meaning of Baptism and Regeneration? His views are fairly like the views of Gorham, the hero of the long-drawn-out conflict with the Bishop of Exeter in 1850—

"Baptism is a change of state, not of nature." "A change of nature may occur at the time of the Baptism, but the ordinance does not communicate it"—Simon Magus was baptised!

In his "Appeal to Men of Wisdom and Candour" published in 1816, he laboured these points—New birth—no sudden impulse of Holy Spirit is needed. A new heart is promised. We must not say that all persons do necessarily receive the Holy Spirit so as to be changed into the Image of God:

"If we are born again in Baptism

- (a) it is sudden,
- (b) irresistible,
- (c) without co-operation,
- (d) arbitrary, as man can delay or forbid,
- (e) coincident with the parish register,
- (f) we are assured of it without evidence, and in face of all the evidence to the contrary."

He asks "who then are the enthusiasts, but those who make these claims?"

He expounds Justification by Faith, and says that if good works are needed "Pick out what will eke out the insufficient merits of the Saviour."!

* * *

Among students he regularly held what he called "Conversation Circles"—what we should call "one man brains-trusts." With foresight he organised a trust to acquire livings so that his disciples might be usefully placed

and able to do their work in peace and independence. That system still continues.

* * *

These notes are already long, though the portrait remains incomplete—We can do no more than refer briefly to the Sermon preached in Holy Trinity Church, Cambridge, on the occasion of Charles Simeon's death—the preacher—Wm. Dealtry had as text 1. Sam. 2, 30 "Them that honour Me I will honour."

First he described how Simeon honoured God:

1. from the outset Simeon chose the better part though isolated in doing this.

2. He honoured God by his fidelity in preaching the Gospel as he found it.

3. He honoured God by his Christian courage.

4. He honoured God by his disposition and character.

5. He did all for the glory of God.

Second. How God honoured him.

1. Anxiety of crowds to hear from him words of eternal life.

2. The fruits of his work.

3. Results of his successful labour among students.

4. Honour at length shown him in the University.

5. In old age enmity died; "praise in all the churches."

6. God is his portion for ever.

Chas. Smyth in his "Simeon and Church Order" emphasised Simeon's opposition to all ecclesiastical irregularity—"He honestly believed the Church right, and the principles of Dissent wrong." He put the Bible first, and the Prayer Book next.

Mrs. Oliphant, (Lit. Hist. Eng. III) says that Simeon's influence on young men was just as great as that which attended Newman at Oxford. He encouraged foreign mission vocations—"his work of this kind was greater and more pervasive than that of any other of the modern fathers of the Church."

* * *

Simeon's great contribution to the Church and Kingdom of Christ was to teach that Ordination, like Holy Matrimony, is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

PASSING EVENTS—*cont'd. from p. 88.*

episcopate is being conveyed to the bishops of the Methodist Church in Southern Asia, as well as enabling the bishops of the C.I.P.B.C. to enter into the spiritual heritage of the episcopal branch of the Methodist Church.

(3) That similarly, in the representative act of the unification of the ministry, episcopal ordination is bestowed upon those not previously so ordained (though it does not repeat any ordination previously received), in such manner that all the participants become ministers in a three-fold ministry of bishops, presbyters and deacons, which is to be reverently used and esteemed in the United Churches of North India and Pakistan.

—("Australian Church Record").

[All that brings the people of God closer in churches and personal fellowship and fosters their Christian witness ought to be encouraged. The above paragraphs cheer us].

* * *

"Romish Practices" Under Fire by Anglican Group

A group of about 1,000 prominent clergy and laity in the Church of England has launched an attack on the increasing use by Anglicans of "Romish practices."

They submitted a formal petition to the Archbishops of Canterbury and of York and to the other 41 prelates of the Anglican Church asking them to put an end to such rites. Influential signatories of the petition include Lord Brentford; Sir Henry Holland, noted eye surgeon; Sir John Glubb, former leader of the Arab Legion in Jordan; and three retired Bishops.

The petition said that certain Anglican leaders seemed determined to impose through a revision of the canons the very form of religion which had driven so many to form other denominations or to stop going to church altogether. It asked for an end to the use of clerical vestments as being "inevitably associated in the minds of many ordinary folk with the Roman Mass and the accompanying doctrine of a sacrificial priesthood" and for the Bible to be again established as the final "supreme authority in all matters of faith and doctrine."

* * *

Basque Priests Indict Franco Regime. Contradiction of R.C. Doctrine and State Practice

Madrid, July 1.

Is the Roman Catholic Church turning against the Franco regime? Is it disengaging itself from identification with an authoritarian system in decline, as it did shortly before the collapse of the dictatorships in Argentina, Venezuela, and Colombia?

These questions come to mind when one reads the collective protest sent by members of the Basque clergy in Spain to the Bishops of four Northern provinces and to the Papal envoy in Madrid, Mgr. Hildebrand Antoniutti. The document, reportedly signed by 339 priests, is a severe indictment of the Franco regime. It is impressive both for the scope of its criticism and for the dispassionate tone in which it is written. It says:

"We are impelled by our conscience to warn of the widening abyss that separates us from those whose souls have been commended to us for guidance. Accusations against us are so numerous and vehement that they have become a veritable clamour. They arise from a variety of complaints which clearly reflect the hostility that surrounds us. This situation bodes ill for the spiritual future of our people.

"We trust that this testimonial of priests in daily contact with the people will be heeded. It would be a grave mistake to discount the seriousness of a situation which can harm the Church in our diocese for generations to come."

"Torturing of suspects"

Quoting Pope Pius XII on the subject of justice and freedom, the letter charges the Franco regime with having liquidated liberty, "a sacred inviolable right which the State is duty-bound to recognise and respect." It charges the Government with tolerating the beating and torturing of suspects by the police.

Here are some extracts from what the authors describe as "an analysis of the true situation in Spain":

"The people, social classes, and regional entities which comprise the Spanish body-politic do not enjoy sufficient freedom. People are arrested because of activities not in accordance with the political thought imposed by the State. People are detained for expressing political opinions at variance with those held by the Government.

"In the course of the regime's 24 years of existence persons have been held in prison for months and years before being tried by a special tribunal, charged with 'rebellion against the State' because they had the courage to question the rulers' claim to perfection and infallibility.

"The Executive power in Spain interferes with the course of justice, directing and controlling it to suit the political concepts of the political Chief . . . All the elements of power, all appointments that carry with them civic responsibilities and influence, are controlled by a single, all-embracing, unchallengeable authority. Under such a system decline into servility is inevitable.

"No one may be deprived of freedom of conscience, which is of the soul, a heritage of God . . . Coercion, whether physical or moral, is an offence against the human person and individual liberty."

"(The State runs) a super-propaganda machine that controls the press, radio, and all other information media and carries on a personality cult of the Leader. . . . The Spanish press is an instrument designed to mis-shape public opinion. It does not prepare the citizen for participation in public affairs. It does not permit constructive criticism of the country's political, economic, social entities. It arbitrarily limits the right to express opinions. It does not permit citizens to exercise any checks whatever on the administration of public affairs."

"Spain has no genuine parliament, no political liberty, no free labour unions. The State's political party, the State's labour syndicates, its controlled Parliament are the basic structure of a regime that is under the absolute control of the Leader. The labour syndicates are a creation of the State, designed to protect the interest of the regime."

Letting it slide

The most vital part of the clerics' letter emphasises the idea that the Roman Catholic Church in Spain is so closely identified with the Franco regime that the Spanish people are shunning the clergy.

The cause of the widening gulf between the people and the clergy, it says, "is the contradiction that exists between the Catholic doctrine relating to the human person and the violation of this doctrine by a regime that proclaims its official catholicism and enjoys the full support of the Church hierarchy."

The leaders of the Church in this country are, in fact, closely bound to the Franco regime, where there is no separation of Church and State. So far they have shown no intention of breaking away. In 1953 a concordat was signed, an event which was widely interpreted as signifying that the Vatican made no distinction between the Franco State and the Spanish people.

To-day Spain's Roman Catholic Church, at the highest level, remains (with the Army) a basic prop of the Franco régime. It would be surprising if an official Church publication (such as "Ecclesia," which is exempt from censorship by the State) published the letter of the Basque priests. Yet it is noteworthy that the hierarchy has evidently chosen to let the matter slide rather than discredit the letter from the North and reprimand the priests who signed it.

—("The Guardian", 2/7/'60).

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

More Finds at Jordan

The American archaeological expedition which has been working on a site near Dothan, in what is now North-West Jordan, has come upon a 3,000 year old tomb containing more than 900 objects. There are indications that it may have been the tomb of a warrior of the time of the Judges. Also there were signs of an earthquake having occurred, which, it is suggested, may have been the one mentioned by Amos. Many of the lamps and jars date back more than 200 years before Solomon. So far 15 different levels have been found, showing that the city began some 5,000 years ago, and was destroyed and rebuilt several times through the centuries. On top of the mound, the excavators uncovered the city built after the military invasion and destruction by the ancient Assyrians about 700 B.C. The walls, rooms, houses, storage chambers, and other remains of this part gave a clear idea of Palestinian life nearly 3,000 years ago. Ancient writing on a potsherd from this period was one of the outstanding discoveries of the present season. Dr. Free and his assistants have been excavating at the site of Dothan, six miles from Jenin, for seven seasons. The site is referred to in the Second Book of Kings in connection with the prophet Elisha; and in the record in Genesis of Joseph and his brothers, as the site where Joseph was cast into a pit and later sold into slavery. Dr. Free is Professor of Archaeology at Wheaton College, Illinois.

—("The Christian", 20/5/'60).

* * *

Alcoholic Drink on Television

Nearly two years ago the Society of Friends Temperance and Moral Welfare Union instructed an organization to record and report upon all mentions of alcoholic drink on television in the periods June 16th to 29th and September 15th to 28th, 1958. The monitors watched the output of all television transmitters in the country, logged all references to alcoholic drink which arose, whether visual or verbal, noting and classifying them and where possible recording them on tape and timing them by stop watch. The analysis of the results has now been published. The references were classified into three categories: (1) Casual references, such as the pouring of drinks in a play, or an invitation in a play to partake of alcoholic drink; (2) References, which although unnecessary might be regarded as harmless; (3) Undesirable references which might be expected to offend against the good taste of any reasonable person. It has been found that about 87 per cent of alcoholic reference are casual in nature, as against 2.6 per cent classified as undesirable. This is an improvement on a similar survey in 1953. The B.B.C. has fewer references to alcohol than I.T.A. The final conclusion of the report states that the number of references to alcoholic drink on television is higher than on radio, in spite of the fact that television has less broadcasting hours per week. ("The Christian", 13/5/'60.)

* * *

Ministry of the Church of Ireland—Call of Church "facing strong competition"

Many people look on it as abnormal, even unnatural, to enter the Church as a full-time career, the Bishop of Connor declared.

Dr. R. C. H. Elliott said: "This attitude to the vocation of full-time service in this Church is a sad reflection on present conditions although some excellent men are coming forward to prepare for ordination."

He told the annual synod of the Diocese of Connor in Belfast that there is a fair supply of men in training for the Church of Ireland ministry—thanks mainly to the diocese's bursary fund.

But Dr. Elliott went on: "It would be folly to build churches and halls in new housing areas unless there are sufficient clergy to minister to the people in them."

Although he was about to ordain six men there would still be at least seven vacant curacies which might have long to wait before they were filled.

"If we want to maintain an adequate ministry we shall have to sound the call to the ministry in face of strong competition from other calls," Dr. Elliott went on.

—(Continued on p. 108.)

CHURCH OF ROME IN GREAT BRITAIN.

Though we are not regular readers of the Roman Catholic papers published in England (and widely distributed in Ireland), such as "The Universe" and "The Catholic Times," we are not deprived of information. It is plain to all that the English daily press (a secular industry) gives a good deal of Roman Catholic news. We have often observed that if Church of England "news-items" appear they have to be mildly sensational as a rule, but if the "news-items" are Roman Catholic they are generally strongly in support of Roman Catholicism. They do not belittle that creed or imply that it need not be taken seriously. Too often, we fear, there is inattention to the real worth and achievement of the Church of England. But let someone belonging to it say something which may look a little odd in print, and it will secure publicity.

Possibly the explanation is that a large number of Roman Catholics engage in journalism. Another possibility is that many who have abandoned the practice of religion, and are inclined to treat it lightly, may yet treat Roman Catholic news with cautious respect. Whatever be the explanation the daily papers, English and Irish, tell us a good deal about the Roman Catholic church in England.

* * *

It is, in fact, natural for the Irish daily papers to record Roman Catholic affairs in England, because the great majority of priests and other religious are of Irish origin, and the growing flocks they minister to in churches and schools are mainly of the Irish race. Rome in England would be very small were it composed only of native Englishmen. During the last war, and since, the Irish migration to England has been remarkable. Some will fall away into indifference, but probably most of them and their families will be reckoned as church-members.

* * *

This indicates a great expansion of Roman Catholicism in recent years. The migration of the last twenty years has followed the older pattern which dated from the days of the great Irish famine of 1847. For well over a century, Irishmen and women of the labouring sort, with a steady proportion of tradesmen, have been swelling the numbers of Roman Catholics by settling in the industrial towns. They must be an important factor in all industries, and in all branches of the trade union movement.

* * *

But what is likely to draw attention is a quite different side of Roman Catholic life in England. To-day it is often assumed that Roman Catholicism has acquired intellectual ascendancy. We regularly read of persons of some cultural or academic attainment turning Roman Catholic. We need not question their sincerity: it would be impertinent to doubt it, but we want to know what it shows. When a literary person of some degree of education adopts a new religion, does it mean that the old arguments against Rome have lost validity? Does it mean that all has been carefully investigated and that reformed Christianity has been proved wrong?

We are inclined to think that many new recruits to Rome had previously little or no knowledge of the Christian Creed as held in reformed churches. They may have grown-up in indifference, agnosticism, or secularism. Perhaps in school they had some formal classes in divinity with no very impressive teaching to assist them, and possibly their families were "non-church-going." Such people in search of a responsible attitude to life, may see only the alternatives—Rome or Moscow. If communism repels them, Rome may attract.

Again, a person of literary tastes may rightly value the great traditions of Western culture, and allow himself to be persuaded that Western culture is but an aspect of Roman Catholic faith, and that it derives any worthwhile elements it has from the Church. This we think was a point the late Hilaire Belloc never tired of making, and it has power to impress and persuade. Against the background of Europe, the Protestantism of England may look provincial and out of step.

An instance which may illustrate this is the present wide interest in philosophy both inside and outside the colleges. Where people talk philosophy there will always be someone to proclaim that St. Thomas Aquinas has all the answers. The thirteenth century philosopher is the standard Roman Catholic authority, and the norm of thought. How fascinating to discover that the mediaeval scholastic settles the intellectual problem of the twentieth century! Pope Leo XIII about eighty years ago directed his church to take its philosophy from Aquinas, and it has done so with great consistency ever since. But we find ourselves in agreement with the late Bishop of Truro, Dr. J. W. Hunkin, who wrote, some twenty years ago in his "The Gospel for To-morrow"—"We must examine and appreciate, but make no attempt to go back. A re-edition of the Summa Theologia (Aquinas's great book) will not meet the needs

of our own times. According to the story paraphrased by Robert Bridges in the first book of "The Testament of Beauty," St. Thomas Aquinas himself came to realise the limitations of his impressive system of Theology. One day in Naples he had a vision at Mass, and afterwards said to his friend Reginald of Piperno

"My writing is at end. I have seen such things revealed

"That what I have written and taught seemeth to me of small worth!"

"St Thomas Aquinas would by no means approve of the artificial revival of his philosophy by some of the more sophisticated writers of to-day."

Yes, we agree with the Bishop that the thought of the men of the past can never meet our needs because they have never lived in our circumstances. Only God's Word can have perpetual relevance to our condition. The scholastic philosophy is taken too seriously. To meet with the living God (as St. Thomas seems to have done in Naples) is very different from the abstract ideas of teleology, and cosmology, and ontology which are thought to prove God's existence. The official philosophy of Roman Catholic teachers is likely to influence those who think of a limited universe, and who want a system of thought rather than thought itself. Anyway, the Christian religion does not call for a system of philosophy, and no philosophy can ever be a proof of the Gospel.

* * *

We recognise that certain minds want a fixed dogmatic foundation, and in contrast with the varieties of Protestant churches, and the varieties of Protestant thought, the Roman Catholic faith does appear to offer stability. The true evangelical foundation is not of course a system, but a person, and that person is Our Lord Jesus Christ. If we mould Him into a system we misinterpret His teaching—"My words are spirit and life." The stabilising factor in the confusions of thought and practice is the One Who said "I am the Way and the Truth and the Life." If we hold on to Him, and learn from Him, we shall not remain unsatisfied for long. If we are asked "what of the church?" we answer that the church of Christ is not embodied at Rome or Geneva, at Canterbury or Constantinople. It has its manifestations in all these places, but its reality is greater, and still awaits its full unfolding. The visible church of Christ is the congregation of faithful men in which the pure Word of God is preached and the Sacraments administered with all that is requisite to them. We need not go to Rome to find the

faithful men or the pure word or the sacraments of the Gospel.

If Holy Scriptures were more earnestly studied as **present truth** (and not as voices in the distant past) there would be corresponding moral, spiritual and intellectual improvement.

* * *

There are, we suppose, other motives and explanations of the influence of Rome on some literary minds. It is true that there is a great readiness to publicise conversions, but no readiness to publicise lapses, still less to publicise conversions to the Church of England and other evangelical churches. The movement is not all one way, yet we receive statements which are calculated to create the impression of a one-way movement.

Lately we saw it stated that in 1939 there were nine Roman Catholic dons in the University of Oxford and about a hundred and fifty students, and to-day there are nearly sixty dons and nearly seven hundred students. This is said to be greater in proportion than the expansion of staff and students—and it is said that this is true of other universities. But what does it prove? Only that more Roman Catholics go to universities in great Britain than used to. We are told that nuns now attend the London School of Economics—it must be a great forward step for them to engage in wider studies. Are we to suppose that all these students will be absolutely impervious to the influences of their environments, teachers and classmates?

We must however mark this, that many Roman Catholic graduates will take up the teaching profession, and teach in public and state schools, and many will enter the Civil Service and local administration. It is to be regretted that many ambitious non-Roman Catholics avoid these good and honourable vocations because commerce and industry offer higher money rewards.

* * *

Then it may be noted that some public entertainers who are quite popular are known to be Roman Catholic, and that may create an interest in some people who are not likely to read books or probe deeply

* * *

There is also the steady propaganda through films and other modern methods of entertainment and instruction. Many novels which portray aspects of the Roman Catholic religion have been filmed and have drawn great crowds—the rise of Lourdes, for instance, has been successfully screened. We recall a German or Austrian film "Embezzled Heaven" (or with some such title) which was popular in Ireland,

and gave scenes in the Vatican which showed some of the artistic splendours of Rome as well as some of the major religious observances.

In contrast with the readiness of all concerned to foster this type of propaganda, we remember the reluctance to make use of the excellent film on the life of Martin Luther. In Dublin ardent efforts were made to hinder its display to Protestants in Protestant Church halls. Readers better informed in the matter than we are can tell to what extent the fine film on the life of Dr. Albert Schweitzer was displayed. We are inclined to think that this vivid record of the great Protestant Missionary of our day has not been widely seen.

* * *

If we say that the Roman Catholic population of England (and Wales) is about four millions or a little more (it may be less of course), we are entitled to ask how far that is a figure of genuine adherence. We understand that it is admitted that about forty per cent of the nominal total is indifferent, and that a substantial proportion of the rest is inactive apart from the weekly attendance at Sunday Mass.

For some Roman Catholics the lax religious atmosphere of England is a challenge. They think in terms of the "re-conversion" of England. They picture their hierarchy replacing the dignitaries of the Church of England and England once again subjected to the See of Rome. But for others the same atmosphere is the solvent of prejudices and the instrument of tolerance. If the religious Protestants of England, the people with serious purpose and genuine evangelical faith, would develop a sense of responsibility towards the new-comers in their midst those now lapsing from Rome might find Christian fellowship in "the visible congregation of faithful men wherein the pure Word of God is preached and the Sacraments duly administered with all that is requisite to them."

THE STORY OF A PRIEST.

THE REVD. JOSE RICO.

On April 15, 1956, I arrived on the tranquil shores of peace with God through Jesus Christ, after nineteen years of continually threatened shipwreck in the Roman priesthood.

Among the reasons for leaving my native Spain was the call of American bishops in face of the avalanche of Protestantism in Latin America. There is something in the soul of a Spaniard that makes him instinctively react against Protes-

tantism. From the reign of Charles V and Philip II onward, the history of Spain is full of religious episodes, fights, decrees of faith, and the Inquisition. Everything that forms a part of Spanish "Quixote" life reaches an extreme climax in its hatred of Protestantism.

Thus when the Pope told the Spanish clergy that Latin America is the mission field for Spanish priests, it was to me a clarion call. Coupled with this reason was my desire to labour in that part of the world that, even though I had not seen, I loved, because it had been the most precious possession of our empire.

I soon learned that Latin America is a new and different world in every sense of the word. In Sao Paulo, Brazil, later in the Argentine, and finally in Chile, I saw the Protestant chapel alongside the Catholic church, claiming the same right of social recognition. From my prejudiced viewpoint, I felt that this was an intolerable abuse. Nevertheless, the Divine Providence was soon to bring light to my mind on all this.

I arrived in Antofagasta, Chile, where as a priest of the Cathedral I found excellent opportunities to exercise my anti-Protestant ideas. I was ready to commence my fight when evangelical literature began to reach me. I read it with disgust. Later I read some Protestant books that I had dared to place in my private library.

Little by little a current of sympathy began to replace the mortal hatred that I had had up to that time against Protestantism. I saw clearly that Protestantism is not what it is said to be, not what is taught to be in the Roman Catholic theological halls of learning. The evangelical books were full of profound teaching drawn from the holy books of the Bible. Between them and the Catholic books, there existed no difference that I could see other than that they lacked the "imprimi potest" of the Romanist-approved books.

When it came to the lives of the evangelical believers, however, there was a notable difference between them and the average Roman Catholic. I would have desired that my faithful adherents live as morally and correctly as those hated Protestants.

Unforeseen circumstances took me from Chile to Bolivia. A few months later I was appointed to the honourable position of National Counsellor of the Catholic Student Organization, called the J.E.C. The nomination was made and signed by the Archbishop of La Paz. I came in touch with the best Bolivian people, that is to say, with her marvellous young people of the J.E.C. They surged with abundance of life and enthusiasm—a snowballing force within the ranks of Catholic Action.

My heavy responsibilities retarded for a time the evolution that had commenced in my soul toward Protestantism. Yet God continued the work that He had started, and I not only had the opportunity to get acquainted with evangelical books and tracts, but also to meet some strong evangelicals.

My Catholic faith and priesthood were close to irreparable shipwreck. I wanted to make some supreme effort to save them. Could it not be that all this was a diabolic temptation like similar cases I had heard of? I wrote a book called, *The Priest and The Host*, which though not published had the official approbation of the diocese. I went to the Epistle to the Hebrews for inspiration in writing the book. I did not find there the Catholic priesthood that I was looking for. The only priest spoken of was Jesus Christ, who "once in the end of the world" by His personal sacrifice "put away sin" (Hebrews 9:26).

Then I read in Hebrews 10:17-18 the impossibility of another offering for sin. How is it that from Roman Catholic pulpits it is preached that the Mass is the BLOODLESS RENEWAL of the very sacrifice of the Cross if this epistle teaches that there is no possibility of repeating that which Christ did once and for all? And of what value is a bloodless sacrifice if the same writer teaches that "without shedding of blood is no remission" (Hebrews 9:22)? For this reason he says that having accomplished eternal redemption the Eternal High Priest of the New Testament ascended on high where NOW He intercedes for us in the presence of God (Heb. 1:3; 7:25).

When I finished my study of the Epistle to the Hebrews, I felt that an invisible and omnipotent hand stripped me of my vestments and my priestly character. The only priesthood is that recorded by St. Peter, "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up SPIRITUAL SACRIFICES, acceptable to God by Jesus Christ" (I Peter 2:5). It is the same that is referred to in Hebrews: "By Him therefore let us offer THE SACRIFICE OF PRAISE to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15).

I then saw the uselessness and falsity of purgatory, since the same writer tacitly says that Jesus Christ is our purgatory, by offering His Life on the Cross, "when He had by Himself PURGED OUR SINS, sat down on the right hand of the Majesty on High" (Heb. 1:3). If Christ purged our sins, how is it that souls that are saved now have to go to purgatory to be purified? What kind of purgatory do the Catholics have that it is not once mentioned in the Bible?

After this there lacked only the opportunity to reach the goal that with such clarity appeared in the distance. God intervened by putting me in touch with a young pastor whose natural intelligence was combined with a profound love for God and an extraordinary knowledge of the Scriptures. He was the director of the Indian Bible Institute in La Paz, Samuel Joshua Smith. This was my first real personal contact with a "Heretic." His conversation illuminated my mind, dispelled my doubts, and comforted my heart to the point of making it valiant. What did I care for the lies and the threats of the Catholics, since I had discovered the truth?

The next day I repeated the visit, and at its close Samuel Joshua said, "What keeps you from accepting Christ as your only and sufficient Saviour?" I felt my heart melt with celestial bliss which choked me with emotion, while tears coursed down my cheeks. Nothing more was needed but to pronounce the words: I accepted Jesus Christ with full conviction.

Christ became my only Saviour, for none other had died on the Cross for me. He also became my sufficient Saviour because His blood is all powerful to wash my sins from my soul. How miserably the rites and ceremonies and human traditions of Romanism had failed to cleanse the soul.

It was only then that I understood what Jesus meant when He said: "No man cometh unto the Father, but by Me" (John 14:6). I asked forgiveness for having wandered for so many years in wrong paths, and I was determined to walk by that Way, which is Christ Jesus.

From that moment I knew myself to be a NEW CREATURE in Christ Jesus (II Cor. 5:17). I realized at the same time that God justified me, and lifted from my heart the enormous burden that had until that moment mercilessly weighed me down. Yes, I had "passed from death unto life."

I still had to continue for two months my normal activities in Romanism. It was necessary to evaluate all the details before taking a definite step. Those months were the darkest days of my life, but God finally broke the cords that had held me prisoner for so long. One bright afternoon I arrived at the Evangelical Church in Miraflores, La Paz. I quickly took off my gown. Dressed in civilian clothes, I sat down to a cup of tea, and I entered into the spiritual, simple, intimate conversation with the brethren, feeling as though I had always known them.

In this manner the curtain fell that put an end to the tragedy that had existed throughout my nineteen long years in the priesthood.

—("The Bolivian Indian Mission").

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, SEPTEMBER, 1960.

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EDITOR'S CHAIR

AN ECUMENICAL COUNCIL.

The word "ecumenical" has become very popular in church circles during the past forty years. It was not new forty years ago; for it was in common use to characterise those ancient councils of the church whose decisions had been accepted in East and West. The Ecumenical Councils were ecumenical not only from the representative character of their members but more significantly from the recognition given to them by all Christians. Nicaea, Ephesus, Constantinople, Chalcedon are great names in the theological text-books and church histories—in those cities councils met and after long, and at times angry and embittered, debates rejected doctrinal errors and defined the Christian faith on a firm Scriptural basis.

What does the word "ecumenical" mean? Simply, "the world," or that part of it which was within the bounds of the Roman Empire. We read in the Gospel of St. Luke that Caesar Augustus the Emperor published a decree that all the world should be enrolled in census registers. This Emperor could make no claim to enrol the peoples of India or the Far East,

or of Africa, but only of the Empire, and the term for "world" was "oikoumene," whence the word we write of—"ecumenical."

* * *

An alternative word in use in the same connection is "general," and in the Thirty-Nine Articles of religion there is a reference to "General Councils," by which are indicated those we have named. Are we to say that there are but four "general" or "ecumenical" councils? Two more might be added, as two others repeated the same definitions and upheld them. But if we go beyond that we are involved in councils which did things for which the Holy Scriptures gave them no warrant. For example, the Second Council of Nicaea, held in A.D. 787 (over four hundred years after the first Council of Nicaea, A.D. 325, and over three hundred years after the fourth ecumenical Council, Chalcedon A.D. 451), put forward the definition—

"We decide that the holy images, whether painted or graven, or of whatever kind they be, ought to be exposed to view. Whether in churches, upon the sacred vessels and vestments, upon walls, or in private houses, or by the wayside. Since the oftener Jesus Christ, His blessed Mother, and the saints are seen in their images, the more will men be led to think of the originals and to love them. Salutation and the adoration of honour ought to be paid to images, but not to the worship of Latria, which belongs to God alone: nevertheless it is lawful to burn lights before them, and to cense them, as is usually done with the Cross, the books of the Gospels and other sacred things, according to the pious use of the ancients. For honour so paid to the image is transmitted to the original, which it represents. Such is the doctrine of the holy fathers, and the tradition of the Catholic church; and we order that they who dare to think or teach otherwise, be they bishops or other clerics, shall be deposed."

* * *

It is plain that by the passing of seven hundred years since the time when our Lord was on earth, grave deterioration of spiritual thought and custom had come about. The ancient fathers of the church may not be held responsible for the observances ordered by this second Council of Nicaea. Where was God's Commandment in A.D. 787? Was "Latria" (worship of God) all that the Commandment meant? "Thou shalt not bow down to them or worship them" seems decisive enough, yet men will get around the Commandment by making distinctions which Moses did not make. Was it really plausible to claim that "honour

paid to the image is transmitted to the original" when there developed a belief that certain images were more wonderful than others? If the image of a saint in one particular place is thought to work wonders which the image of the same saint somewhere else does not do, are we not faced with a belief that the particular image has a virtue in itself? Is the honour paid, or the reverence, or the worship (call it what you will), not directed to that individual image rather than to the saint now in heaven whose representation it is?

* * *

The trouble with all these developments is that they combine over the centuries to make Christianity somehow different from its original. Though not Oxford Groupers, or adherents of Dr. Buchman, we hope our readers will agree with us in upholding "first-century Christianity" as the standard of all our spiritual thought, and as the essential expression of "the faith once for all delivered to the saints." Councils, ecumenical and non-ecumenical, have their place in the life of the church of God, but it is not enough to respect the sincerity of the members, or the earnest and responsible points of view they express—we must always compare their statements of the Christian faith with the written Word. The Church committed itself to that written word in the days of its youth and freshness of its vision and vocation, and it has not since become a separate source of truth and dogma.

* * *

The Roman Catholic Church (unlike the Eastern Orthodox Church) considers several Western and mediaeval councils to be ecumenical, speaking for the entire Christian world. Apart from them there have been numerous local and provincial councils and synods of varying usefulness and importance.

Protestants naturally fix attention on one mediaeval council, the third Lateran Council of A.D. 1215 because it formulated certain doctrines which we recognise to be distinctively "Roman," and which at the Reformation our churches disowned and rejected. This Council of 1215 held in the Palace of the Lateran in Rome under Pope Innocent III gave the world the official doctrine of the Transubstantiation of the elements of bread and wine into the Body and Blood of Christ in the Mass. It has sometimes been said that this doctrine was read out to the Council as a canon put forward by Innocent III himself, and not officially debated by the assembly but only silently agreed to. However it does not appear to have been contested, and we suppose that it is rightly regarded as coming from this Council.

The theologian Scotus wrote "Before the Lateran Council Transubstantiation was not a dogma of faith." We think there is little ground for denying that **after** the Council it was a dogma.

Yet close on twelve hundred years had gone since the Passover night in the Upper Room in Jerusalem when Our Lord gave thanks and blessed the Bread and the Cup, and told His little flock to "Do this in remembrance of Me." Can we believe that the faithful through those centuries were deficient in necessary truth, or defective in worship, or disabled in the Christian path because they were ignorant of a theory of the scholastic philosophers, or because they simply knew **why** they received the Sacrament without theorising **how**? The age-long answer to the question "how?" is of course "By faith."

* * *

Pope Innocent also furnished the Lateran Council with a canon recognising that there is but one sacrifice, the Mass, and that it can only be celebrated by a priest lawfully ordained. Some rule was made about "the sacrament of penance," and in common with other Councils, decrees were carried to reform abuses of one kind or another.

* * *

From most aspects we can say that Rome's supreme Council was the Council of Trent which met, on and off, during the middle years of the sixteenth century at Trent in Tyrol. That was a centre equally convenient for Germany and Italy.

For long years the best men in the Church had called for a reforming Council, and the project had constantly been postponed. When the Council met it was too late. When it began the Protestant Reformation had already become permanent, so that the Council which ought to have reformed Europe under the guidance of the New Testament, could only quarrel with the Reformers, condemn what it took to be their teaching, and then pass many necessary decrees on discipline. Though Trent was a failure because it was too late, it was also a failure in that it could not appreciate the new light of Holy Scripture which had come to stay, and could not be shut out. It's only answer was to take the false step of placing tradition on an equality with Holy Scripture. It then provided a supplementary creed, turning into articles of faith what the wiser minds of the Mediaeval age were content to leave as devout opinions

* * *

Thus we may see how later Councils moved away from the secure ground work of Holy

Scripture which had marked the ancient and truly ecumenical councils. In so doing they lost all right to be considered "ecumenical" or universal. A council must be true to the past as well as to the present.

* * *

It may be accepted that between the Council of Trent in the sixteenth century, and the Vatican Council of 1870 no event of great significance comparable to the Reformation took place. We know of course that in 1854 Pope Pius IX declared that the Immaculate Conception of the Blessed Virgin was a divinely revealed truth, but it was not a matter of supreme concern to the Christian world. But the dogma of the 1870 Council created an insuperable barrier between Rome and the rest of the world for the dogma declared it a divinely revealed truth that the Pope when officially, as head of the church, defines a doctrine of faith or morals he is infallible. Supernaturally safeguarded from error in these circumstances, the Popes, past and future, are not simply defining Christian points of view, but are defining "truths necessary to salvation."

* * *

To-day, much interest is being shown in the projected Vatican Council which the present Pope has called. While we have no information about a new dogma, we have, like everyone else, read that the immediate aim is the reunion with Rome of the Eastern churches. That means trying to undo the effects of the separation which is popularly dated from 1054 A.D.

For centuries Rome proselytised from the Eastern churches, and formed branches of her communion in imitation of Eastern churches, with Eastern rites and customs. These were called Uniate churches, and they in turn were subject to inducements to give up their Eastern or Greek observances and to become Latinised or Westernised. Several papal letters condemned these attempts. The new Council will try to win over the entire Greek Orthodox faith. We have little confidence that it can succeed. We imagine that the Orthodox Greeks in Yugoslavia have not forgotten the massacres and atrocities inflicted upon them during the late war by Western Roman Catholics under Pavelik, etc. It is also unlikely that the Russian Orthodox will either favour such reunion or remain neutral. The project may well be represented as an effort to extend Western influences into Eastern Europe. It will surprise us greatly if the New Council brings about any measure of union with Rome. It

may, however, influence such branches of Orthodoxy as are well away from the Iron Curtain.

* * *

The proposed Council is not meant to co-operate with Protestants. They have only one duty in the eyes of Rome, and that is to submit. Rome, nevertheless, is showing more interest in World Protestantism than formerly: We note that the non-Roman Catholic "ecumenical" movement increasingly attracts attention, and a semi-official arrangement of "observers" is now provided, as witness the recent World Council of Churches committee meeting in St. Andrew's.

Though we are not indiscriminating admirers of the policies of the World Council of Churches, we are satisfied that the Council is moving neither to Rome's camp nor to Moscow's. We believe that our Protestant churches have enough basic Protestant strength of conviction to safeguard them. It is better to converse about our deep differences than to be silent. Perhaps the true strength of Protestantism will yet be shown in the presentation to the World of plain and honest facts of God's revelation and of evangelical Scriptural faith—many in Rome may welcome the positive Gospel if our Protestant spokesman will lovingly affirm it.

* * *

If Protestantism's leaders are expected to appear in white sheets, as penitents our answer must be "No." If there is a disposition (in some at least) to hear us, then we may welcome it and believe that our words will bear fruit.

COMMUNISM AND CHINA.

Rev. Hedley Bunton was an L.M.S. missionary in China many years ago and recently returned to Hong Kong to resume his ministry after having been forced some years ago to leave by the Communists. Here is a portion of the letter dealing with China, the remaining portion deals with Japan.

"It is now eight months since we left Australia and took up residence and work again in Hong Kong. Normally we would not be sending out another letter to all our friends until just before Christmas, but recent events in Asia make it important that we should write now. There are two things to write about: first, the true state of affairs in Communist China, and second, our visit to Japan this month.

"Now that we have had plenty of time to gather first-hand news of the situation on the Chinese mainland and to evaluate it we must pass on to you our findings. It is important to do so in view of the persistent efforts of Communism everywhere to give a false picture of life in Communist China in order to back up its world strategy which at present is to lull the free world into a sense of security, thus preparing the way for the infiltration of their ideas and their people and our eventual take-over by Communism. Their strategy takes several forms:

"(a) Encouraging business men to get their Governments to permit trade with Communist China. Our desire for financial profits make us easy targets and actually if we fall for this we are fulfilling one of Lenin's own prophecies. He said years ago that when the capitalist nations start to trade with the Communist world they will be providing the finance for their own ultimate destruction.

"(b) Inviting politicians, educationalists and trade unionists on tours of inspection of the Chinese mainland so that they will go back to their own countries to assure the public that all is well and to urge that Communist China should be admitted to the United Nations. This would mean sacrificing the 20 million free Chinese in Formosa and other Asian and Pacific areas who neither want nor approve of the Communist Government in their homeland. These people have as much right to live in freedom as we have.

"(c) Asking Protestant church leaders to go on conducted tours of the Chinese churches so that they will return and report that the church still exists under Communism and everybody seems contented. We have first-hand reports of the way everything is stage-managed on such tours and of the real situation about the churches and the way they are controlled by the Government. Communism is against God and works always for the control and ultimate destruction of the church.

"The following are some facts that we have obtained. They are not from anti-Communist propaganda but from ordinary people who have recently escaped from Communist China, others who have come from there to visit relations here and then gone back, and still others who have gone from here to visit relatives and then returned again.

"1. LIVING CONDITIONS — In the villages and small towns beyond the great city areas the people have been drafted into communes. Family life has been completely broken up. Husbands, wives and children are separated from each other and only allowed to see each

other occasionally. The centuries-old Chinese family system which had so much to give to the world through the virtues of loyalty and filial piety is being smashed so that the Communist State may more easily control every single individual. Please read the recent "Reader's Digest" article on the Chinese communes. Practically every detail of that account we have had confirmed by Chinese who have recently come over the border into Hong Kong and who have never heard of "The Reader's Digest," much less read it.

"2. FOOD — Even rice, the staple diet, has been scarce for some months past and people have not been able to get enough to eat even in the communes. In the cities, people have to be at the street markets in the queue as early as 4 a.m. with their ration tickets in order to get even a few scraggly vegetables. Meat is but a memory and cooking fat likewise. Hong Kong has an abundance of everything to eat and most of it is sent from the South China area in order to get foreign exchange for the Communists. The food scarcity is also because the whole economy of the country was disrupted by the establishment of the communes and through putting so many of the population on to the terrific drive to produce iron and steel.

"3. CLOTHING — Everybody has to dress alike in plain, dark blue cotton material. Shoes are difficult to buy, even the common wooden clogs used by so many. Many people say that although the Communists claim there are no beggars in China, in truth, most of the common people are now beggars.

"4. MONEY is scarce. Everybody has to work as directed by the Government and in many cases wages are replaced by ration tickets. Even the few people who do have a little money cannot buy very much with it because the things just are not in the shops to buy. People who receive remittances from relations overseas have to deposit it with the Government bank (there are no others). The relation of one such person told us that the Government official said that as there wasn't anything to spend the money on it should be left with the bank. At various times the Government deducted certain amounts from it as 'contributions' to specific patriotic causes until eventually there was none left. Remittances from overseas Chinese to relations in Communist China have dropped by millions of dollars for this reason.

"5. CHURCHES — Peking which used to have over a hundred churches now has four. Shanghai had more than two hundred and it is now reported that only twelve remain. Canton churches used to number over seventy but with-

in the next few months the Communist plan is to reduce them to three. People's lives have been so organised that they are left no time to go to church except the aged and few others who risk official disapproval. This gives the Government the opportunity to say that all those church buildings are not being used adequately now so they should be handed over. The son of an old colleague told me about his father's recent experience. The Government asked the church to make a present of the building to the country as a patriotic gesture. 'You can guess what that meant,' said the son, 'they had to hand it over.'

"Ministers, who have always been suspect because of the church's links with foreign countries, now have to attend indoctrination classes three days a week, and for another three have to work on farms or in some 'productive' work. They are only permitted to attend to their churches on Sundays. With so many churches closed, ministers are drafted into other work and sent to other parts of the country. The Religious Affairs Bureau, which is not a church organisation, but a Government department for the control of the churches, has insisted that ministers guarantee that they will obey the Government in everything. Here are some of the guarantees they have had to give: That they will co-operate in the Government's religious policy, expose freelance evangelists and underground home services, improve their own political (i.e., Communist) study and organise similar study classes for laymen in every church. There are many other points of a similar nature on which they must give guarantees.

"Let no church leaders who are invited to Communist China think that they have been invited by the Chinese Church, for it has no authority to invite. It can only do so at the bidding of the Government, and then everything is carefully planned even to the answers that must be given to the questions which the Communists know will be asked. But it will all have the appearance of freedom and spontaneity. We know because we have had long talks with reliable Chinese who have actually been put through their paces by the Communists for such occasions.

"Remember that in dealing with Communists and their State we are dealing with dedicated people who will stop at nothing to achieve the objectives in which they believe. Morality does not count and they will use our fairminded attitudes to promote their own ends whether we be church people, educationalists, politicians, trade unionists or just starry-eyed idealists. They will also use our weaknesses of ambition, pride, lust, bitterness, avarice and love of flattery, maybe without our knowing it, to achieve their immediate and long-range objectives.

"In our desire to be fair and 'objective,' about Communism and to live in peace with our neighbours in the world, we must not be blind to the unchanging determination of Communist leaders to hoodwink us, to divide us and so to conquer.

"Communism has five major objectives at present in the world: (1) To consolidate China; (2) To win India; (3) To divide Europe; (4) To keep the pot boiling in Africa; (5) To isolate America. Here in Asia their grand objective is masterly in its conception. They aim to link the tremendous manpower of China with the industrial might of Japan and the great natural resources of Indonesia. If they achieve these objectives they will be well on their way to winning the world. They have China, Indonesia is going their way and they want to bring Japan into their control by 1960.

"The answer to all this is not anti-communism, but that does not mean being unreal about Communism itself. We need to recognise that it is basically opposed to freedom, morality, the life of the spirit and all that Christianity stands for. But we also need to bring the answer to communists and others who sincerely believe it is the only way to bring social and economic justice to the world. We need to realise that Asia and the world is nearer to being taken over by this ideology than ever before, and that we must find the answer in time."

—("The Vigilant", Melbourne).

NEW ARCHBISHOP MUST "COMMAND RESPECT"

The appointment of a new Archbishop of Canterbury within the next few years is envisaged in the latest edition of "Crockford's Clerical Directory." By tradition, the author of the preface, officially described as "a person of distinction in the Church of England" remains anonymous.

The preface says: "It is very possible that before the next general election, Mr. Macmillan will have to nominate a new Archbishop of Canterbury." Discussing "The kind of leadership the Church will need in the next decade," it continues: "Let it be said first what is not needed. The Church does not want a colourless, quiet, efficient administrator. The Lambeth administration has largely been remodelled by Dr. Fisher, something that needed to be done and has been well done, and his successor need not be greatly worried by such matters.

Two Tasks Ahead

"The new archbishop must, of course, have a reasonable competence at business, but he

need not have more, and it would indeed be a disaster if he were thought of as primarily an administrator, nor should he be a man who will make frequent pronouncements.

"Two principal tasks lie ahead—reform and evangelism. The revision of the Canon Law is only now approaching its most difficult stage, one at which the relations of Church and State are inescapably pressed upon the public attention.

Courage to Speak

"The archbishop who presides over this, which is the final stage, must know clearly where the Church is going, and must be a man who can distinguish between what is important and what is not, a man who will have the courage to speak plainly to extremists of all kinds in the Church and also the Ministers of the Crown and to Parliament."

With canon law revision went liturgical revision. The archbishop must be, in this respect, a man who was himself aware of the need of reform, not a man upon whom it had to be pressed.

"The archbishop... need not be a popular speaker, broadcaster or television figure, but he must be a man who, when he speaks, commands respect because he has something of worth to say.

Older Precedents?

"It is doubtful whether more than one or two members of the present Episcopate answer these requirements. If the Prime Minister were to come to the conclusion that there is none, he might well break with precedent and look abroad, or follow older precedents and choose among those who are not bishops.

"The Church to-day, as in 1942, needs the fresh air that William Temple brought to Lambeth. It should be possible to find a man who has some of his greatness and fewer of his defects."

The preface also states: "The Lambeth Conference ought not to be allowed to continue in its present form... for the next conference there must be some drastic reorganisation of plan involving either a reduction of the field to be covered or some extension of the time allowed.

"We also suggest that the secrecy which is supposed to envelop the proceedings should be reconsidered. The deliberations of the various committees may rightly remain private, but there should be some lifting of secrecy as far as concerns the debates which determine the resolutions of the conference."

In a reference to the death of Pope Pius XII and the election of Pope John, the preface

says: "The late Pope was a man of great personal piety and austerity, but on whose pontificate disappointed many of the hopes with which its beginnings were surrounded.

"In the definition of the Dogma of the Assumption, he raised yet another barrier between Roman Catholics and other Christians, and in the last years of his life particularly he gave to the Papacy a character of personal absolutism almost without precedent.

Many Changes

"His successor already has made many changes, and seems determined both to spare the Papacy of much of the glamour of remoteness that has surrounded it and to remind Roman Catholics that the Pope is, after all, a bishop among bishops. It is the assumption that St. Peter was given powers different in kind from those given to the other apostles that is the root of the separation between Rome and the rest of Orthodox and Catholic Christendom.

"How far any Pope can retreat from that position is doubtful, but history shows that the Roman Church is capable of repudiating almost any position that has become untenable, and Pope John has at least given indications of a new spirit in his attitude to non-Roman Christians.

"It is also clear that his ideas are meeting obstruction, and English Churchmen would be very unwise to rest their hopes too much upon the liberal currents flowing from Germany and France.

Powerful Hierarchies

"The English, American and Spanish hierarchies are still very powerful, and the more realistic among us will not be surprised if they can obstruct even a Pope.

"Anglicans should be eager to welcome every move that is made from Rome, but they must realise that issues have to be settled with the Roman Catholics in England. Relations have been very difficult in the past and they are still not too easy. It is necessary for us to bear in mind that Roman Catholics have memories of persecution and exclusion from public life.

Genuine Desire

"It is true that a good many English Roman Catholics are insulting in their language and behaviour towards Anglicans, but there are also those who regret this unmannerliness and whose desire for better relations between the two Communions is genuine and sincere.

"While there is no predictable possibility of union with Rome we should, nevertheless, look out for and welcome all possibilities of co-operation. Even in England, the Roman ice

can be thawed by friendliness, and Anglicans should be quick to respond to the geniality of the new Pope."

—"Irish Times," 8-7-1960.

[As things are, the World generally regards the Archbishop of Canterbury as the mouth-piece of English-speaking Protestantism—the significance of his office is more than Anglican. So it is a matter of general interest to speculate about the future, and as the "Irish Times" says, the editor of "Crockford" surveys the prospect widely. To us it seems extraordinary to suggest that of the eighty to ninety diocesan and suffragan bishops of the provinces of Canterbury and York "it is doubtful whether more than one or two members of the present episcopate answer the requirements." The fact is that many a man grows to fill his office (e.g. Archbishop Garbett of York). Another fact is the gift of God's grace for the work: is that to be overlooked?

Maybe the fault is not in the man but in the supposed requirements, which are more likely to be assumed than analysed].

PASSING EVENTS—*cont'd. from p. 97.*

"To-day industry and commerce are outbidding government administration, educational and cultural spheres of life. Recruiting campaigns for every type of business and profession are being extended to reach the teenager as well as the student and the under-graduate."

But, the Bishop said, that the response to them came not only from those who were attracted by the material incentive such as good pay and early retirement, but also from a sense that one could serve the Church in every field of activity.

—"Belfast Weekly Telegraph", 1/7/'60).

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Roman Catholic Enquiry Centre

It is claimed that, since 1954, 143,532 people have replied to the newspaper advertisements put in by the Roman Catholics; of these 77,392 have actually taken the course, and they state that 5,561 are known to have been received into the Church of Rome as a result. Last year alone, they claim that 25,679 replied to the advertisements, and out of these 13,109 enrolled for the postal course of instruction. Rome maintains that they only accept for tuition non-Roman Catholics who are either unable or unwilling to receive personal instruction.

[We feel sure that a large proportion of the enquiries is made up of those who want to know what Rome says, but have no purpose of going over: We ourselves would readily enquire, had we not already the information].

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A New Bible Dictionary (Inter-Varsity Fellowship)

For nearly two years work has been proceeding on the Inter-Varsity Fellowship's new Bible Dictionary, publication of which is provisionally planned for the autumn of 1961. Some 140 contributors are involved, representing twenty-five countries, and already nearly 1,000 articles have been received. In major entries especially, the Editors have gone to great pains in the allocation of work, so that established scholars could give the benefit of their researches over the years.

In the Old Testament field Prof. A. Van Selms, of Pretoria, writes on Law, Prof. N. H. Ridderbos, of Amsterdam, on Isaiah, Mr. D. J. Wiseman on Assyria and Babylonia, and Prof. J. L. Kelso, of Pittsburgh on Fortification and Siegecraft.

Prof. R. V. G. Tasker contributes the article on Matthew's Gospel, Dr. J. N. Geldenhuys that on Luke, and Prof. N. B. Stonehouse on Canon of the New Testament. Prof. E. M. Blaiklock is responsible for many of the articles falling within the classical field, including those on Art and Architecture in the New Testament.

Among the theological subjects, Dr. Leon Morris contributes Atonement, Dr. R. S. Wallace writes on Man, Dr. J. I. Packer on Incarnation, and Prof. John Murray, of Philadelphia, on Sin.

In line with the editorial policy of supplying such modern information as is available under individual entries, there is a treatment of the recent discoveries of Hazor, for example, and Prof. F. F. Bruce contributes an assessment of the latest findings in connection with the Dead Sea Scrolls.

A bibliography will be appended to each major entry, many illustrations are planned, and it is hoped to include new maps drawn up under the direction of Dr. J. M. Houston, of Oxford.

In a number of articles two scholars are collaborating, and four are participating in an 18,000-word entry (the longest in the book) on Text and Versions. In more specialized subjects, contributions have come from, among others, an ornithologist, a zoologist, a botanist, a geologist, and a teaching medical doctor.

The Consulting Editors are Professor F. F. Bruce, Dr. J. I. Packer, Professor R. V. G. Tasker, and Mr. D. J. Wiseman. The Organizing Editor is Dr. J. D. Douglas, the Librarian of the Tyndale Residential Library at Cambridge. It is many years since an entirely new Bible Dictionary reflecting the evangelical position has been published. It is the aim of the Editorial Panel, not only to meet this need, but to make this Bible Dictionary a real contribution to scholarship.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Symbol of Solidarity

On Reformation Day, October 31st last, the rebuilt Reformation Memorial Church at Worms, Germany, was dedicated, states a news dispatch from West Germany. The first Church was built in the 18th century on what was generally recognized to be the site of the council at which in 1521, before the German emperor and princes, Martin Luther refused to recant his teachings and made his famous declaration: "Here I stand. I can do no other. God help me." Its capacity of 5,000 made it Germany's largest church. In 1945 it was destroyed by bombs and at first there was little prospect of raising the \$500,000 needed for reconstruction. But the Worms parishes set up a fund and started patiently to collect money.

The response to their appeals was unexpected. Donations began to pour in from all over the world, from 20,000 Christians in African villages, Eskimo settlements, poor evangelical communities in Latin America as well as from Germans and even from U.S. employees in Germany. A number of West German cities and most states made substantial contributions. The new church stands as a symbol of solidarity among all the Reformation churches which contributed to its reconstruction.

—("The Sentinel", April, 1960).

* * *

Chinese Communists Attack the Family

One of the most sinister features of the present Communist regime in China is the attempt to

break up family life, which has been one of the strongest forces in Chinese civilization for many centuries. Thousands of former housewives are conscripted to work in factories and street services, as well as for the mass production of iron and steel, and various trades. They have to eat in community mess halls, while the children are taken to community nurseries run by committees. A correspondent of "The Times" states that the people are left with little choice, for in the interior towns as soon as the mess halls are opened they have to surrender their kitchen utensils. If the zealots have their way, it is said, all personal property will belong to the commune. The Communists deny that the family is "a living unit." The old family system, considered as a financial unit, will be demolished. "The relation between husbands and wives will then be that they only live together but eat separately because they may not work and study together. Although the parents and children will not live together all the year long, they will still see each other frequently. This could be called a new family system, but it is no longer a basic unit that organizes society. The family will not exist as a cell forming the society after the extinction of its influence as a production unit, economic unit, and educational unit." The people's admitted preference for "a small family, so as to love its warmth and to enjoy themselves in the natural happiness", elicited the retort that this is "a stubborn prejudice formed because people have been accustomed to that kind of life for so many years."

—("The Christian", 20/8/'60).

* * *

War on E. German Churches—Progress of atheist campaign

Bonn, July 27.

The East German authorities have announced with some pride that 135,000 boys and girls took part this year in the atheistical "Youth Initiation" classes and ceremonies, in which they take vows to the State. They comprise 88 per cent of all children of school-leaving age. The ceremonies take place at Easter and have been instrumental in causing a disastrous drop in church confirmations.

Some approximate figures may indicate the extreme difficulties of the Christian churches in an East German state in which organised religion is being slowly strangled by a mixture of periodic pressure and active propagation of atheistical doctrine. The following are the most operative:

1. This year only one out of every 10 children of school-leaving age was given

church confirmation; 15 years ago four children out of five were confirmed, and only 4 per cent of the people of Eastern Germany were registered as having no religion.

2. Youth initiation has meanwhile increased from 44 per cent in 1958 to over 80 per cent last year. The East German regime's target for 1961 is 90 per cent and will probably be reached comfortably.

3. The number of church baptisms has dropped by roughly half since last year. This is due to the institution of "State Naming Ceremonies" in which parents dedicate their children to the service of the state.

4. The numbers of people leaving the churches are increasing all the time. An example quoted by West Berlin sources is that of the Evangelical Parish of Halle. More than 5,000 people have openly declared their abandonment of all connections with the church during each of the last two years.

5. Attendance at church services is decreasing. In medium sized towns there are usually only 50 or 60 people in the congregation at Sunday morning service. This has happened without the East German State taking steps to prevent people physically from going to church.

The active propagation of atheism is being continually stepped up. One of its most recent manifestations has been the publication of a new official "Guide to Atheism" which states that religion, "like other capitalist creations," must disappear. The book has been produced by three editors and 29 contributors, most of whom are members of the Socialist Unity Party.—"The Guardian," 28-7-1960.

* * *

Discoveries in a Biblical City—Wealth of Material

Amman, July 21.

Late Bronze Age remains have been discovered in the 4,000-year-old biblical city of Gibeon, now named the village of El-Jib, five miles north-west of Jerusalem in the Jordan sector, by American archaeologists headed by Dr. James Pritchard, of California.

The director of Jordan's Antiquities Department said the excavation of this ancient Hivite city dating back to the iron and bronze ages was particularly important because of the large amount of inscriptional material that had been found.

He said a wall more than three feet thick surrounded the biblical city and the expedition had found jars, pottery, lamps, arrows, dishes, scarabs, copper daggers and dolls. It had also unearthed tombs, skeletons, knives, and seals,

huge stone walls, a stone-paved road, a well more than nine feet deep, and a cave with five entrances.

Dr. Pritchard, of the Church Divinity School of the Pacific, Berkeley, California, discovered the biblical pool of Gibeon last year during a similar expedition.—Reuter.

* * *

Research into Crime—Helping cause of Justice

By our Legal Correspondent

Professor Leon Radcinowicz, the director of the Institute of Criminology at Cambridge, opened the first scientific and general meeting of the newly formed British Academy of Forensic Sciences, with a presidential address at the London Hospital Medical College.

Professor Radcinowicz said that in the last fifteen years there had been intensified interest in criminology. Under the Criminal Justice Act, 1948, the Home Secretary had been empowered for the first time to give financial assistance to those engaged in the study of crime. The present Home Secretary had appointed a statistical adviser and had set up a Home Office research council. There was also the advisory council on the treatment of offenders—a standing body ready to deal with problems of crime and punishment, and to receive research material.

It was no longer permissible to approach crime on the basis that it was the result of one single cause; that unilateral approach had to be abandoned. Factors tending to lead to criminality acquired a different meaning to research workers. Economic factors, for example, did not have the meaning to-day that they had 50 years ago.

Underdeveloped

It was also important that the criminologist realised that his researches could influence the criminal law, but at the same time that the independence of the criminal law should remain. Criminology should help the administration of criminal justice and should not replace it.

Professor Radcinowicz said that the forensic sciences presented a composite group. There was the traditional subject of forensic medicine, or medical jurisprudence, which was taught with inspiring example at Edinburgh University. But this example had not been maintained and demonstrated the underdeveloped state of the teaching of, and research in forensic sciences.

There was also forensic psychiatry, forensic psychology (the study of attitudes of all those who took part in criminal proceedings), and

police science. All these topics were barely studied either in the schools of medicine or in the law faculties. It was these matters to which the conference could usefully turn its attention.—“The Guardian,” 23-7-1960.

[The causes of criminality and crime will always be misunderstood if man is studied from merely biological, economic, or psychological points of view. The root of criminality (whether in crimes amenable to the law or not) is in rebellion against God. Wrongdoing is as common among the affluent as among the poor, and multitudes, hard pressed economically, are honest and upright.

Ignorance of God's commandments is one thing, but deliberate rejection of them is another. If, as Professor Radeinowicz says, “it was no longer permissible to approach crime on the basis that it was the result of one single cause” we assume that he refers only to isolating a single social or economic factor. But if he rejects the basic moral factor, that “the heart of man is desperately sick” (Jer. 17. 9, R.V. “Utterly corrupt” Berkeley version; “desperately corrupt” S.R.V.) he is missing the realities of the problem. The whole duty of man is “to fear God and keep His Commandments” (Ecclesiastes 12, 13)—if that is forgotten academic researches will produce no remedy].

* * *

Mystery grows over opening of Miracle Letter

What has happened to the third secret of Fatima? It is a secret which many Roman Catholics believe is a prophecy of the future of mankind. Millions of people had expected that it would be revealed on May 13. Now, surprised and disappointed, they are waiting and hoping.

May 13 was the 43rd anniversary of the first of the Madonna's reported revelations to three children in Fatima, a village in Central Portugal.

The Madonna was said to have made three revelations.

The first forecast the end of World War One. The second said that unless Russia was converted to Catholicism the world would suffer years of chaos.

And the third?

Lucian Abobora, the only survivor of the three children, wrote down the secret and gave it in a sealed envelope to the Bishop of Leiria, whose diocese includes Fatima.

She stipulated that the envelope must not be opened until 1960.

Where is the envelope now?

The bishop is reported to have handed the

letter to the Pope. But Vatican officials say they cannot confirm or deny this.

Disappointing

Lucia is now a nun. She is known as Sister Maria of the Sorrows, and she lives in a convent near Coimbra, Portugal.

Only close members of her family are allowed to visit her. Her eldest sister, Maria, who saw her this week, said: “We did not talk about the secret—but I don't believe it contains anything important.”

Many people believe that the secret may now be revealed on October 13—anniversary of the last of the Madonna's revelations.

But a church official at Fatima—which is now becoming a rival to Lourdes as a religious centre—said: “I am certain the secret is **not** being revealed this year, because people would be very disappointed by it.”

Some Catholics are sure the secret includes a prophecy of world peace.

“It probably just says something like: ‘Pray for a peaceful world.’”

—“Sunday Express,” 7-8-1960.

[While we believe that the events associated with Fatima are psychological, and not at all an expression of the mind and word of God (though it is every Christian's duty to pray for world peace and for the conversion of atheists and materialists everywhere and not only in Russia) we would like the contents of the letter made known. As long as they are undisclosed many people will have highly imaginative notions about them. “Truth is great: let it prevail”].

* * *

Control of Exorcism

The Bishops of the Church of England have been asked by the House of Laity in the Church Assembly to take control of Exorcism, that is, the freeing of a possessing spirit and was known and practised among the Jews and in Ancient Greece. It is said to be common in many parts of Africa, and is sometimes associated here with spiritual healing. It calls for great care, for the whole subject lacks a solid basis of Christian authority. Mr. A. T. Macmillan, an elder brother of the Prime Minister, moved in the House of Laity that episcopal control of exorcism should be agreed and the resolution was carried by a large majority. The purpose was to make clear to Convocations that the laity will support them in dealing with this obscure matter, and particularly since it has received unanimous support, and recommendation from the Archbishops' Commission. Mr. Macmillan stated that he did not want to go into the question of demonology

but he accepted two propositions as true. (1) Evil spirits and demons exist that do, in certain cases, affect human beings. (2) The casting out of evil spirits is part of our Lord's commission to His Church. The knowledge of possession and exorcism reveals the dangers of misuse or amateur use. There is no canon dealing with the position. A draft canon should be formulated. Before exorcism was authorised the case should be submitted by the priest concerned to the bishop of his diocese. Some opposition was expressed on the ground that such belief was regarded as unchristian and near to witchcraft. Official action would be deplorable. A delicate matter was involved containing obscure truth to be most carefully weighed.—"The Christian," 22-7-1960.

[We can make no claim to an understanding of "demon possession" and the practice of exorcism. We realise, nonetheless, that the problem may be confused and obscured by a sceptical approach or by lighthearted disregard. We note that the above extract says "the whole subject lacks a solid basis of Christian authority." But did Our Lord not say of one instance of demon possession "This kind goeth not forth save by prayer . . ."? He authorised casting out devils, and He ordered prayer for the purpose. We recently heard an experienced medical man (China and E. Africa) refer to demon possession as almost a commonplace condition, one he had frequently met with. Perhaps we fail to identify it in our midst].

* * *

Two Archaeological Cuttings from "The Christian."

Ancient Shechem

The third season of archaeological excavation at the Tell Balata site of Shechem, the Biblical city in the Nablus area, has yielded further valuable information. The work is being un-

—(Continued on p. 119.)

THE BIBLE AND THE ROMAN CHURCH

It may seem to some readers that this is a very well-worn theme. We do not apologise for it because we claim that as intelligently understood, "the Bible and the Bible only is the religion of Protestants." This famous phrase of Wm. Chillingworth the seventeenth century theologian is not preposterous. It was used of the Anglican faith in the Caroline age, and used by men who knew that the apostles

had been led by the spirit of God to write in the same way as the writers of the Old Testament, so that "whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." The Apostles wrote the truth of Our Lord's Incarnate Life and its lessons and their application to the faithful and to the world. The Church was led to realise or recognise the unique character of certain writings, and other Christian writings, good in themselves, but not bearing the seal of the Holy Spirit, fell into the background.

We have in the New Testament all necessary truth for salvation. In it we have God's revealed Will. Traditions in the church may give us customs, observances, interpretations, but they cannot add one iota of saving truth to Holy Scripture. That is the sense in which we understand Chillingworth's phrase. We shall not delay to discuss the view that what is not commanded in Holy Scripture is unlawful, or the view that what is not prohibited by Holy Scripture may be allowed, for these are large questions and deserve full consideration. We content ourselves with the point of view we have stated.

* * *

It is well-known of course that Rome gives Tradition an equal place with the Bible as a source of religious doctrine. So the Bible is insufficient, and its shortcomings as a vehicle of truth have to be supplemented from Tradition. When Tradition fails us, as in the instance of the recent dogma of the Assumption of the Blessed Virgin Mary, recourse is had to "the mind of the Church," to popular opinion, or to the supposed propriety or fitness of the doctrine being formulated.

* * *

This is in sharp contrast with the Protestant principle of the Bible as the treasury of revealed truth of which it may be said "whatsoever is not read therein, nor may be proved thereby is not required of any man to be believed as requisite to Salvation."

It is perhaps well to point out that the major doctrines taught by Rome are in the Bible, and the Bible is cited as the authority for them—e.g. the Incarnation, the Atonement, the Holy Spirit. Of other doctrines specially distinctive of Rome we may specify Transubstantiation, the Immolation in the sacrifice of the Mass, Purgatory, the Assumption, Papal Infallibility. These demonstrate the gulf between "the religion of Protestants," and Western Latin Christianity of to-day. We

see no sign that the gulf is likely to be crossed or bridged.

A very sensible and useful brief study of our topic is "The Bible and the Roman Church" by J. C. Macauley, published a few years ago by the Moody Press, Chicago, and sold here at 4/- or 4/6. We turn to one chapter "Does Rome suppress the Bible?" and find reference to the difficulties of the Bible Society in Spain, and to the hostility to New Testament distribution in French Quebec. Macauley says "Rome will answer: you are distributing Protestant Bibles and your translations are corrupt." His reply is "I say to Rome, why not distribute your own Bibles so that the Protestants will not have to distribute theirs?" He adds that Rome ought not to talk of corrupt texts of the Bible when we know the history of Pope Sixtus V's edition of the Latin Vulgate Bible, and which on account of errors had to be withdrawn, and reissued with corrections by Clement VIII.

* * *

We are aware of the existence of Modern editions of the Bible in Spanish and in French, the result of diligent Roman Catholic scholarship—what is needed is not just that these editions exist, but that they be cheaply available and enthusiastically pressed upon the public for which they are intended. If Rome concentrated on getting the New Testament into the homes and hands of all its people immense moral and spiritual good would be achieved.

Macauley also tells us of the burning of New Testaments. This is a piece of exhibitionism because no scholar will deny that the so-called Protestant New Testament is a fair and trustworthy translation of the original Greek. The two recent French translations of the Bible, the Maredsous version of the Belgian Benedictines, and the "Jerusalem" Bible of the Dominican School of Bible studies in Israel are, in text and notes, very similar to modern Protestant versions, e.g. R.V. and S.R.V. This is a development of recent years which is very significant, and shows that the bad old habit of vilifying the Protestant versions is being given up. The recent translation into English by Monsignor R. A. Knox which in its title page takes to itself the description "Authorised" is much closer to the Protestant than to the Douay Rheims version.

* * *

Macauley has a chapter on "The Perpetual Sacrifice" in which he quotes a Roman

Catholic scholar who wrote that Our Lord made Himself the Sacrificial Victim in the Upper Room. The Cross at Calvary served to make what was done in the Upper Room a public act. This is a theory which appears to us to be opposed to the teaching of the Epistles which constantly speak of the Cross as the occasion of the Atonement, and never suggest that the Upper Room was the place of Our Lord's self-offering for the sin of the World. This view is, we think, made necessary as a result of the special theory of the Mass worked out in later days. Macauley clearly sets out the New Testament evidence which answers all that. He specially emphasises the lessons of the Epistle to the Hebrews.

* * *

The position given to the Blessed Virgin in the Roman Church is another point of contrast with the New Testament. It is beyond dispute that Holy Scripture teaches us nothing at all about the science of Mariology which is now parallel with Christology. "Through Mary to Christ" we would gladly acknowledge as far as Christ is the supreme object of our worship "our Lord and our God," but we find no evidence that we need anyone to mediate between ourselves and Christ. The word of the Blessed Virgin is enough for us—speaking of Her Son she says "Whatsoever He saith unto you, Do it."

As to Marian dogmas—Pohle-Preuss the eminent Roman Catholic scholars say "The dogma of the Immaculate Conception is not expressly enunciated in Sacred Scripture." Fr. S. J. Hunter is quoted as meeting this difficulty by saying "This circumstance will have no weight against its acceptance except with those who assume, without a scrap of reason, that the whole of the revelation given by God is contained in the inspired Books." That circumstances, we say, weighs with Protestants. The serious aspect of the matter is that the claim is made that the dogma is necessary to salvation. Were it held as private opinion we would say little as we must respect private judgment; but, as defined, we must consider it a barrier to unity, and evidence of the true wisdom of holding that the Bible is enough for the Christian.

The Word of God in the Scriptures of the Old and New Testaments will survive all traditions—"the word of the Lord endureth for ever, and this is the Word which by the gospel is preached unto you," St. Peter (1. 1, 25).

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EDITOR'S CHAIR

THE CHRISTIAN'S HOPE.

What is hope? Is it an illusion if we hope for better things, for everlasting life, for the vision of God? Hope is intimately connected with the meaning of life and with the ultimate purpose of all things. When we think of it in this way we see that hope is a true foundation for intelligent life, and it speaks to us of significance in all things. By contrast the man who says that he thinks that the only rational basis of life is unyielding despair is talking nonsense.

When we are young we look forward, and the forward look is full of hope. That is how it ought to be of course—ambition and optimism and confidence in the fulfilment of our purposes should give shape and colour to life as we enter upon its responsibilities and opportunities. On the other hand, as we grow older we tend to look back—memories rather than hopes engage our thoughts, and the past, rather than the prospect claims our attention. Naturally as life goes on our experiences increase, and we have more and more to recall, but this ought not to dim or set aside our

hopes. The nearer their fulfilment in the world of spirit the more we should draw from them inspiration and stimulus. The soul which is done with is the soul which has lost all incentives: for it hope has ceased to be a dynamic spiritual power.

* * *

How do we define hope? It is not an abstract thing but one which is made up of substantial expectations. If it is a sort of spiritual atmosphere in which we live we must consider it an aspect of the life of faith. If it is an expectation of moral and spiritual improvements and transcendences which we believe to be the Will of God, then it still remains faith, but faith unfolding itself as particular circumstances and events in the future, and matters in which we believe ourselves to be involved.

* * *

The heathen world has always had its hopes, and much of the heathen hope has reached beyond the grave. The non-Christian religious world has also its hopes. Only the atheist repudiates hope and in his self-esteem builds, as he says, upon unyielding despair. We cannot enter now upon a discussion of the non-Christian hope, but content ourselves with saying that the general and special providences of God are His decisions, not ours. We have received the light of the Gospel and by the discipleship we display our eternal hopes are measured. They have not our privileges, so our thoughts of them must be charitable.

As for the atheist who believes that he must be an atheist—does he not hold his position in what he thinks is the interest of Truth; is not the search for Truth a search for God? It may be very different with the crude and crass materialist who wants no God because he wants no obligations or duties or the moral law. No intellectual pursuit engages him; self-will is his only law. If so, there is nothing in him which is suitable for eternal life. Hope then becomes irrelevant: in such a person it rises no higher than hope for better luck or more effective willfulness.

* * *

But the **Christian** hope! Here we enter upon a new world of thought. We look through and beyond the veil of material things and in faith see the King in His beauty and the land that is afar. For whom is this hope? For believers. How do we know that? We know it from the plain statements of Holy Scripture—

“Being justified by faith, let us have peace with God through Our Lord Jesus Christ through Whom also we have had our access into this grace wherein we stand, and let us

rejoice in hope of the glory of God." (Rom. 5, 1.) or "The God of hope fill you with all joy and peace in believing that ye may abound in hope, in the power of the Holy Ghost." (Rom. 15, 13).

* * *

What is the foundation of our hope? We need to be able to show the ground-work and explain that our hope has a solid basis which may be intellectually and spiritually examined, and not merely emotionally. We put forward God's written Word as the basis of our hope. It is open to investigation. The students of Semitic languages and of Greek can have their say, and the experts in the origins and growth of religions can pursue their studies. We desire that their studies should make them personally believing men who contribute something worthwhile to Biblical knowledge. Their labours however do not affect the purpose of God—"Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." (Rom. 15, 4) and "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3, 16).

God has caused all Holy Scripture to be written for our learning—we are to read, mark, learn, and inwardly digest them, with the object of embracing the blessed hope of everlasting life given to us in Jesus Christ.

So the Christian hope is essentially the Biblical hope. We look at the Bible and ask "What does it all mean?" The answer is "It means forgiveness, peace, new life, heaven." That is our hope.

* * *

Our hope in its Biblical strength is not vague or uncertain. The man who is in the habit of catching the 8.45 train every week-day morning for many years does not approach the station each morning in a mood of profound pessimism, unrelentingly sceptical of the train's arrival; and the man who has seen time after time the Biblical view of life vindicated in the histories of men and nations, does not reject the hope set before him in the same volume. In it we read—"... we may have a strong encouragement who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast..." (Heb. 6, 18, 19).

* * *

Hope has to do with things not seen. When we talk of present realities we are not concerned with hope; but when we look forward we are. What our senses grasp **now** is not the thing hope looks for. We keep in mind the words of St. Paul "hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8, 24, 25).

Here St. Paul makes the practical distinction, and shows that hope is not made nor marred by the visible things around us. The realities apparent to the senses are by no means the only realities. The world of thought is an undeniable reality, and why not the world of spirit?

We may link with this the familiar words of the epistle to the Hebrews which demand quotation.

"Faith is the assurance of things hoped for, the proving of things not seen." (Heb. 11, 1).

The things "hoped for" are not material things, but spiritual; and they belong to man's spiritual life and end. Faith brings them near, and reason too can vouch for them. If we deny that we drain the world of meaning. It seems to us harder to believe that the world is meaningless than to believe that it is full of purpose. "The one far-off divine event" towards which all things are moving is no absurdity, no mirage, no bit of "wishful thinking," no escapism. It is an affirmation of both faith and reason. The Christian has no need to apologise to the modern world for his hopes, but he has constant need to commend his hopes to others by showing how worthwhile they are in his own life. We need to declare not only the difference Christ has made to the world, but the difference He has made to us, and more, the difference He has made **in** us. That will be the effective display of our hope.

* * *

How shall we express in words the full measure of our hope? It is not possible to do so, for the future realities, now unseen, exceed our powers of description because they exceed our knowledge. But we can move far in the true direction if we heed the apostle's words in 1 Timothy 1, 1—"Christ Jesus our hope," or in Col. 1, 27 "Christ in you, the hope of glory."

Our Lord Jesus Christ is enough. We need not struggle with words or labour to define the indefinable—let us say of our hope "It is Christ," and let us say of Heaven "We shall

be there," and let us state its whereabouts "we shall be with Him."

When St. Paul wrote to Colosse he began by saying how he thanked God because of the Colossians' faith, and he thanked God "because of the hope which is laid up for you in the heavens," a hope which is everywhere "bearing fruit and increasing." Christ our hope is something to uplift us now, as He will raise us up hereafter. Christian hope is closely related to Resurrection—new birth and new life are assured to us in Him. God, says St. Peter, "begat us again unto a living hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1, 3).

* * *

Our Lord in His glorious appearing will satisfy us utterly—that is "the blessed, the happy, hope" (Titus 2, 13).

* * *

In the meantime, Holy Scripture teaches us to use our hope to increase holiness, to work to spread the Gospel, to bear the trials of life, to have a happy death, and throughout life to experience and enjoy full salvation.

EVERYONE AN ARCHAEOLOGIST IN ISRAEL

The discovery of the Dead Sea Scrolls and the fabulous library of the Monastery has given the Israelis fresh zest in their search for the past.

Every man and woman in Israel is a would-be archaeologist, and in the excavation for new settlements is alert to discover relics of the past which give the newcomers a sense of being rooted. The oldest prehistoric site yet unearthed in the Middle East is near a collective agricultural village in the Jordan Valley. It was revealed by a bulldozer clearing a piece of land. The fossil bones of 35 different species of animals, including elephant, rhinoceros, hippopotamus and turtle, the flint tools and instruments made of water-worn pebbles, and a few fragments of human skull four times as thick as the skull of modern man, are proof that the site was inhabited by men in the Pleistocene age, between a quarter and a half million years ago.

Israel has been described as a paradise of the prehistorians; and the caves of Mount Carmel and the Galilean hills have yielded several skeletons of primitive men but there has been nothing hitherto approaching the age of this

antiquity. Only in Africa, Algeria and Tanganyika have comparable sites been explored.

Cache of letters

The other important find has been the cache of letters, written by or for Bar-Kochba, the commander of the desperate Jewish rebellion in the time of the Emperor Hadrian, 135 A.D., to his commanders in the field. Some years ago two proclamations signed by him were found in an almost inaccessible cave in Jordan by English archaeologists. That put the Israeli scholars on their mettle, and they started to explore possible hide-outs in Judea. Dr. Yadin, the editor of some of the scrolls had a hunch that certain wild spots might have been retreats of the rebel command. He was justified. Fourteen letters on papyrus with four inscribed wooden tablets, tied up in a goatskin container with a woman's comb and some cosmetics, were in a cave, hidden there presumably by the wife of an officer. Most of the letters were in Aramaic, the popular language of the Middle East in the first centuries, but two were in Greek, which was spoken by intellectual Jews of Palestine as well as by gentiles. They are mostly brusque orders about supplies, and several are signed by "the Prince of Israel."

Another expedition of scholars in the happy hunting ground of the Judean wilderness lighted on a small parchment scroll with verses from the Book of Exodus. The cave where the scroll lay contained arrow heads and shafts, wooden and clay implements, and also coins of Trajan. That Roman Emperor, who fought the Jewish rebels, died 117 A.D.; and the scholars feel sure that here was another hide-out of the Jewish zealots. A vastly bigger collection of coins, Roman and Tyrian—nearly 5,000 of them—was unearthed last winter by a Druze farmer as he was ploughing his land on the Carmel. The theory of the experts is that the coins were meant for the Temple in Jerusalem, and was part of the offering sent by the Jewish communities in the northern part of the land, and buried when the collector found his way to Jerusalem barred by Roman soldiers.

Before the Captivity

Much older than these is a Hebrew inscription written with a pen on a potsherd. It was discovered in the excavation of a Judean fortress in the southern section of Israel, and is dated back to the days of the first Temple, that is, before the Babylonian captivity. The opening words: "May my Lord, the Prince, hear the words of his servants," are the formal address used also in the famous potsherd letters, unearthed 25 years ago at Lachish by

an English expedition. Those fragments recorded part of the story of Nebuchadnezzar's invasion, which is told in the Book of Jeremiah. The new potsherd, when all the writing has been deciphered, may throw more light on that episode. The knowledge of every period in the history of Israel and of the Jews in the land grows from month to month. The Children of Israel today are the people of the spade as well as the people of the book.

—"The Guardian" 23-7-1960.

COMMENT.

THE ECUMENICAL COUNCIL

It is now said that the Vatican's Ecumenical Council will be held in 1962. Publicity already given to the supposed programme of the Council leads us to understand that Christian unity will be a main object of the deliberations. The primary intention is to encourage "the return" of Eastern orthodox churches to communion with Rome. We have lately commented on this, and said that the influence of Russian orthodoxy can scarcely tell in favour of union with Rome. We do not know what sort of relationship now exists among the orthodox churches some of which are on one side of the Iron Curtain, and some on the other. It is reasonable to think that the churches within the Soviet bloc will decline the Vatican overtures, and they are the churches in Soviet territory, in Rumania, in Hungary, in Bulgaria. We can probably add to them the orthodox churches in Poland, Czechoslovakia and Yugoslavia. What likelihood is there that these will submit to Rome? If they will not it is, we think, certain that the rest, Greece, Turkey, Cyprus, and the near East, will also refuse.

Additionally, we must recognise that Rome rarely shows any understanding of the principles of those who dissent from her. She has no desire to study why we and the orthodox do not submit. No doubt a Roman Catholic spokesman would say that there is no need to study error—that they have the whole truth, and we have only fragments of it, and the fragments we have are held in an environment of ignorance and error which takes their value from them. The few Protestants who talk hopefully about Rome coming round to us and unity becoming a possibility are, we say, simply unaware of the real situation. We cannot believe what we know to be wrong, and Rome cannot give up what she holds to be true. Here is the impasse. God in His pur-

poses can change, and may change, the hearts and minds of men, but until He does we cannot see the possibility of union.

* * *

Orthodoxy may, as a system, look very like Rome. Its ceremonial and sacramental observances are very different from traditional Anglicanism, and still more from Lutheranism or Presbyterianism. We ought not to judge orthodoxy by these externals, but should look to its inner attitudes. It claims to be simply "Christianity," unaffected by papal authoritarianism, and adding nothing to the ancient Catholic Creed of the undivided church, i.e. it adds no doctrines such as were appended to the Creed by Pope Pius and the Council of Trent, and it does not accept the dogmas of nineteenth and twentieth century Rome. As well as this, Orthodoxy disclaims the influence of the Protestant Reformation. That was an affair of Western Europe, a crisis for Rome which was already out of fellowship with the East. We may deeply regret that Orthodoxy has not revived within its boundaries the truths which are the special glory of the Reformation, but that is a fact of history, and the day may come when these truths are brought once more to the forefront.

For Orthodoxy as for Protestantism the rise to sovereignty and infallibility of the Bishops of Rome is theological error and must be rejected.

* * *

What then is to be expected in 1962? Is the proposed Council to be abortive? By no means, for Unity is but one among many undertakings the Council will have before it. Indeed the publicity given to the Council in the World Press, and in religious journals, was concentrated upon what seemed to be "news," and this left in obscurity the many domestic matters a church must attend to. The definite refusals of Orthodox and Reformed to compromise with Rome, which we anticipate, will not make the Council useless. We give here a Press cutting (from the "Irish Press," 12th September, 1960) which makes this plain—

Ecumenical Council in 1962

His Holiness Pope John yesterday announced that he thought the Ecumenical Council of the Church would probably be held in 1962.

Asked whether other Christians would really return to the fold of the Catholic Church, Pope John said Catholics must do their best to have their errors of behaviour and those of others revised, so that it could be said that the House of the Father is one.

The Catholic Church would open her doors and say, "If you want to, come with sentiments of brotherhood."

The Pontiff said the Council's principal aims were: "A general reorganisation, bringing things up to date; a clarification and deep study of Christian doctrine, and a better definition of the Church's constitution and moral development, so that the Church would be extended to the whole world."

* * *

Ought not evangelicals, Anglican and others, to take this opportunity to organise systematic prayer that in this Council—

1. God's Will may be done.
2. God's Word may be supreme.
3. God's redeeming purposes may not be hindered.
4. The Church on earth may be freed from errors of doctrine and defects of practice.
5. The unity of the Spirit in the bond of peace may be discovered.

These are positive, not negative themes of prayer, and prayer ought to be positive.

What every believer prays for is "that God's Will may be done"—are we always sure that that is what we truly want? Do we not usually want something less, and something of our own?

We are certain that when God's Will is done it will be in complete harmony with His Word, and then we shall find that "of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1, 30).

THE PERFECTING OF THE REDEEMED.

Can moral and spiritual perfection be reached now? Is "sinless perfection" more than a delusive phrase? Are those who claim it not deceiving themselves? We are entitled to ask questions of this sort when we meet with the opinion that a believer can reach a stage in which he can claim to have committed no known sin for a long period.

We shall never belittle the ideal, or discourage any who long for and ardently seek perfection; but we want to be sure that our idea of perfection is not associated with an inadequate thought of God. The Christian must look not to his own heart, or longings, or motives, but to the revealed character of God when he wants to seek perfection. "Be ye holy, for I am holy" is a divine instruction which can only be understood in relation to

ourselves when it is properly understood in relation to God. He says "I am holy"—from that we are to learn what holiness is. When we learn what holiness is we can examine our own consciences and spiritual progress.

* * *

What is holiness? Separation from evil is not only the obvious but the basic definition. So defined, our problem is to see how far we can honestly say we have parted company with evil. Long ago we read of a godly divine of the church of England, who wrote of himself "other men have sinned, but Lancelot Andrewes is sin itself." You may say that this was a gross exaggeration; a condemning of self so complete as to suggest an element of melancholy pride in being so fallen. But we can learn such abhorrence of sin that the moral recoil of conscience from it may be just what Andrewes felt.

* * *

John Bunyan wrote of his sinful addiction to bell-ringing. We may smile at the quaint conceit which made bell-ringing so reprehensible: but who, unless Bunyan himself and Almighty God, can say they read the record of the soul in such a circumstance? Richard Baxter, when small, stole apples, or wished to: we laugh at the trifling confession, but only Baxter, taught by grace, could know the delicate points of spiritual honour, and the shadow a small sin would cast upon his ideals. Let the world to-day call these men morbid, and explain their spiritual state in psycho-analytical jargon—the upward path and the pursuit of holiness belong to a world in which many analysts are strangers. The spiritual world, the world of eternal persons is infinitely older and immeasurably more real than the notions of normality explained in the textbooks and the magazines.

* * *

Sin, and a fallen state, must be the point at which we begin the course of the Christian life and try to go on to perfection. We speak of sin as the point of beginning because Christian progress is only possible where there is a correct start. The burden of sin must be shifted, and the new and risen life realised before the genuine life of the children of God is entered upon. The new heart, the cleansed conscience, the living hope all speak to us of the spiritual freedom without which we cannot advance. Separation from evil, then, is the emancipation we need, and at this point progress begins.

* * *

Do we need a definition of sin? Lawlessness, transgression, missing the mark, unrighteous-

ness, defilement and many another word may be brought forward, and we need to watch that we don't allow the abstract ideas in these words to divert us from recognising the day-to-day fruits of pride and self-will which can do more lasting damage to us than more notorious faults. Do we need a further definition of holiness? Holiness, in contrast with the standards the world accepts as normal, is Christlikeness. If separation from evil is the negative aspect then Christlikeness is the positive aspect, and it becomes the goal.

* * *

When we set our course for the life of holiness and go on to perfection, what then? While we are in the body we shall never totally escape temptation, and if there is temptation there is the possibility of yielding. We may trust in our final perseverance, but that does not mean perfected holiness here and now.

Did Our Lord not tell us "to watch and pray"? He knew what was in man.

St. Paul wrote "Let him that thinketh he standeth take heed lest he fall."

The possibilities are there even though we depend, not on our own victories, but on the promise "... guarded by the power of God through faith unto salvation" (1 Pet. 1, 5.)

The possibilities exist because flesh is sinful (even in the regenerate). St Paul wrote in Rom. 7 "In me, in my flesh, dwelleth no good thing." He warned us not to have confidence in the flesh (Phil. 3, 3), and Our Lord emphasised our frail condition, "that which is born of the flesh is flesh" (John 3, 6).

* * *

Further, our good intentions may not serve us well because we have only partial knowledge of God and lack wisdom. "We see through a glass darkly"—"as in an enigma"—"through a dim window, obscurely" (J.N.D.)—"we know in part" (1 Cor. 13).

* * *

Holy Scripture also reminds us of the continuance of a sinful nature. The forgiven sinner is still a sinner. We say this because otherwise we would falsify the word of God in 1 John 1, 10 "If we say that we have not sinned we make Him a liar, and His Word is not in us"—also in 1 John 1, 8 "If we say that we have no sin we deceive ourselves and the truth is not in us."

In this life we do not attain to a faultless condition.

* * *

Holiness, separation from evil is our glorious prospect; and while **not in us now**, holiness is **ours in Christ**, for His holiness, like His

righteousness, is ours by faith and the eternal purpose of God. The more we realise that His perfection is shared with us, the more we shall try to be worthy of it.

"The Lord our Righteousness" is the promise in the prophet Jeremiah that foretold the standing of the Christian and warranted the challenge "Who shall lay anything to the charge of God's elect?" (Rom. 8, 33). We make bold to claim that if the robe of Christ's righteousness covers us now, the sanctifying power of His spirit must act in us now, for "of Him (i.e. God) are ye in Christ Jesus, Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30).

PASSING EVENTS—*cont'd. from p. 112.*

dertaken by the Drew-McCormick expedition of the United States, with thirty members. The recent finds were announced on Monday by the director of the Jordan Antiquities Department. It is estimated that civilization came to Shechem about 1750 B.C. Traces of a palace were found; also evidence that about a century later Shechem extended further to the Northwest and that a temple fortress was erected with walls. Its massive remains are the most imposing monuments in the country. This temple dominated the city when Abraham and Jacob visited it in their journeys through the land. It was on the plain here that God appeared to Abraham (Gen. 12:6) and where he built an altar under the oak of Moreh. Here, too, Jacob re-entered the promised land (Gen. 33:18, 19), and bought a field. Later, Joshua made "Shechem in Mount Ephraim" one of the six cities of refuge (Josh. 20:7). Here, too, Abimelech was crowned king (Judges 9:6). The most interesting single find from the Samaritan city was a small pot containing coins, the latest of which is a coin of Ptolemy IV, the Egyptian king who lost the country to the Seleucids about 195 B.C. Since then there has been no settlement on the central mound.

—("The Christian", 26/8/'60).

Light From Dead Sea Scrolls

The fresh illumination which many parts of the New Testament have received from the discovery of the Dead Sea Scrolls was the subject of a scholarly appraisal by Dr. F. F. Bruce, Professor of Biblical Criticism and Exegesis at Manchester University, in a lecture at Cambridge last week. He said that it would be difficult to think of any part of the New Testament which had received no illumination of some sort from the scrolls, which represented

what had survived of 500 books. Dr. Bruce stated that when the first Qumran discoveries were made the chief interest was concentrated on their potential criticism of the Old Testament. While their importance in this respect remained great, it had become increasingly clear that their importance for New Testament origins was even greater. Scholars rendered a dis-service to the cause of historical research when they propounded theories which outran the available evidence and presented them to the public as if they were established facts. But when all the possible comparisons and contrasts had been drawn and duly weighed, it would become clearer than ever that the real differential of Christianity was the person and achievement of Christ Himself—to Christians no revolutionary conclusion but one which was worth restating none the less. Since the lecture was delivered the Jordan Government has announced its decision to keep the Scroll fragments in the country of their origin, and to repay the donors to whom they would otherwise have been distributed. Dr. J. M. Allegro, another authority on the Scrolls, states that there are other scrolls and fragments still in the hands of their Bedouin discoverers, and that many more will almost certainly be found.

—("The Christian", 12/8/'60).

Lutherans Gain

About one-third of all the Protestants in the world are Lutherans. The total number of Lutherans is estimated to be 71,135,068. A year ago the over-all figure was 70,753,389, showing a net gain of 381,679. These figures have been released by the Lutheran World Federation headquarters at Geneva, Switzerland.

A total of 37,252,486 Lutherans are found in Germany alone, constituting more than one-half of the world total. Roughly eighty per cent. of all the followers of Martin Luther are found in Europe. There are approximately 8,000,000 Lutherans in North America, including the Caribbean Islands.

—("The Vigilant", 14/7/'60).

[It is to be noted with deep regret that the Lutherans in the East German People's Republic are now facing a determined effort on the part of the Communists to undermine the faith of the young people].

Protestant Witness Service, Toronto

The service of Protestant Witness commemorating the 400th anniversary of the Protestant Reformation in Scotland, held at the band shell in Exhibition Park, the following afternoon, Sunday, July 10, was a most inspiring event.

The sermon was given by Rt. Rev. F. H. Wilkinson, M.A., D.D., Bishop of Toronto, and it was an inspiring exposition of the beneficial effects of the Reformation on the development of the democratic state and the concept of human freedom. Referring to the struggle imminent in men's minds today, the Bishop stated that beneath all the conflicts and tensions that exist between peoples and nations in the world is the supreme and destiny-making battle for the soul of man being waged by the Christian churches and countries and the powers of atheistic communism. He said that one of the tasks to which God is calling people now is that of adventure toward greater unity among all Christian churches.

—("The Sentinel," July-Aug. 1960).

[This report from the Toronto paper is illuminating. We note the occasion to commemorate the Scottish Reformation—and the preacher, the Bishop of Toronto. It was a happy recognition that there is a unity in the Reformed faith which differences of organisation have not undermined].

Many R.C's Become Methodists

The Director of the Statistical Office of the Methodist Church in the U.S., has released some figures that should prove encouraging to Protestants, states The Sunday School Times. The following paragraphs are taken from an article in Together:

"The number of Roman Catholics who become Methodists is almost four times greater than the number of Methodists who take membership in the Roman Catholic Church. This four-to-one ratio roughly corresponds to the current ratio between respective church memberships — 34.5 million Roman Catholics and 9.5 million Methodists."

"Those figures, however, are subject to interpretation. Roman Catholic practice is to include all members of 'Roman Catholic families,' whereas Methodist church rosters usually list only active members. Then, too, Methodist figures are only for the Methodist Church, and do not include Wesleyan Methodist and other related Methodist bodies with almost two million adherents."

The same article states the reason given by 403 Methodists for changing to Roman Catholicism: they were married to Roman Catholics. Only 39 changed over because they had come to the conclusion that they preferred Roman Catholic doctrine and practice. Of the Roman Catholics becoming Methodists, 737 said this was the result of marriage, while 829 said they preferred the beliefs and practices of Protestantism.

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

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PASSING EVENTS.

Samaritans Appeal

The Bishop of Kensington and several other Church leaders are seeking help for the last survivors of the Samaritans, the last survivors of that ancient race which, until 722 B.C. formed the Kingdom of Israel. There are now only 330 Samaritans living at Nablus, in Jordan, at the foot of their Holy Mountain, Mount Gerizim. They are in great poverty, and their economic situation is made all the more difficult because of their strict observance of the Mosaic Law. Their basic need, apart from immediate relief of illness and malnutrition, is education for the children and training in trades and handicrafts for the young people, to enable them to find employment. They want to build a school and vocational training centre, and to have three of their young people, trained as teachers. Particulars from the World Service Trust, 13 Prince of Wales Terrace, London, W.8.

* * *

Burma's Drive For Buddhism

Rangoon. — Prime Minister U Nu of the Union of Burma has appointed an advisory commission for making Buddhism the State religion. The commission will make a tour of Burma to visit more than 40 towns to interview leaders of Christian, Hindu and Islamic communities before making a report to the Government.

Purpose of the interviews with non-Buddhist religious leaders will be to "enable them to express freely their fears, if any, regarding establishment of a State religion and to suggest how their rights should be safeguarded."

Appointment of the commission fulfils a campaign promise made by the Prime Minister before his recent election. Buddhism has had a strong revival in Burma recently. Some observers have seen the Government's support of its resurgence as a move to thwart Communism, to strengthen the regime and unify national consciousness and culture.

— ("The Vigilant", 14/6/'60).

* * *

In France A Meeting of Former Priests

Since the end of the second world war, many priests have left the Roman Catholic Church in certain European countries. In France, their numbers is estimated to be between one and two thousand; in Italy, there is a much larger number.

What becomes of these ex-priests? It is difficult to say.

The majority of them seem to remain outside of any church whatsoever, but a minority of them have found their way into Protestant churches. In France more than forty of these former priests are now connected with the Reformed Church, whether as pastors or as members. A dozen or so of them are connected with other Protestant churches; others have turned to the Orthodox churches or to the Christian Catholic Church.

The former priests who now form part of the Reformed Church of France have set up an organization for fellowship and mutual help which operates in two directions: disinterested help to any priest in spiritual or material difficulty; readiness to keep the Reformed Church in touch with the latest information on movements within the Roman Church.

A group of some twenty of these former priests held a study session in France last April, and out of their meeting came an expression of the desire for a better co-ordination of help for priests from Italy and Spain who take refuge in France with a view to finding a solution for their problems. Several centres of welcome are now functioning for them in France.

— Adapted from

"La Vie Protestante" of Geneva.

* * *

The Evangelical Alliance

Plans are being worked out by the Evangelical Alliance to make a worthy contribution

to "Bible Year" in 1961, which marks the 350th anniversary of the Authorised Version of the Bible. Four main projects are envisaged, each emphasising by different ways and means "The Authority of the Scriptures." There is to be a tape-recorded course introducing the subject of Bible study; Ministers' Conferences, where the main theme is to be "The Inspiration and Authority of the Scriptures," are planned for various parts of the country; a

—(Continued on p. 131.)

A Roman Catholic View of the Church's Teaching about Salvation of Non-Catholics

(From a Roman Catholic paper quoted in "The Vigilant")

"Marianne," of Melbourne writes: "Dear Father: I wonder if you would mind helping me by setting out as simply as possible the teaching of the Church in the matter of the salvation of non-Catholics. The reason I ask is this — My employer, who is not a Catholic, is convinced that Catholics believe that only Catholics will be saved, and that all others outside the Church will not be saved. I have tried to point out that such an idea is incorrect, that Catholics do not believe anything so uncharitable or so ridiculous. I've told him that anyone who sincerely believes that his own religion is the true religion, and who lives a truly good life according to the dictates of his own conscience, has as much chance of salvation as any Catholic. However, I have also pointed out that anyone who, after investigation, found that the Catholic religion was the true religion and who then did nothing about the matter would be rejecting salvation.

"My employer does not believe me, and he quotes (or probably misquotes) Mgr. Ronald Knox as having said that 'only people wearing an identity disc with R.C. written upon it would be in heaven'. Now, Father, this comes from a fairly well-educated man, distinguished in his profession and very well-meaning. He imagines that we claim an exclusive right to heaven, not understanding that in gratitude for the glory and wonder of our Faith we have an extra responsibility to lead good lives, and that if we do not, and if we dissipate the graces and opportunities for merit in which our Faith is so rich, we are most likely to lose salvation ourselves. I do hope you can help me, Father, to help this man."

Reply: This is a good letter, "Marianne,"; you have an excellent grasp of the Church's teaching concerning the salvation of non-Catholic Christians.

I would alter only one line in your letter. It is hardly true to say that people outside the Church have "as much chance of salvation as those inside," since they lack many graces available to Catholics through the ministration of the Church. And this makes it harder for them to reach salvation.

Otherwise I agree with your letter and I will only try to back you up and help you to explain the matter to your employer.

You say, and you say well, that the Catholic Church does not teach that only those who have practised the Catholic religion on this earth will save their Souls. The Church is most conscious of the text of the Bible which says that "God earnestly wills the Salvation of all men," and the Church holds for certain that no adult will lose his soul except he sins seriously against the dictates of conscience, and that with full knowledge and deliberate consent.

You say, "Marianne," that your educated and distinguished non-Catholic employer refuses to believe this; that he quotes Mgr. Knox as saying "that only those with R.C. identity discs will be found in heaven." Now couldn't you ask him to produce this supposed statement of Mgr. Knox in black and white, and see if it is true? I'll bet you he has it jumbled up. Then I'd advise you to give him the following official Catholic statement of Pope Pius IX to read. Pope Pius said (and I quote):

"Faith compels us to hold that nobody can be saved outside the Apostolic and Roman Church, for the Church is the one ark of salvation and anybody who refuses to enter it must drown in the deluge. Nevertheless, we hold for certain (said Pope Pius) that if people are found to be ignorant of the true religion, with an ignorance that can be truly called invincible, then they will not be blameworthy in the eyes of God. And who is there among us (continues the Pope) who is competent to judge about the lack of knowledge found among peoples and regions of such tremendous diversity and cultures?"

Now this is an official statement of a Catholic Pope. It certainly does not condemn to eternal damnation all those outside the Catholic Church.

Let me explain the statement. Firstly, Pope Pius says: "Nobody outside the Apostolic and Roman church can be saved, since the Church is the only ark of salvation." This is an objective statement; it leaves out subjective dispositions. It is based on Our Lord's teaching that there is one Spiritual Kingdom on this earth, one "way of salvation," and this, in our humble and firm belief, is the Catholic Church.

Secondly, the Pope brings in subjective dispositions, and he proceeds: If people, through

invincible ignorance, fail to acknowledge the Catholic Church, yet live up to the dictates of conscience, these people will be blameless in the eyes of God. And God, who alone knows men's hearts, will not condemn them.

Your employer, "Marianne," might say: "But don't these two statements disagree with one another?"

If he does, then you must try to explain that anybody who tries to believe in God, keep the moral laws, and accept Jesus Christ — even if he fails to appreciate the full claim of the Catholic Church — is regarded by us as an "implicit" member of the Church. (Many non-Catholics, of course, are also baptized.)

And, therefore, we hold that all who come to heaven — no matter under what identity disc they may have paraded on this earth — will acknowledge in heaven that they saved their souls through grace dispensed by the Catholic Church, the only true "way of salvation."

—R.C. "Advocate"

[We print the above because we find that many Roman Catholics are under the impression that non-Roman Catholics do not go to Heaven. Happily, many do know the truth, and are glad of it.]

But we as Protestants must not acquiesce in the view that 'invincible ignorance', and that alone, keeps us out of the Apostolic and Roman Church. We positively declare that not ignorance, but knowledge, keeps the evangelical Protestant in his evangelical faith. He knows his eternal security in Christ, and that is enough.]

ROME'S MARRIED CLERGYMEN

If you were to say to the average person you see in the streets of Dublin or in the rural parts of Ireland that the Roman Catholic Church permits married men to officiate in its priesthood, he would recoil in horror and incredulity from what he considers a piece of Protestant profanity and indecency. As is well-known, it is a matter for vulgar and obscene jest among Roman Catholics of a low social level that Protestant clergymen are generally married men. Respectable Roman Catholics find this hard to believe, but it is something kept alive year after year, and every Protestant clergyman in Dublin city is accustomed to it. That clergymen of the Church of Rome, even if very few, may live in the holy state of matrimony must therefore appear to the ignorant as an impossibility.

It is not an impossibility, but a fact beyond dispute. We do not here refer to the clergymen

of the Eastern Uniate Rites—it is known to some Roman Catholics in the West that there are subjects of the Pope in Eastern Europe and Western Asia who do not follow the Western patterns of worship and Canon law. They follow the pattern of Eastern and Orthodox churches, but they differ from the big majority of Eastern Orthodox in that they are a minority which accepts the rule of the Bishop of Rome. The big majority of the Orthodox deny the Papal claims. As one of the features of Eastern Orthodox Christianity is its age-long recognition of the right of the parish clergymen to marry, those Easterns who are in communion with the Pope have married clergy. But we are not writing about them: we are writing about Roman Catholic clergymen who belong to the usual Western or Latin section of the Roman Catholic church.

* * *

At this point someone may say that the Church permits a married man to receive Holy Orders as a priest, but on condition that his wife if living shall enter a religious Order permanently. This was the situation in the well-known instance of Mr. and Mrs. Connolly. Mr. Connolly, a Protestant clergyman (Anglican), and Mrs. Connolly turned Roman Catholic; and after a time Mr. Connolly believed that he had a vocation to the Roman Catholic priesthood. In consequence of this Mrs. Connolly entered a convent. After some time in the priesthood Mr. Connolly decided to abandon his clerical duties and return to Protestantism. He accordingly tried to persuade Mrs. Connolly to rejoin him. She refused, and we believe he took legal steps to compel the convent to restore her to him. Mrs. Connolly had probably had enough of her husband, and had found a way of life which satisfied her, and she wanted no more changing and confusion. We gathered that she became an important leader and administrator in her Community. Connolly's instability leads us to think that she was the firmer and more consistent character.

But the Connollys are not the people we have in mind. We refer to priests whose wives have not gone into religious Orders but have remained with their husbands.

* * *

To remove this question of celibacy of the priesthood from the realm of futile argument, let it be remembered that celibacy of the secular clergy is a rule of church discipline and Canon law. It is not a theological question, or a dogma.

* * *

The priests we refer to can be read about in a recent book entitled "We Are Now Catholics," published in 1958 by the Mercier Press, Cork. It is a translation by Norman C. Reeves of a book by four contributors in Germany, and edited by the Revd. K. Hardt, S.J.

Fr. Hardt in the preface says that the four writers were all in the Protestant (Lutheran, Evangelical) ministry for many years. They were not obscure people: one had been professor in Bonn, another was concerned in church administration in the Land of Hesse: another was eminent as an historical scholar. Naturally Fr. Hardt emphasises the grace which led them to their goal. It is no part of our policy, as readers well know, to build up arguments in favour of Rome, or to hold up to admiration such Protestants as go over to Rome. But we direct attention to such men because their acceptance into the priesthood while remaining with their wives is a truly remarkable thing. It ought to be widely publicised, because in controversy at vulgar levels it has been made a reproach to Protestantism that it allows the marriage of the clergy. **Rome does so too**, even if the instances are few and special. We are tempted to say in the words of Acts; that some must be "much perplexed concerning whereunto this would grow" (5, 24).

It is emphasised in the preface that the going over of these men to the Roman Catholic faith was "after mature consideration and a lengthy inner struggle." These are precisely the words we would use to describe the experiences of those who have travelled in the opposite direction; but that is a separate matter. Here we are interested in a narrative, or series of narratives because of novelty, and the novelty is not in the theological reasonings but in the status of the men involved.

* * *

Take the first—Rudolf Goethe. We recall that we made some reference to him some years ago in relation to the very point before us, that he was accepted into Rome's priesthood as a married man. Now we have his own sketch of autobiography, which shows him to have been reared in very devout evangelical Lutheran surroundings. In his student days he read the sermons of "Robertson of Brighton," (does anyone remember to read him to-day?), and valued them greatly.

He had years of pastoral work and a chaplaincy on the Western Front in the first World War. Later he worked in evangelical youth movements. He came into touch with a remarkable religious mystic and through her met his future wife. Troubles of the Hitler regime came, and Goethe was moved to a new

district. In a new church he began to emphasise sacraments more, and developed greater ceremonial, and in his family circle it became a custom for some members "to storm the Queen of Peace with their ardent petitions" at "the Lady Altar" in a local church.

As war-time and Nazi difficulties grew Goethe says that he got nearer to "the Catholic Church." He became more interested in liturgical revival in Lutheranism, and took part in the renewed life of the Confessional Church.

The Lutheran "High Church" movement led him in a Romeward direction (though others perhaps did not follow the same path), and his wife more and more centred her devotions in Roman Catholic Churches.

After the war Goethe worked in Church commissions of education till he was sixty-eight. Then he writes "It was revealed to me that the Holy Father had considered conferring ordination upon married Evangelical pastors who had deserved well of the cause of Christian re-union. The ordination was not to interfere with the full maintenance of the existing sacramental marriage." He became a Roman Catholic in 1950, and was ordained priest in 1951 at the age of seventy-one. "A great storm arose in the press of almost the whole world on account of this ordination." He adds "some people were anxious about the maintenance of priestly celibacy. . . . But one ordination does not affect it. (others have followed. Further ordinations are to come). The privilege applies only to an existing marriage. . . . We are to be employed chiefly in extraordinary spiritual ministrations."

* * *

Martin Giebner is next. He went as a student to Tübingen University, and felt spiritually rather neglected. There and in Leipzig University he felt a lack "of reverence for God's revelation." That was one of the regrettable features of liberal theological teaching in the first quarter of the century. It did much harm to the men and to the Churches.

After some years as a pastor he became sympathetic to the Berlin High Church movement, founded in 1918. Among its objects was to give the church an episcopal Constitution (not as a mere state superintendency then usual in Germany) and to encourage richer vestments and liturgical forms. There was an intellectual conflict as to whether this was in the true Lutheran tradition or not. A more valuable aspect was its theological orthodoxy.

Giebner, led by these influences, doubted

the validity of his Lutheran ordination and sought to receive "valid" orders. He was given ordination by Dr. Heiler, a Lutheran professor who had been made a bishop by "the Gallican Church," a very small body in France which claimed a succession of valid orders from the Syriac-Jacobite patriarchate of Antioch, (particulars of this "Gallican Church" can be seen in Brandreth's "Episcopi Vagantes")

Apart from this concern over orders which came from a dubious source, we note that Pastor Giebner was much perturbed by the modernistic attitude of many of the accredited teachers in his church. It may be worth saying that in a truly evangelical circle the attractions of Rome will be small.

Pastor Giebner seems to us to have gone through phases of faith such as we find in Tractarian, Puseyite, and Anglo-Catholic opinion. He ended in Rome. Perhaps a more exact parallel would be the Englishman, Dr. Orchard who was once a Congregational minister at Weigh-house Chapel in London. Orchard went over to Rome as a logical necessity of his position. He too had secured some mysterious ordination which he considered "valid" years before he submitted to Rome.

We have not gathered from the narrative whether Pastor Giebner is married or not. He received Roman Catholic ordination in 1953.

* * *

George Klünder follows. He too came under the influence of Dr. Heiler, and longed for "lived-in" churches and fuller ceremonial and devotional life. We cannot be sure that the man who, because he wants a fuller and richer devotional life, goes over to Rome, is indulging his own tastes rather than expressing a deep theological conviction. He may think he is responding to the appeal of truth when he is in fact subconsciously yielding to aesthetic influences. What is notable in this section is the information given about the life, organisation, and currents of opinion in German Lutheranism. We see little ground for questioning Dr. Klünder's descriptions, but think that his reaction from the externals of Lutheranism may have injured his ability to understand that Christianity must primarily be an inner religion—the relationship of the soul and God must come first. When that comes first there can be no intermediary other than the Son of God Who died for us. Doctrinal truth, rather than the emotional perfection of a system, is what matters.

* * *

The fourth who figures in the book is Heinrich Schlier. His introduction to Roman

Catholic thought was partly by way of pamphlets bought from church bookstalls. Later he read weightier works. It is odd that many of us who have read many of the volumes named by Schlier received very different impressions from them. If they led Schlier to his new church, they were just as effective in repelling other readers from that church! How do we explain that? We cannot account for the varieties of human experience, but we mark a phrase used by Schlier because it seems significant—"My longing for the 'Catholic.'" This phrase belongs to the sphere of emotion, rather than of reason or intellect. Truth is not an emotion.

* * *

But in honesty we must recognise that there was more than a feeling at work. Dr. Schlier was discouraged in his Lutheran pastorate by the indifference to the great truths of the Gospel he often met with—a theological policy, that of "demythologising" the Gospel, "calculated to rid the faith of the Evangelical Church of any substance" as he says, has become popular as a sequel to much readily accepted Modernism. Let us candidly admit that many doctrinal and Biblical laxities among us serve to weaken our witness and reduce our power and deprive us of valuable men. This does not prove that Rome is right; only that she is positive on those very matters upon which we ought to be positive too.

* * *

Our purpose at the outset was to show from impeccable sources that the Roman Catholic church in Western Europe can allow within its fold as active clergymen in good standing priests who are "good married men." Years ago the former Roman Catholic bishop of Cork, Dr. Cohalan described the Protestant clergy as merely "good married men." He seemed to intend to give the impression that being "good married men" they could be nothing more than mere laymen, not Christian ministers in the genuine sense. How wrong he was! And who demonstrated the wrongness? No one less than Pope Pius XII when he empowered the bishop of Mainz to ordain Rudolf Goethe (and others).

Here once again we see a "Protestantising" of Rome, such as we have noted now and again in our pages, e.g. Evening Communions, increasing use of vernacular languages in the services, bigger efforts to circulate Holy Scripture. This is "Protestantising" in practice: we wish that we could discern it in doctrine. It will come, for if the Word of God is given free course it will have its effect.

Registered at Stationer's Hall.

THE CATHOLIC.


DUBLIN, NOVEMBER, 1960.

All communications connected with the Literary Department and Books for Review should be addressed to the EDITOR, 5a Townsend Street, and should be sent previous to the Twelfth of the month. Articles in harmony with the spirit and aim of THE CATHOLIC are invited. MSS. cannot be returned unless accompanied with a stamped wrapper, with full address.

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EDITOR'S CHAIR

UNION WITH ROME.

At the risk of being charged with being too pre-occupied with this subject we again offer a consideration of Church unity and the See of Rome. If a reader wonders why we survey afresh this familiar topic we reply that it is a matter which is constantly being brought forward. Indeed one of the remarkable facts of our day is the attention given to church unity. The Vatican is much concerned with it; and since the Lausanne Conference on Faith and Order in the 1920's the Protestant and Orthodox churches have taken it up with eagerness and hope. The present organisation of ecumenical affairs is the "World Council of Churches" which has often assured the Pope that he will be welcome if he cares to join. "Keeping the door open for Rome," as the phrase goes, may be a generous expression of christian charity, or it may be an idle gesture. We prefer to think of it as christian charity and to interpret it as an invitation to conference. Rome is usually extremely ignorant of the truths for which evangelical churches are distinguished; and we have found, in Ireland at least, an apparent reluctance to study the reasons why the evangelicals take this stand.

* * *

What we have noted is that a Roman Catholic enquirer is apt to say that the divisions of non-Roman Catholic Christianity are enough to repel him from deeper investigation — he argues that divisions mean that there is error. The evangelical answer is that the divisions are not basic, and that problems of church order, admittedly real enough, are not fundamental. We do not argue that forms of worship are tied in with the question of salvation — basically the evangelical christian, high or low, Presbyterian or Lutheran, understands his fellows and thinks about God and our Redeemer in the same way. Whether they accept or reject the phrase "Justification by Faith" they acknowledge its truth.

We therefore need to emphasise that the divisions of real Protestantism are not exclusive, and do not go very deep. The unity we possess is not external: that may be admitted, but the truly inward nature of the Christian religion comes prior to all outward manifestation. This is the very fact which enables churches of many different traditions to co-operate, and no longer to outlaw each other.

If the Roman Catholic enquirer asks why we can meet together in spite of our differences it is easy to show him that he has over-estimated the significance of the differences. Now when we have said that, we can imagine a friend saying "if the differences are so small why be so concerned about church unity among evangelicals?" We reply that we want closer fellowship and we want an outward expression of the spiritual understanding of each other which we already have. We want above all to cease inflicting the historic differences of European and American churches upon the new Christian peoples of Asia and Africa.

* * *

Long and patient conference among Protestants brought about the union of churches in South India, and is evidently going to produce the same fruit in North India soon. No doubt there will be similar developments elsewhere. At home we may be slower, but the more we meet the more we are brought into friendship and recognition of each others' spiritual assets.

* * *

We believe that discussion of differences is better than chill refusal "to hear the other side." As atheistic materialism spreads in many parts of the world, blotting out old heathen and other religions it is wiser for professing christians to abandon mere hostility. Rome can do itself no conceivable good by pretending that Protestants do not exist as a religious force, or, if they can't be ignored, by pretending that they

are not Christians. Where Rome gains a victory over the Protestant cause (e.g. in Spain or Colombia) it has been a victory for pride and prestige: it has not added to her inner strength or spiritual vision.

So then, we believe that there is a point in our not refusing to shut the door. We are ready however to say that Rome will stay outside. If Rome came in it would suggest that there is room and need for discussion of the points that separate; and Rome claims that she alone has complete truth, and we must submit because where we differ from her teaching we are necessarily wrong. That is one effect of the dogma of Infallibility which we must remember. As a consequence we cannot share the easy and naive optimism of some people who think that union with Rome is a possibility of the near future. Is it conceivable that the Protestant Churches in the World Council of Churches or in any other alliance will collapse like a house of cards if a Roman overture is made to them? Is it conceivable that Rome will rescind those many dogmas and practices which evangelical Protestants disown on the ground that they have no certain warrant in our Rule of Faith which is Holy Scripture? We can hope that conversations with Rome might abate prejudice, intolerance, and bigotry. We can pray that a more Christian view of human life and of reverence for all men might replace the assumption that Protestant faith is unimportant and must be ignored.

* * *

At this point we may remind ourselves that conversations of an interesting but nugatory sort took place thirty or more years ago between unofficial Anglicans and unofficial Roman Catholics at Malines under the patronage of the late Cardinal Mercier. The report of these conversations is in print, and it is to-day a theological curio. The talks between two little coteries were ended by a Papal direction; and it was made plain that the terms or conditions of union with Rome were not for bargaining—only submission could be accepted.

But that was thirty years ago, and in 1960 we sense a very slight change of attitude. It is not dogmatic weakening but what we may describe as a more realistic sense of what is required to-day. Rome is aware that its traditional attitude to the reformed churches has achieved nothing. The reformed churches show no inclination to apologise for themselves and to recant. With Holy Scripture as their warrant they know that they can show that original Christianity was somewhat different from the Roman Catholicism of to-day, and that they have the sounder grasp upon original Christianity. The Vatican has, accordingly, appointed in the last few weeks a special secre-

tariat for christian unity. One of its members is the Roman Catholic Archbishop of Liverpool, Dr. Heenan. According to the "Church Times" of 14th October, Archbishop Heenan 'will make the first contact with other Christians in Britain, in an effort to establish closer liaison between them and the Vatican.'

The same paper tells us that the Archbishop of Canterbury has welcomed this venture, describing it as "another sign of the times."

Various Church of England worthies have welcomed it, and one of them is quoted "This does not mean that reunion is in sight—we have still a very long way to go—but this is a decisive step forward."

Archbishop Heenan is quoted as saying of Pope John XXIII that "he is all for having the greatest co-operation which is compatible with truth—in other words, no compromise in doctrine, but as close a unity as possible for good works."

* * *

Do we not see in Archbishop Heenan's words the essential problem? He spoke of "truth," and we too must speak of "truth." Truth is the paramount thing, but how often is it emphasised in ecumenical circles and discussions? Ten years ago it was not a condition of eternal salvation that we should believe in the corporal assumption of the Blessed Virgin into heaven. It has since become a condition. A hundred years ago the same could be said of Papal Infallibility. It was not then a revealed truth! In 1870 it was made a condition of salvation. So with many other beliefs—is it possible for reformed churches to withdraw the witness of four hundred years; to deny and repudiate their martyrs; to say to-day or in the future the very opposite of what they claimed yesterday was the truth of God?

We might sincerely admit that in some things we were mistaken, for we, fortunately, do not claim infallibility. Can we foresee a time when the Roman Catholic Church may be ready to withdraw its post-Reformation dogmas? The co-operation Pope John XXIII desires should not be refused as long as it is lawful for us to have it. But we should not be content with mere bits of co-operation occasionally sought. We should ask for a definite change in the policy of several Roman Catholic states in the matter of civil and religious liberty. Let freedom and fair play be given to Protestants in Spain: let rights of conscience, public worship and witness be secured throughout South America and elsewhere, and then it will be possible for non-Roman Catholic churches and peoples to co-operate. This is not, we think, a polemical or unreasonable requirement.

* * *

While the "Church Times" lays emphasis on co-operation, the correspondent of "The Guardian" (17-8-'60) who reported on this new Vatican Secretariat describes it as an office with a double function—"It is to enable non-Roman Catholics to follow the work of the forthcoming second Vatican Council and to help churches not in communion with Rome to arrive at unity with the Roman Catholic Church."

We are not able to say if this is an official description of the purpose of the new Secretariat. If it is, it may turn out to be a new office of propaganda.

The same newspaper correspondent says "No church should feel that the World Council of Churches in any way seeks to act for the Churches in such matters, for each church takes its own decisions in full freedom. The World Council of Churches has no authority to enter into formal or informal conversations with the Roman Catholic Church about Church union." It may be well to keep this in mind, for ecumenical enthusiasts may be tempted to run on ahead and embarrass themselves and their churches.

One of the Roman Catholic observers at the meeting of the World Council of Churches last August at St. Andrew's, Scotland was the Revd. Bernard Leeming, S.J. He has just published a book entitled "The Churches and The Church" (Darton, Longmans and Todd 35/-). It was reviewed in the number of the "Church Times" we quoted above. We learn that the book treats of the World Council of Churches and the ecumenical movement. The reviewer wrote this sentence—"As might be expected, Fr. Leeming is unable to suggest any hope of radical changes in the Roman attitude, or to hold out any prospect of accommodation between views of the "Church which unhappily remain diametrically opposed." Here in Ireland we are perhaps freer from illusions than many elsewhere, so we wish that our optimistic and ingenuous friends elsewhere will take the responsible opinion of Fr. Leeming to heart (and to head as well).

Our discussion is inconclusive but we hope we have expanded the problem a little.

HOLINESS.

Lately we had an article on the subject of holiness, and some aspects of this groundwork of fellowship with God were discussed. We have now a further article which may be a supplement to the former one, and add a little to our knowledge.

* * *

Caution, and a knowledge of the weaknesses of human nature allied with the virtue of

humility which is repeatedly commented in the New Testament, must lead us to hesitate to make large claims for our holiness or progress towards perfection. As a consequence we recognise that—

We shall always be exposed to temptation, outside and within.

Human nature is sinful through and through.

Since our knowledge of God is incomplete, if not faulty, we shall always be exposed to the sins of ignorance.

Are we therefore to content ourselves with a rather low spiritual level? Are we to say that spiritual ideals and aspirations are not for us? Must we confess that perseverance on the upward path can accomplish little or nothing?

We think of prayer: is it always to be a half-hearted and half-sceptical address to God? Is it to be little more than the survival in daily life of an old habit? If so, let us recognise that our prayer habit is not a genuine activity of the born-again spirit, but only a superstition. Candour is what we need, and if we want to grow in grace we must take seriously and examine thoroughly our spiritual state. We know many who have given concentrated attention during their spare time to improving their golf, especially in those parts of the game in which they were falling short—ought not the professing Christian to take his Creed, his prayers, his reaching out to God, his "seeking the things that are above" (Col. 3.1, "seek for things above" Berkeley version) more seriously to heart, and strive more? If we have faith intermittently embarrassed by doubts, then we may usefully consider a modern English theologian's phrase—faith is "standing by the noblest hypothesis" (our recollection of the exact words may be imperfect, but we give the sense). Faith builds up. Faith makes life affirmative and positive, and not merely negative. We know that if we are to amount to anything in ordinary life we must be affirmative and constructive—this holds good in the spiritual life too.

So then, self-examination (1 Cor. 11, 28 "Let a person have a self-examination" Berkeley Version; "let a man prove himself" R.V. and J.N.D.) is the obvious duty. Let us see if we are striving after the highest and living up to the truest: if we are, we will soon transform "the noblest hypothesis" into the greatest of faith's certainties.

* * *

Contentment with lower levels of life, and the accompanying smugness or complacency,

will certainly not allure us to brighter worlds, nor encourage us to wholehearted discipleship—we are all called to holiness, and not just the Christian élite among us. What is the incentive or inducement? The vision of God; the “well-done” of Christ; the self-respect (of which pride is the inferior imitation) which will not descend to unworthiness; the integrity of the Christian soul; the duty of a right example and pattern of life, and much else will draw us. Above all, the Cross, and the Word of Our Redeemer “I, if I be lifted up from the earth will draw all men unto Myself” (John 12, 32) will be a means to the overcoming life.

* * *

Let us say firmly that it is possible to resist every recognised temptation. If the main step towards holiness is to overcome temptations and tread them down, then it is within the possibilities of our nature to do so, provided that our nature is regenerate and responsive to grace given.

We are familiar, all our lives no doubt, with the words of the apostle James—“Resist the devil and he will flee from you” (Jas. 4, 7). We must not separate this from its context which is most significant in the battle against sin and in the pursuit of holiness—“Draw nigh unto God, and He will draw nigh to you.” There we find one of the secrets of holiness.

* * *

The trials and temptations are real, not illusory, for we dismiss at once the notion that they are only the errors of mortal mind. We must learn to face them as weighty challenges to our faith and allegiance. Grievous they may be, and wellnigh intolerable, but it is worth keeping before us the words of St. Paul “God is faithful Who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape that ye may be able to endure it” (I Cor. 10, 13). The possibilities of spiritual progress are not necessarily frustrated by temptation.

Again we recall a word we have known longer than most Scripture teachings—“Sin shall not have dominion over you” (Rom. 6, 14). We take these words to be a promise, and “He is faithful that promised” (Heb. 10, 23).

Further, we can withstand in “the evil day” if we “take up the whole armour of God”: without it we are defenceless, but with it—breastplate, greaves and helmet; sword and shield we are sure to win. “The fiery darts of the wicked” are the manifold and repeated efforts of evil to drive us out of our spiritual

stronghold and to expose us to greater dangers. They need not win.

* * *

Now if we can put up successful resistance to temptation and trials of our faith we can do more. We can turn to positive achievement. Active discipleship is the way of holiness as it is also the way to carry the war into the enemy’s camp. Everything done in the name of Christ is a positive and telling blow against evil. We might strike out against evil in a self-righteous spirit: that may be admitted, and so we need, as we have written above, to examine ourselves, our motives and objects. We counteract the tendency to self-righteousness, which is an enemy of true holiness by remembering **how** we are to strike out against evil—“Do all **to the glory of God**” (1 Cor. 10, 31). There is the secret, for the victory cannot be our own exclusive triumph—note the passage 2 Cor. 2, 14 “Thanks be unto God Who always leadeth us in triumph in Christ” (“Thanks be to God Who invariably leads us on triumphantly in Christ” Berkeley Version).

This subordination of the self ought not to be a mere momentary act in order to obtain a single advantage. It ought to be habitual—hence St. Paul marks out that other essential of the path to holiness—“Walk worthy of God unto all pleasing, bearing fruit in every good work and increasing in the knowledge of God” (Col. 1, 10).

* * *

Thus far, perhaps, we have laid emphasis on the manward aspect of the pursuit of holiness; and some may say that holiness is a state or standing in which the believer is when he is by faith “in Christ.” We do not for a moment question the standing of a Christian, but seek to unfold the possibility of inner holiness. That necessarily involves recognition of Him Who is the Spirit of holiness (Rom. 1, 4). It cannot be overlooked that the Spirit of God is, in God’s Word, constantly called “the Holy Spirit,” or “Holy Ghost.” In the Authorised Version we may count on the occurrence of “Holy Ghost” over eighty times, and that by no means exhausts the reference to “holy” or “holiness” as associated with the Spirit of God.

We know well that the meaning of holiness is “separation from evil, and separation unto God,” hence the Spirit of God being named “holy” so constantly shows us the intimate connection between holiness in us and the activity of the spirit of God in our behalf.

Repeatedly we are told of “being filled with the Spirit,” so that hearts and minds are not empty and idle and open to the invasion

and occupation of sin. We are told to produce "the fruits of the spirit" and we know that to do this is full-time employment. A man might derive transient and low enjoyment from the common forms of self-indulgence, in fact countless millions do, but enduring and noble joy comes to us from the happy cultivation of the fruits of the Spirit. They bring substantial blessings to all around, and even the unregenerate will agree that if they were more plentiful the world would be better. Holiness is not world-avoiding, but world-overcoming.

"The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." (Gal. 5, 22).

If we begin to practise these virtues it will be said that we are laying ourselves open to misrepresentation, exploitation, peril—but we are not to judge by immediate results and reactions: we are to go on in faith and await the long-term results. The soldier who dislikes his first experiences of military life and its dangers may not drift off home: he must stick it out; and hence St. Paul says to us "Suffer hardship as a good soldier of Christ Jesus" ("As a noble soldier of Christ Jesus share our hardships"—Berkeley Version: "Take thy share in suffering as a good soldier of Jesus Christ" J.N.D.; "Put up with your share of hardship as a loyal soldier in Christ's army" J. B. Phillips).

* * *

"Walk in the Spirit" (Gal. 5, 25) is again one of the most familiar sayings in the New Testament. It means that we are to organise our lives and conduct upon sound spiritual principles. We are to consider life's problems and questions, and opportunities and hindrances, and joys and sorrows from the Christian standpoint. Our thinking must be the thinking of those who are "in Christ": we must see life here from the standpoint of eternity. We must, as our great Bishop George Berkeley put it "see all things in God."

To "walk in the Spirit" is to show unfeignedly that we have turned from the world, the flesh and the devil, to serve the living God. It means the life of faith and prayer, of forgiving and overcoming, of witnessing, not by word only but by deed. As we are "living epistles seen and read by all men" (which is a paraphrase of St. Paul's words in II Cor. 3, 3 "Ye are our letter, written in our hearts, known and read of all men"), we cannot complain if the outside world forms its opinion of Christ and His Church from us. By observing those who claim to be Christ's rather than by investigating the documentary credentials and early history of our faith, the

outsider reaches his conclusions, for or against Christ. The example of true (not pretended or self-deceiving) holiness will count positively in evangelising "them that are without." Can we fail Christ more completely than when we neglect or ignore His Command "to preach the gospel to the whole creation?" The whole being of the professing Christian preaches continually for, or against Christ. Some may answer that this is unfair, and that we are only earthen vessels and unprofitable servants—if we seek more the aid of the Spirit of holiness we shall be holier, more genuine, more loving, and correspondingly more effective in our witness.

"Walking in the light" as St. John says, is walking with Christ, Who is the true light that lighteth every man. His path, which we may follow with Him, is the path of holiness.

* * *

A final word is this, that we can never separate realised holiness from the power of the Precious Blood—"the blood of Jesus Christ cleanseth us from all sin" (1 Jn. 1, 7), and this is holiness. Positively considered, it moves into deeper and more absorbing love of God, for holiness without love may be discussed in a theological text-book, but in the Christian's experience it has no reality.

Holiness signifies the cleansed soul's concentration in love upon God. It may begin as a standing assured to us, but it must grow into a loving fellowship as—

"the things of earth grow strangely dim,
"In the light of His glory and grace."

"BEN. HUR"

Many readers no doubt have read the nineteenth century story by Lew Wallace entitled "Ben Hur." There seems to have been a wave of books with Biblical background about the time when Wallace was writing, especially in America. We imagine that the motive was to provide edifying books for the steadily increasing numbers of people able to read. It is certain that a great deal of disedifying rubbish was available and needed to be counteracted by something better (a need which is far more clamant to-day than eighty or ninety years ago).

There were Christian people who strongly disapproved of fictional writing of any sort; but they especially disapproved of fictional writing on themes associated with the Bible or the early days of the Christian faith: yet the demand for reading matter could not be

ignored. It was met, and the result was that at one time nearly every household had copies of such books as "The Prince of the House of David" and "Ben Hur." These are probably the best known of such novels, but older readers will recall many others which were read and re-read.

* * *

"Ben Hur" is the one which has survived, though less as a book than as a film. The author, Lew Wallace, was an American soldier in the Union Army during the Civil War which began just a hundred years ago. He was an officer in a Northern regiment, and after the war ended he remained in the forces and was at length promoted to General rank. In later life he settled in Indiana and was a well-known figure in public life. He wrote other things as well as "Ben Hur," but they are long forgotten.

Wallace's background was, as far as we know evangelical and Protestant. "Ben Hur," was the work of one who was fascinated by the Gospels and the significance and appeal of the Christ. The hero of the novel, and many other figures in it sooner or later come into contact with the personality of the Son of Man, and learn something of "the truth as it is in Jesus."

This book has now been made a film for the second time (the earlier film was made in 1927). Why? Are we to say that the film magnates have discovered the box-office value of Christianity, or of religion? We recollect the recent furore over the film "The Ten Commandments," and these great themes associated with the most supreme lessons and experiences of the human race ought to impress the mind of each generation. But is "Ben Hur" with its visual presentation of Our Lord before Pilate, and on the Cross, brought before the public to serve a Christian purpose? Are Christians pleased that the entertainment value and interest of our faith have been discovered?

It may be said that great Christian art is the parallel. We do not agree. The great painters and sculptors who used Biblical subjects have a place in Christian tradition. They are interpreters; but the film is different, if only because the living performers cannot eliminate **self**. It is **their** personality which presumes to interpret the Redeemer. How can it be reconciled with the ascended and glorified Humanity of Our Lord now reigning in Heaven that sinful men should treat Him as if He were a character in a Shakespeare play, and they could bring Him before us to be seen with the

eye of flesh? He can, in truth, be seen only with the eye of faith to-day.

* * *

"Ben Hur" has been on view in Dublin. We are informed in M.G.M. News that "the Catholic Press" in Britain "received it with tremendous enthusiasm." We hope that it is fully recognised that the book of the film had a Protestant background, and we hope that some who go to view the spectacular film may seek to learn more and turn to the New Testament, and study it. If this happens (and we shall never know) it would go far to teach us that good may occasionally emerge from situations which are dubious. Still, our conviction remains that the place to hear Christian truth is the house of God, not the cinema, and we dislike any re-enacting of the personality of Our Lord and of the occasion of His dying for us. The darkness that came upon the land during the hours of the Crucifixion is a symbol of the reverence, silence and secrecy of the final hour: that is what we must respect.

PASSING EVENTS—*cont'd. from p. 122.*

National Rally of Witness is being arranged to take place at the Royal Albert Hall, London, on October 24th, 1961; and the Alliance also hopes to have a share in a stand at the Ideal Home Exhibition at Olympia in March next year, focusing attention upon the Word of God—"The Ideal Book for the Ideal Home." Further details concerning these activities will be made available later.

* * *

Ultramontanism

The Ultramontane view can be summarized in a single, concise, and luminous proposition; but out of this proposition are evolved a doctrine and a view that embrace not merely religion and the Church, but science and the state, politics, morals and the social order—in a word, the whole intellectual life of men and nations. The proposition runs: The Pope is the supreme, the infallible, and consequently, the sole authority in all that concerns religion, the Church, and morality; and each of his utterances on these topics demands unconditional submission—internal no less than external.

—F. V. Dollinger.

[Dr. F. Von Dollinger was of course the great Munich historian of the last century. He strenuously opposed the dogma of Papal Infallibility decreed at the Vatican Council in 1870. He had much to do with the once well-known volume "The Pope and the Council" by "Janus," and was the friend and adviser of

the German "old Catholics" who left the Papal Communion in protest against the new dogma].

* * *

Evangelicals In Brazil

In the current issue of the missionary quarterly *Frontier*, Sir Kenneth Grubb writes on the astonishing progress of Evangelical Christianity in Brazil, a modern go-ahead country, larger in area than the United States, and with a mixed population of sixty-five millions. Sir Kenneth reckons that there are now about three million persons in the country who claim attachment to the Evangelical community. In the quick-growing city of Sao Paulo alone there are 30 places where small Evangelical groups meet, or the Gospel is preached. One of the most fascinating developments is that of the Pentecostal Churches. There are Pentecostal congregations which bring together on a Sunday over 5,000 people, and do it with astonishing regularity. Most of the congregations belong to the Assemblies of God, and they represent a community of over half a million people. One reason for the progress of the Gospel in Brazil, in the opinion of Sir Kenneth, is that the Portuguese-Brazilian character is less prone to religious fanaticism than the Spanish; more open, more easy-going, and more tolerant of new doctrines. At the popular level, it is also more sentimental and more mystical. It is refreshing to learn of a country in which church membership is growing faster than the increase of population.

* * *

Church unity step by Pope—"Affection for Anglicans"

By a Sunday Times Reporter

The Roman Catholic Archbishop of Liverpool, Dr. John Heenan, is now awaiting detailed instructions from the Vatican before making informal contacts with non-Roman Catholic denominations in Britain. This follows the setting up by Pope John, last month, of a secretariat for Christian unity in an attempt to establish greater co-operation between the Roman Catholic and other Christian Churches.

The secretariat consists of ten members from eight different countries, all personally appointed by the Pope. It is headed by 79 year old Cardinal Bea and its secretary, Monsignor Willebrands, of Holland, has extensive contacts in non-Catholic churches.

The British members are Dr. Heenan and Father Gerard Corr, a Servite priest. Dr. Heenan told me he had received his document of appointment from the Pope and was now awaiting detailed instructions.

"When I was in audience with Pope John in August he expressed a great affection for the Anglicans. He is all for having the greatest co-operation which is compatible with truth. In other words, no compromise in doctrine, but as close a unity as possible for good works. That is the Pope's personal outlook."

Many Obstacles

At the moment the Vatican discourages undue optimism about quick results and expects the path to Christian unity to be slow, since there are many obstacles to overcome.

But the formation of the secretariat does make it possible for other denominations to have informal talks with the Roman Catholic Church, and provides for the first time a machinery for the results of such talks to be passed on to appropriate Vatican offices.

When the secretariat was set up, Cardinal Bea wrote: "Nothing can show better to what extent the Roman Church has at heart the mutual understanding between Churches and to what extent it is prepared to encourage this."

In his diocesan letter for this month the Archbishop of Canterbury, Dr. Geoffrey Fisher, wrote that he regarded the secretariat as "Full of godly promise."

"Where there was ignorance and suspicion, there is now increasing sympathetic interest, and in some quarters a manifest desire to enter into the spirit of this movement to see what God can teach us all through it."

—"Sunday Times" 9-10-1960.

[We comment on this elsewhere in this number of "The Catholic." The proposal is very significant and calls for very cautious study as well as recognition of a new attitude.]

* * *

America—A Question

"Is the Church losing Latin America?" asks "The Reformer"—which then goes on to say... "Half the world's Catholics may be lost to the Faith!" This is not wishful thinking on the part of Protestants. It is taken from the headlines in a Roman Catholic home weekly. Roman Catholicism is losing hold, while Protestant Christianity is advancing by leaps and bounds. This is good news, for there has been defeatist talk for a long time. Now the Bible is at large in South America, and, as in Reformation times, the Bible is speaking for itself. Here, too, there have been martyrs, and the blood of the martyrs is the seed of the Church, as Tertullian told us long ago.

—"The Bulwark."

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TO OUR READERS.

The Committee again asks for the continued support of all readers. Much can be done by readers to extend the circulation and usefulness of this paper. Financial support is again appealed for, so that opportunities of spreading the knowledge of God's Word in Ireland may not be lost. A great spirit of enquiry exists, and the Committee asks to be enabled to meet it.

Contributions will be gratefully received and acknowledged by the Secretary, The Connellan Mission, 5a Townsend Street, Dublin, C.5.

PASSING EVENTS.

Prejudice and the Presidency

[The following letter appeared last month in "The Guardian". While we normally avoid strictly political matters, we felt that the writer had a point of view which calls for serious consideration. The American Presidency is perhaps the most important position in the free world, and while we believe that Mr. Kennedy will do his best to serve his people in the spirit of his promises if elected, we think all opinions and criticisms should be heard.]

Sir,—You deplore the religious bigotry and political prejudice now manifest in the American presidential campaign. So do I. But whereas you lean backwards in ascribing it to the Protestant bigots of the fundamentalist South, I take a much more neutral position, for I cannot for the life of me see how you can overlook and condone the most bigoted and powerful organised body of the United States to-day—the Roman Catholics. If Senator Kennedy loses the election, it will certainly be because many minority groups and professed liberals cannot stomach what organised American Catholicism stands for.

First, Senator Kennedy is a pure product of this organised Catholic faction. There is nothing neutral about the Catholics of Boston and Massachusetts. They voted him in as Senator precisely because they felt that he represented their interests and their beliefs. Politics are completely polarised in his State, and this is due almost entirely to the political prejudices of the

Catholic hierarchy in it. There is nothing in Senator Kennedy's political background to show that he can succeed in shaking off the overriding priestly influence that has so far fostered his career.

Secondly, anyone who has closely followed the political and religious propaganda of the central Catholic body in the United States over a number of years—the National Catholic Welfare Conference, with headquarters in Washington, DC—can only testify to the fact that its prime object is to intensify and profit from religious bigotry and political prejudice throughout the country. It seeks to make the United States completely Catholic. There is nothing neutral or liberal about it. The proportion of Catholics who resist its guidance in American affairs, internal and external, is a minute fraction of 1 per cent. There are few anti-clericals among American Catholics; the contrast with France or Italy is extraordinary. The intellectual feebleness of so-called educated American Catholics has long been one of the most deplorable features of American civilisation.

—(Continued on p. 142.)

THINGS ON WHICH PROTESTANTS AND ROMAN CATHOLICS AGREE

The Ven. Archdeacon T. C. Hammond, Th.D.

I should be sorry to think that anyone who listens to these broadcasts would get the idea that Protestants can see no good in the Roman Catholic faith or that it is sufficient to regard anything as part of the belief of Roman Catholics in order to condemn it. We must all steadily set our face against unintelligent prejudice of this kind. It reminds me of an old controversy that probably very few of you have heard. Jonathan Edwards, the famous New England Divine, wrote, "A Careful and Strict Inquiry on The Freedom of the Will," in which he replied at length to Dr. Whitby's "Discourse on the Five Points of Calvinism." Meeting the objection that the agreement between the stoic philosophers and Calvinists "shows the Calvinistic doctrine to be heathenish." Dr. Jonathan Edwards replied with well-deserved sarcasm "as though it were a sure way to be in the right to take good heed to differ from them" (p.203). There are some people like these old controversialists to-day—

It is enough to say a doctrine is taught by the Church of Rome to condemn it. They do not even stop to ask if it is peculiar to the Church of

Rome. Label it Roman Catholic and that is all you need "as though it were a sure way to be in the right to take good heed to differ from them." I find this very common. It is not confined to one party. Prejudice takes the place of reason in every type of man. In order to remove this dangerous opinion I would like to talk to-night on some things on which Protestants and Roman Catholics agree. The first point of agreement on which I wish to touch is one that received attention in a pamphlet by a Rev. Henry Johnston, S.J., of Melbourne. He tries to answer the question, "Is the Catholic Church Intolerant?" Naturally Mr. Johnston means the Roman Catholic Church. On the point at issue he has many excellent things to say. I will only select one. He imagines that the difference between Protestants and Roman Catholics is that the Roman Catholic Church teaches "Believe what an infallible Church teaches," while the Protestants teach "Believe as you choose." Now, says Fr. Johnston, we all know that our opinions are likely to be mistaken, therefore what another man chooses to believe may be as likely to be right as what you choose to believe, i.e., Protestant's tolerance on points of faith is the index of his uncertainty. On the other hand a Roman Catholic is certain that he has an infallible guide and he cannot but repudiate anything that runs counter to his opinions, when his opinions are taken from his guide. Hence the Protestant looks on him as intolerant, whereas really he is only quite confident. Here are two things on which I find myself in complete agreement with Fr. Johnston. I agree with him that a system which claims to be in possession of an infallible guide must be unalterably opposed to every other system.

* * *

But suppose for a moment that I am not convinced that the guide is infallible? Suppose I think the guide is not only wrong but mischievously wrong? Would not the argument swing round on him? If the Roman Catholic Church must be unalterably hostile to an opinion that conflicts with what it regards as infallible guidance, must not others be equally hostile to opinions that claim to be infallible, but which they believe are mischievously wrong? And that brings me to a second point of agreement. Protestants hold that they have a sure guide in the Word of God. Now, is not the Word of God as imperative an authority as the word of the Pope or the word of the Church? Why, then, do some Roman Catholics claim the right of a holy intolerance for themselves and deny it almost in the same breath to their Protestant neighbours? Is it not simpler and more in accord with facts to say that what a man believes he is bound to enforce?

The question is how is he to enforce it? Protestants contend that things of the soul can only be enforced by spiritual means and therefore it is wrong to persecute. A church has the right to exclude people from her communion, but when they leave she should leave them alone. It is here that differences emerge. The Roman Catholic Church claims that her infallible guidance must be accepted in very many departments of life. However, we can readily see that what is called bigotry and intolerance may readily be the working out of a perfectly logical principle.

The Roman Catholic says, "The Church or the Pope says so and that is an end of all argument." The Protestant says, "The Word of God says so and that is an end of all argument." Both are regarded as intolerant by people who hold that the economic condition creates the prevalent dogmatic conceptions. As economics change, the conceptions charge with them. Fr. Johnston has rendered a good service in showing that it is idle to level a charge of intolerance indiscriminately against people with sincere beliefs.

* * *

But there is a wider measure of agreement than in the philosophical presentation of the ground of faith. The most remarkable fact in history is that certain great principles have survived the shock of division which I am setting forth is that these foundation truths held by all sections of the Christian Church have proved their worthy by the very fact of survival and that it would be madness to reject them because they are held by those who differ widely from us. On the contrary, when we find such agreement, it ought to predispose us to consider that particular belief favourably.

* * *

Darwin thought that the general consent of mankind was the strongest argument for the existence of a Supreme Being. Protestants think that the general agreement on the statement in the Creed is the strongest evidence that it represents the teaching of Scripture. We are glad to be able to stand side by side with our Roman Catholic friends on the great fundamentals of the faith. I hope, personally, that the day will never come when we would remain lukewarm in any great crises of faith and morals simply because the conflict is carried on by Roman Catholics. I have personally to acknowledge great services rendered by them to the cause alike of public morality and of scriptural truth. I would earnestly protest against the statement of Dr. Rumble when he says: "You recite the same Creed but you do not believe it in the true Catholic sense. Catholics recite and accept the Apostles Creed in practice, Anglicans recite it." That seems to me untrue

and unkind. That some Protestants differ from me as to the exact meaning of the Creed may be true, but I would not feel justified in saying: "They recite the Creed, but do not accept it." But I must not be drawn aside from my main purpose. Protestants and Roman Catholics, despite very many serious differences, have a strong body of common belief and either side does an ill service to truth by denying that fact. I received a letter from a Mr. Myers, who, after very kindly commenting on my broadcasts continues: "I have always in mind, however, that in one direction you are definitely in agreement with the Roman Church. I refer to the Virgin Birth story. This crystallisation of a 'fairy' story is a great source of strength to that Church. I know that you hold to the truth of the story from a report of . . . a sermon published in the "Herald" some years ago, but I still feel that your logic was not very convincing on that occasion. An overdue new order in the Christian Church would put these teachings right . . . you continue to cripple your anti-Roman propaganda, and turn out young fledglings with untenable theories." I presume, of course, that Mr. Myers means by my logic, my reasons, as my logic is exactly the same as his.

* * *

I am glad that he perceives that I am resolutely on the same side as the Roman Catholic Church on this matter. I have not changed my opinions since I preached the sermon to which he refers. I still believe in the words of the Creed "born of the Virgin Mary." I unite with Rev. Martin J. Scott, S.J., in saying: "If that profession of faith was true in the Apostolic era it is true now. If it was false then, all Christianity is false and revelation a sham (Virgin Birth, p. 271). Others may not think so, but it seems to me as it seems to Father Scott "That is as clear as words can make it." I turn therefore to the questions Mr. Myers proposes. "Does not," he says, "the Virgin Birth story make Jesus nothing but the caricature of a man?" My answer is that Mr. Myers assumes here that for the reality of human nature a double parentage is necessary. Leaving out altogether the miracle-working power of God, that is contrary to the facts of nature. Perfect creatures have been formed with all the powers of a normal being, in that order, where there has been only a single parent. This is a simple matter of fact. Parthenogenesis where observed has not resulted in a caricature. "Is not the Jewish race," asks Mr. Myers, "robbed of its finest son?" The answer is that Mary was certainly a Jewish maiden and the Christian Creed is that our Lord is "Man of the substance of his Mother born in the world." The validity of this argument depends on the validity of the

first and that is certainly without ground even in nature. But, continues Mr. Myers, "Is it not a materialistic story, dwelling on the body rather than on the soul?" This assumes that we are wholly conversant with the relation of soul to body and also ignores the Christian Creed that our Lord was "Perfect Man of a reasonable human soul and flesh subsisting." Is there anything more materialistic in a Virgin Birth than in an ordinary birth? In answer to the question "How does Jesus connect with David if he was not Joseph's son?" I would say Mary was also, of the seed of David. There were two links—officially, as the recognised son of Joseph. Actually, through Mary's descent from the line of David. He sets the following problem "If the story is literally true, did not Jesus have an unfair advantage over us: in that he had only one parent to whom the theory of original sin could apply, whereas we had two?" This assumes that our Lord had original sin and also that original sin is communicated from both parents by a material connection. This is more materialistic than any view of the incarnation. It is not necessary to hold that original sin is like a disease. It is a matter of the soul and not of the flesh, hence the question misses the real point. Mr. Myers continues "Is not the original plan of incarnation of souls miraculous enough?" I would answer that this question is irrelevant. There is no comparison of the miraculous. The Incarnation means that God becomes man. This is an act of condescending grace. The question betrays a false conception, namely, that Christianity is simply a play on the marvellous. The next question is even more surprising. It reads: "If the story is literally true, why did Jesus need the same length of time as us, for gestation?" I answer, "Why not?" What peculiar law of cell formation known to Mr. Myers governs the Virgin Birth? Then Mr. Myers asks, "Is not the story an insult to honest parenthood?" No more than the creation of the first man or Professor Haldane's view of the emergence of living organisms from photo-synthesised proteins. If God has ordained honest parenthood, that makes it holy. The fact that He blesses one parent instead of two cannot make dual parenthood unholy or reflect in any way on His normal provision. Then Mr. Myers asks, "Is not this a case where Protestant churches prop up the Roman Church by subscribing to the same teaching; the story being characteristic of Roman Catholic teaching and more in keeping with a celibate priesthood and sisterhood? This means that the Gospels are the peculiar property of the Roman Church, which we cannot admit. The story is characteristic of all Christian teaching. It is in the 39 articles, The Westminster Confession and

The Continental Confessions. It offers no support for celibacy, as the Blessed Virgin was espoused to Joseph and subsequently married him.

* * *

In reply to a further question, it is true that an Anglican Church committee reported a difference of belief in the story of the Virgin Birth. I share the view expressed by many "that belief in the Word made flesh is integrally bound up with belief in the Virgin Birth." Mr. Myers suggests that the story may mean the birth of the first child and that the correct sense of the word was overlooked in translation, and then interpolations introduced to round off the story. This view is not consistent with the two narratives. From different points of view, they unite in asserting the Virgin Birth. The phrasing is too various to admit of any change due to mistaking a word or a few words. All the variations of text we know preserve the central theme in the two stories.

"O COME, ALL YE FAITHFUL:"

Each year is "the year of Our Lord": and all things date from Bethlehem. The Christian's heart and head must "be glad with the yearly remembrance of the birth of Our Saviour." It is essential to claim for Our Lord that He had a birth-day; and for that December 25 will serve as well as any other day. What matter if we are told that December 25 was in old times a winter festival of the sun? It is not that now. We thank our Eternal Father that in the fulness of the time His Eternal Son took our nature and was born of the Virgin Mary. We lay emphasis upon the fact of His physical birth because we reject all docetic notions. Students of theology know how easy it was in a primitive and superstitious age to think that the Christ on earth ONLY APPEARED TO BE truly man, but was not really partaker of our nature. The term "docetic" means "seeming" (Greek "docesis" = semblance), and marks an effort to explain the Gospel story of the coming of Our Saviour. But no attempt to explain the coming of Christ as some sort of ethereal manifestation can by any possibility be satisfactory. Such an attempt would take all redemptive meaning from the Cross, and transform the Precious Blood into a piece of Mythology. We must keep to the written Word of God if we are to value rightly the Incarnate Word. If Christ was not "in the truth of our nature," and if the Word did not "become flesh and dwell among us" the Cross is made of no effect, and becomes an idle symbol, and the Gospel becomes a rosicrucian fairy-tale.

* * *

We refuse the other error which denies the Divine Nature, and thinks of Our Lord as man only. When we read in St. Luke's Gospel and St. Matthew's of the angelic promises, the personal revelation to Mary and to Joseph, the vision of the shepherds of Bethlehem "abiding in the fields and keeping watch over their flocks," the birth in the stable, the coming of the wise men from the East, we see how inadequate it is to call Him no more than the best of men. He is of course our race's noblest son; but he is far more—

"Veiled in flesh the Godhead see;
"Hail the Incarnate Deity,
"Pleased as Man with men to dwell,
"Jesus, our Emmanuel"!

* * *

We must regret that the winter festival has been for centuries a season of secular entertainment, and we must regret that it is increasingly a period of commercial exploitation. To-day the faithful remembrance of the birth of Christ is overshadowed by the incessant demands to buy consumer goods, and to indulge the appetites to repletion. The season ought to be a very happy time — but we put the question "Is it a happy time because for a day or two we put out of our thoughts the grim realities of life and the atomic threats of the mid-century, and let ourselves go; or is it a happy time because we

"Hail redemption's happy dawn"

and are filled with thanksgiving that the Jesus who was born at Bethlehem received that name of victory—

"He shall save his people from their sins"?

It is easy for us in our careless ways to pursue the shadows and forfeit the substance. The shadows and illusions are the self-centred and worldly approaches to the fact of Christ's coming on earth, while the substance is God's message of peace "to men in whom He is well-pleased."

* * *

The men in whom God is well-pleased are the men and women who come with sincere earnest and penitent hearts to worship and serve the Incarnate Lord. The message of the Nativity is for the faithful: for all who joy in Christ as the Deliverer, the Way, the Truth, and the Life.

* * *

The festive season, as it is commonly called, is thought to be a season of goodwill — is goodwill seasonal? If it is genuine ought it not to be persistent and enduring? By this we can see how much is bogus in the secular celebrations: the bonhomie which scarcely survives Boxing-Day is a very thin and

fleeting veneer upon the feelings of the natural man. We do not despise even a momentary suspension of the daily round of distrust and rivalry, but we think that it is no honouring of Our Redeemer that we associate with the yearly remembrance of His Birth much that is cupidity, self-indulgence and salesmanship.

* * *

Contrast with all that the true recognition of the Incarnate Lord—confession of sin and acknowledgement of our need of forgiveness—the prayer of faith and penitence—joy in the knowledge that “God so loved the world that he gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life”—realisation that He only is “Our Peace” since He is made of God unto us “Wisdom, and righteousness, and sanctification, and redemption” (Cor. 1. 30).

Do not these realities of Christian truth and experience mean infinitely more than the tinsel Christmases of Commerce?

* * *

There is a story that when the Dutch painter Varelst was commissioned to paint a portrait of King James II he painted on the canvas a symbolic decoration of tulips then the chief flower in Holland. He did this so beautifully that the tulips drew attention away from the face of the king. We may use this as a parable of all that we have said—if worldly interests form a setting for the honouring of the Birth of Our Saviour they can readily become, for worldly minds, the dominant note, so that what should honour Christ ends by obliterating Him.

* * *

It is an Anglican custom or rule to administer the Sacrament of the Lord's supper on the Feast of the Nativity. We cannot say if many among the other Reformed Churches do this. If some think that to remember the Lord's death on the day we commemorate His birth means the introduction of a discordant note we think the answer is that the custom we refer to is a safeguard to ensure that the purpose and object of the Incarnation will not be forgotten—“I am the living Bread which came down from Heaven” (John 6. 51); “I am the good shepherd, and know my sheep and am known of Mine . . . and I lay down My life for the sheep” (John 10. 14); “I am come a light into the world, that whosoever believeth in me should not abide in darkness” (John 12, 46). In remembering the Saviour's birth we ought to remember *why* He was born; *Why* He took our Nature; *Why* He was made like us in all things, sin only excepted. We ought to see that He was born under the shadow of the Cross, and

when we think of Calvary we cannot think of the Nativity without recalling His words that He came to give His life a ransom for many.

* * *

There are accompaniments of the season which are innocent and glad—the Christmas rose, the red-or yellow-berried holly, lights and greetings. We may sing carols or listen to them if we will, and there are readings appropriate to the day—a friend now with God told us years ago that he always read Milton's “Ode on the Morning of Christ's Nativity” and Charles Dickens's “Christmas Carol”, a good choice indeed. It should be needless to say that the reading of God's Word must have priority—Isaiah 7, 10-15 “The Virgin shall conceive and bear a son and shall call His name Immanuel” (Berkeley Vers.) etc. Luke 1 and 2, and Matthew 1, 18-25. We should read also John 1, 1-14 and Hebrews 1, 1-24. Those passages enlighten us when we think of the great mystery of God's redeeming purpose.

* * *

Let us remember too that the historic fact of the Incarnation belongs to the past, but there is much which remains to be revealed by God and experienced by men. We must not forget that the Saviour of the World is coming again. His Glorious Appearing is the event towards which all creation moves. For it, His people wait.

We may think the time is long since that day, when he ascended up on high, led captivity captive, and gave gifts unto men, but He gives us with the gift of faith, the gift of patience, and two days of God's time have not been spent yet. The events of human history are moving to the predestined pattern: shall we deny the inevitabilities which demonstrate the purposes of God? Jesus said (Luke 21, 31) “When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand” — “lift up your heads, for your redemption draweth nigh.”

The clever among us may dismiss “our hope” as sheer naiveté; but God's Word has been vindicated time after time against the clever men of the past, and it will be again. It says “Unto them that look for Him shall He appear the second time without sin unto salvation” (Heb. 9. 28). That Second Advent calls for the readiness and expectancy Our Lord taught us, and it builds within our hearts and minds a sense of purpose and culmination.

Our Lord was born to give us second birth, and so to fit us for eternal glory

“O ye heights of heaven, adore Him!
Angel-hosts His praises sing!
All dominions, bow before Him,
And extol our God and King!
Let no tongue on earth be silent,
Every voice in concert ring!

Registered at Stationer's Hall.

THE CATHOLIC.

DUBLIN, DECEMBER, 1960.

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EDITOR'S CHAIR

ARCHBISHOP AND POPE.

Most of our readers know that a hot controversy has developed over the announcement made by the Archbishop of Canterbury that this month he intends to pay a call on the Pope. The circumstances are plain: the Archbishop is about to visit the south-east of Europe and will pay visits to several church leaders, including the head of the Orthodox, (or Greek, or Eastern) church, who lives in Constantinople, and is styled "the Ecumenical Patriarch". This title is itself a protest against the claim of the Bishop of Rome that he is the one true Ecumenical Patriarch, for Eastern Orthodoxy has patiently refused to submit to the Papacy. For long centuries, totalling close on a thousand years, Eastern churches have disowned the claim of Rome to exercise universal jurisdiction over the Church of Christ.

The Archbishop of Canterbury is paying a courtesy visit to the Patriarch because for a long time English churchmen have sympathised with the oft persecuted Christian of the East. Those lands which were once part of the Christian Empire of the East have been for centuries under Turkish and Islamic rule, and Christians were

often subject to cruel tyrannies and oppression. In the nineteenth century English churchmen were energetic in their efforts to ameliorate their lot, and the great Prime Minister W. E. Gladstone, protested to the Turkish emperor and obtained some measures of redress and toleration. Later an Archbishop of Canterbury did much for the smaller Eastern churches, Assyrian etc., and students from them were welcomed in England and by friendly aid and encouragement brought to realise the importance of the scriptural presentation of the Christian faith. We have been told on good authority that this considerate approach has led various parts of Orthodoxy to give fresh attention to the study of the Bible. If that is correct we may well be thankful that the spirit of good will has this measure of freedom. We know the phrase "The opening of Thy Words giveth light; it giveth understanding unto the simple" (Psalm 119, 130), and we rejoice over any in Orthodox circles who turn to God's Word for spiritual truth and guidance. It is far better to foster the spirit of reformation *within* a church than to try to act upon it from without. In short, we do not want to change the Orthodox into Lutherans or Baptists or Methodists or Anglicans: we want Orthodoxy to be cleansed, renewed, inspired and nourished by evangelical principles which are the truths of God's Word.

We think that much may be done in this way (and not only by Anglicans), if we are faithful in prayer, and sympathy towards churches which have endured the harsh rule of Mohammedanism, and have had, at the same time, to endure the encroachments of Rome.

* * *

Rome has always had the ambition to capture Orthodox churches and bring them under its jurisdiction. In the late middle ages when Christian Constantinople (new Rome as it had been called) was facing the threat of Turkish conquest it seemed for a moment that Rome had won, for the Easterns at the Council of Florence practically surrendered to the Pope in expectation that rulers in Western Europe would come to their assistance. But when the Eastern delegates returned home from Florence their concessions or surrenders or agreements (call them what you will) were repudiated and independence was retained.

* * *

From the sixteenth century onwards the policy of Rome in Eastern Europe has been to create schisms in the Orthodox fold. Rome has set up churches in Eastern Europe which in nearly all respects seem to be Orthodox. They use the Orthodox Byzantine (or Constantinople) rites and canons and conform largely to Orthodox customs but acknowledge the infallibility and

sovereignty of the Pope and confess belief in the Roman Catholic dogmas. Such churches are found in Poland, Hungary, Rumania, and Ukraine (as well as in areas of Western Asia). We cannot of course say how those inside the Iron Curtain fare to-day, but the policy of Rome is clear enough.

Against this background we must place the plans of the forthcoming Ecumenical Council summoned by the present Pope to meet at the end of 1961 or in 1962. The purpose of the Council, is, as we noted in an earlier issue, first, to revise and reform certain aspects of church life, legal, liturgical etc., and secondly, to try to reconcile the Orthodox or Eastern Churches with Rome, and thirdly, to invite the Protestant churches to abandon their protests, and return to "the fold".

* * *

This is a very large programme and not to be planned in a moment. We have no inside information of course, but we cannot help associating in our mind the papal plans for the Council with the visit of the Archbishop of Canterbury to the Ecumenical Patriarch and his colleagues. If the Vatican makes overtures to the Eastern Churches we can scarcely suppose, that they will not be discussed in principle by the Patriarch and the Archbishop. As Anglicanism is not likely to surrender to Rome we believe its influence would tell against any surrender on the part of orthodoxy. This is, we admit, conjecture on our side, but we do not think it unreasonable. In fact, it would be quite extraordinary if the Archbishop did not discuss the situation likely to arise when the Council meets, and it would be odd if the Patriarch did not wish to enter into such a discussion.

* * *

Both the Easterns and the Anglicans are members of the World Council of Churches, and it has frequently been said (though at times more good-humouredly than seriously) that the door is open to Rome, and that the Pope will be very welcome if and when he cares to join. It is quite safe to give that invitation because in the nature of things it cannot be accepted. As things are (and must continue) Rome can only come in as a part of the Church of Christ, recognising the rights of other parts of the Church. But unless Rome changes greatly that is what it cannot do.

Can we expect, as an alternative, that the reformed and evangelical churches, now world-wide, will repudiate their history, disown the Reformation and their martyrs, and figuratively speaking sit at the gates of St. Peter's in sackcloth and ashes? Can we expect the Eastern churches which are superficially far more like Rome than the Protestant churches, to abandon

their own position and acknowledge to-day what they have always denied, viz., that they are mere schismatics, in rebellion against the centre of unity God has appointed?

It seems to us then, that the World Council of Churches, with all its faults is not really a conspiracy to lead us into spiritual bondage. It is open to much serious criticism we know, but we believe it is unfair to accuse it of policies which it has not adopted. We believe that it must keep to its avowed objects; that it must not take the place of churches; and that any enlargement of its scope should be very thoroughly scrutinised by its constituent churches.

* * *

What then about the Archbishop of Canterbury's tour to eastern Europe, and visit to the Vatican? The Archbishop intends to stay a few days in Rome. He will be in a city where the ancient, the mediaeval, and the modern are associated as nowhere else in Europe. One of the places of most interest is the Vatican Palace itself. We would consider ourselves foolish indeed if we were in Rome and did not try to visit the Vatican with its vast and incomparable treasures of art and learning. "Yes," someone will say, "we agree so far. The Archbishop could consider the Vatican as a museum and himself as a sightseer, but why go and seek audience with the Pope, a thing no Archbishop of Canterbury has done since the Reformation?" Well, that calls for consideration, and when we think it over we are inclined to say that a person occupying the position of Archbishop of Canterbury ought not to go to the Vatican merely as a tourist or incognito. He and the Pope are aged men. While they have their official positions to uphold, they must inevitably face far deeper and far higher considerations in the near future. Eternity is close to them, and behind the formularies of one creed or another there abides the question, "what is our hope, in death as in life?" If they agree that Christ and Christ alone is our Hope in the hour of death and in the day of judgement they will not be enemies.

Further, the Archbishop of Canterbury is not an obscure person. It would be improper, we think, that he should visit the Vatican as an ordinary tourist. He goes in his full status as Archbishop of Canterbury. He does not go as a penitent disclaiming his own situation and apologising for his pretensions. Reception by the Pope implies some agree of recognition of his status. If the Pope was not prepared to recognise in some degree the Archbishop's ecclesiastical standing he could simply have made it clear that an audience (interview or reception) was not desirable.

* * *

Of one thing we are quite sure: Rome, not the reformers, made unacceptable terms of fellowship. The Most Revd. Dr. Fisher does not go to Rome to surrender the Protestant cause (a matter which is not in his power to do anyway). He can go because he is entrenched in his reformed position and loyal to it. Reception at the Vatican ought to bring about a wholesome change in the attitude of many Roman Catholics towards Protestants. If their ecclesiastical head receives as a guest the world's leading Protestant bishop, it ought to take away some of the bitterness and hostility towards Protestants which we find in many quarters. We may even hope that the visit may lead Roman Catholics to study the genuine claims of reformed churches instead of dismissing them with contempt or indifference. If these claims of ours are studied afresh and with better understanding the results cannot be valueless.

* * *

During recent weeks the newspapers have commented upon the Archbishop's plans, and reporters have invited various religious leaders to give their opinions. Some have shown enthusiasm, some have been merely tepidly interested, and a few have complained. When views are sought we may expect them to be given freely. Such comments as we have noticed were favourable in the main, for most people take the view that the Archbishop must exercise his private judgement in such a matter; and that it is not everyone's business. Some non-Anglicans have given their views, and where hostile to the project have thought it dangerous. Our own view, which we have sought to set before our readers, is not hostile. We interpret the event as something which points to a diminution of Rome's animus against Protestants. Willingness to admit some Christian good in the Churches of the Reformation is a step in the right direction. Nothing definite or tangible may result; and probably nothing tangible should be looked for.

It has been said that no such step was taken before, so why take it now? We can only say that that is a question Dr. Fisher must have examined seriously before he decided to call at the Vatican. He is not going on a mission of betrayal, for even if he had such thoughts he is powerless to betray or surrender anything. We ought not to entertain such a suspicion. We ought to regard him as a man of goodwill, going on an errand of goodwill. He is a man who wants to speak the truth in love, not in enmity.

There will be no surrender, for there can be no surrender. When a man goes over to Rome he brings only himself as a rule. Newman did not split and wreck the Church of England, nor did Manning when he left a few years after

Newman — even if a bishop of the Church of England went over (and none has done so for over three hundred years) it could be only a personal and private event.

* * *

We must add also that to visit the Vatican does not mean that one thinks unscriptural teaching and religious error no longer important. They remain important, and we maintain our protest against them. We have read that the present Pope desires his flock to take everywhere a more friendly attitude to Protestants — can this desire be given effect in Spain, Italy and elsewhere? It is not reasonable to think that the Archbishop of Canterbury wants to encourage better feeling and possibly do something constructive on behalf of persecuted Protestants? At all events we shall look forward eagerly to the press reports of the visits to both Ecumenical Patriarch and Pope.

Ought we not to pray that the journey of the Archbishop may be fruitful of spiritual good in as far as it is a testimony to spiritual truth and christian charity?

"TILL HE COME"

St. Paul (in 1 Cor. xi) wrote of the Lord's Supper that by observing it we "show the Lord's death till He come". That tells us that our faith is not only belief that Christ has come (and lived and died here, and rose again), but is belief that He will return. This return is often called "The Second Coming," or "the Second Advent," or "The Glorious Appearing". Whatever way we describe it, the fact is plain, as plain as any promise contained in Holy Scripture, that just as Our Lord came among us in the beauty and simplicity of His nativity at Bethlehem so He will return to us, and for us, in the beauty and grandeur of His royal power—"and every eye shall see Him and all kindreds of the earth shall wail because of Him" (Rev. 1. 7). He will come with glory and with judgment. Older generations used to speak of "the great assize": we never hear the phrase now for people cannot permit themselves to think that they are culpable. The power of self-examination and of self-condemnation has been lost. If a man asks "what must I do to be saved?" God's Word says "Believe in the Lord Jesus Christ," but the secular world says "see a psychiatrist." Thus divine judgment is dismissed, and becomes an early casualty in the modern confusion of right and wrong.

The strange thing is that no generation has had the opportunity we have of perceiving the depraved and evil state of human nature. In olden times the iniquities of human conduct could be excused (to some degree) on the ground of ignor-

ance and barbarism. In our day the fact is that evil has been the calculated and deliberated choice of the most highly intelligent of the human race—can that go unrequited? We answer "Let God be God" — let Him be the God Who says "Vengeance is Mine; I will repay."

So judgment is, we consider, an essential element in the moral structure of the universe, and hence we declare our faith in the Creeds of Christianity, that "He shall come again with glory to judge the quick and the dead."

Fallen human nature has had the opportunity to repent and to be restored: where that opportunity has been spurned and "the Son of God has been crucified afresh and put to an open shame" (Heb. vi. 6), we cannot assume that the long suffering of God, His righteous law, and His holy will, may be set aside. Our Lord came once, to be the Saviour; He comes again, to be the judge.

* * *

"Till He come" as an aspect of the Lord's Supper is not of course a reference to judgment. It is rather a sweet and intimate reminder of Christ's promises and a foretaste of that Cup which we shall drink with Him in His Father's Kingdom. It is a phrase to evoke the pleasures of anticipation, and in this sense it is a pledge of His faithfulness.

* * *

Possibly a large part of the Christian world seldom reflects on the Advent message of the Lord's Supper — we tend to think of it as a souvenir of the past, the memorial of the Lord's death, and we add to that the consciousness of Christ's present gift to His faithful, the gift of Himself, spiritually present to our faith—

"present in the heart, not in the hands" as the familiar line in John Keble's poem puts it.

We ought to think more, on these solemn occasions, of the Christian expectancy which is implicit in the Supper. We remember hearing that some devout Jews were in the habit of saying at each Passover feast "next year in Jerusalem!" Thus they kept alive the agelong hope of Israel that the land God gave their fathers would once more be theirs—can we not keep before us at the Lord's Table the Advent Hope and consider that each Breaking of Bread may be the last on earth?

* * *

It may be overmuch to say that the Sacrament of the Lord's Supper is "the connecting link between the First and the Second Advent," but it has its recognised significance as a duty to be observed "in the meantime". The unseen presence of the Host who welcomes us, and ministers to us, will, one day be no longer unseen but

manifest. He will be no more among us as one that serveth, but as "the Prince of the Kings of the earth".

* * *

Why do we keep the Lord's Supper "until He come"? One good reason is that it is a means of honouring Our Lord. To some it may seem to be a modest enough way of paying tribute; and perhaps that is why the Sacrament has been enhanced (as men think) by rich externals and ceremonies. But the true homage is the homage of faith and humility, of penitence and love, of remembrance and watchfulness. The soul that says "Come, Lord Jesus," and really means it, is honouring the Redeemer in the way He loves to be honoured. He said "I have called you friends", and real friends want each other's company.

* * *

The Lord's Supper is a showing to the world the fact of Christ's redeeming death — "Ye do show the Lord's death till He come." Thus it is a proclamation that Christ and Christ alone is the Lamb of God Who has taken away the sin of the world. But it is a showing forth in a certain relationship—that is, we relate Christ's death for us to His promise that the Son of Man will come with power and great glory (Mark 14. 26).

In this there is an Evangelistic purpose, for at the Lord's Table the Good News of Salvation is visibly proclaimed.

* * *

We may also reckon among the lessons of the Lord's Supper the one which is a comfort to Christ's people. We tend in this age to be unsentimental and even callous, and our sympathies are short. Probably we have gone too far from the protracted emotional states which used to be in favour, for not everyone in this world can announce his or her ambition.

"Just as I am, young, strong, and free,

"To be the best that I can be"

Many are old, or infirm, or vulnerable in one way or another, and many have endured a great deal the outside world may be unaware of. We have no right to despise those who specially need comfort: did Our Lord not proclaim that He was here

"to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised"? Can He have overlooked His appointed task

"to comfort all that mourn; to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Is. 61)?

His ministry then is for all His people — for the vigorous and active who thank God for their power and promise, and for the frail and heavy-laden. For them the Lord's Table has its special comfort and refreshment. Here we have assurance and encouragement, as well as solace. Here we have Hope renewed and find the true antidote to apathy and self-pity. Here "times of refreshing come from the presence of the Lord" (Acts 3. 19).

If we meet the sceptical who say "Where is the promise of His coming" (2 Pet. 3) we answer "Here; His Table is the promise." Our answer may not convince them, but it satisfies His people well.

* * *

A time is coming when this pledge of Christ's Return will be obsolete. Many to-day treat it as obsolete for wrong reasons, or no reasons at all. It can only become obsolete when its purpose is complete. That means that in the Second Advent we can no longer "Do this in remembrance of Him" for we shall be with Him and He with us.

Every man should come to the Lord's Table; and every man must have his own conscientious ground for coming. One may differ from another in understanding and in emphasis, but all can; all ought; to agree that "to show the Lord's death till He come" is a duty and a privilege and a joy. If we have the conviction we shall soon have the courage to come. If we come, then let each Communion be a preparation for the Glorious Appearing of Him Who said "Be ye also ready," and "Watch, for ye know neither the day nor the hour wherein the Son of Man cometh".

PASSING EVENTS—*cont'd. from p. 133.*

Thirdly, I do not see why any Englishman or English newspaper can look forward to a victory of organised American Catholicism with any pleasure or favour. You stress the fact that Catholic voters in the United States are now close to 25 per cent of the total, and you imply that they will mostly support Kennedy. What do we gain from this? Organised American Catholicism remains as anti-British as it was just before and during the war. A Kennedy Administration in Washington is likely to be muddled in its thinking and in action as a consequence, in spite of the overwhelming desire of the American public to see a firm policy to cope with the obvious object of foreign policy, the Soviet Union.

I note that you regard the "comparative absence" of religious and racial intolerance as an extraordinary feature of American life. It all depends, as Joad would have said, on what you mean by "comparative" and "absence." I can

only fall back on experience. Ask any Jew living in New York, Chicago, or Boston whether he feels that it is absent. Or any Catholic living in the Deep South, except in New Orleans. Or any negro anywhere. Or, for that matter, any Protestant living in Boston, Chicago, or Cleveland.

Finally, permit me to say one thing. I personally think Senator Kennedy is a very decent and liberal man. If he were an English politician I would probably vote for him like a shot, because we are far more sensible and strongminded about our restraints on religious and racial intolerance than are the Americans. I would probably entrust the Premiership to him. But the Presidency of the United States is a very different kettle of fish.—Yours &c.,

S. BARRON.

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* * *

Asia and Europe "an expression of opinion" —Europe bound to be "colony for Japan and China soon."

Europe, "wallowing in an incredible wave of luxury," was bound in the near future to become the colony of "resurgent, industrious and vigorous young Japan and China," said Mr. George Bilainkin, the author and lecturer, yesterday. Mr. Bilainkin, who recently made a 50,000-mile Asian journey, told Kingsbridge (Devon) Rotarians that soon Japan would buy from China instead of America.

"Later, but swiftly, must come their union, 750,000,000 angry, bitter folk, remembering the follies of our ancestors and the unforgivable crimes of Hiroshima and Nagasaki," he said. In five or six years Japanese in their millions would find homes and prosperous work in the Asian continent of Australia—"now a quaint oasis of white backwardness for 10,000,000 where hundreds of millions could be happy."

Call for crumbs

The West was witnessing the end of its era in an unprecedented craze for bigger TV sets, cars, fridges and washing machines, while food was wasted and none could be heard heeding the call for crumbs from equally deserving millions in sullen, silent Asia, particularly in India, Mr. Bilainkin went on.

The Japanese did not concentrate on the "shameless parade" of clothes changes twice a year, but on making the best ships, highest masts, superb cameras and lenses and 10s transistor radio sets. The staggering revolution in Japan and China was not heard in the West, he said.

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